The Abridged
Brown-Driver-Briggs
Hebrew-English Lexicon
of the Old Testament

From *A Hebrew and English Lexicon of the Old Testament* by Francis Brown, S.R. Driver, and Charles Briggs, based on the lexicon of William Gesenius
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א

א Aleph, first letter; in post B Heb. = numeral 1 (and so in marg. of printed MT); = **א**ּ 1000; no evidence of this usage in OT times.

אָב v. II. **אבה**.

אבב (*fresh*, *bright*).

[**אֵב**] **n.**[**m.**] **freshness, fresh green**; concr., pl. *green shoots*.

אָבִיב **n.m. coll. 1. fresh, young ears** of barley; **2.** month of ear-forming, or of growing green, **Abib**, month of Exodus & passover.

אֲבַגַּיִל v. **אֲבִיגַיִל** sub. II **אבה**.

אֲבַגְתָא **n.pr.m.** eunuch of Ahasuerus.

אָבַד **vb. perish — Qal 1.** *perish*, *die*, of individuals (mostly late); emphasis on mortality; Saul and Jonath., under fig. of weapons; lion; caravan; *perish*, *be exterminated* (judgment for sin), of Israel; other nations; house of Ahab; wicked in general; *perish*, *be ruined*, *destroyed*, of inanimate things, e.g. land. **2.** fig. *perish*, *vanish*, subj. memory; name (i.e. be forgotten); vigour; wisdom. **3.** *be lost*, property; *strayed*, beasts (fig. of erring men). **Pi.** caus. of Qal **1.** *cause to perish*, *destroy*, *kill*, obj. pers. (mostly late); in judgment, subj. מְתוֹךְ־י; obj. a people; in judgment; obj. inanimate things esp. idols, bamôth, etc.; bars of Zion. **2.** fig. *cause to vanish*, *blot out*, *do away with* names of idols; voice of Babylon; memory of dead; substance; understanding; good. **3.** *cause to stray*, *lose*; obj. Isr. under fig. of flock. **Hiph. 1.** *destroy*, *put to death*, in judgment, (subj. י) obj. pers.; obj. nation, Ammon; Canaanites; Canaan = Philistines; esp. Isr.; animals; (human subj.), obj. servants of Baal, obj. nation; obj. inanimate, chariots; idols. **2.** fig., obj. name of kings; hope; voice of mirth etc.

אֹבֶד **n.[m.] destruction**.

אֲבֵדָה **n.f. a lost thing**.

אֲבַדֹּה, אֲבַדּוֹ cf. אבדון infr.

אָבְדַן & ,אַבְדָן **n.[m.] destruction**.

אֲבַדּוֹן **n.f.** abstr. nearly = **n.pr.** (place of) **Destruction, Ruin, ʿAbaddôn** — Place of ruin in Sheʿôl for lost or ruined dead, as development of earlier distinction of condition in Sheʿôl (v. שְׁאוֹל). Only in Wisdlit.

אָבָה **vb. be willing, consent — Qal** *be willing*, sq. Inf. with ל; without ל; subj. י; human subj.; in bad sense; esp. of perverse Isr.; subj. animal; of jealous man; bad sense; good sense; *consent*, *yield to*, sq. לוֹ (good sense); sq. לִי; sq. לַעֲצָתִי; sq.acc. תּוֹכַחְתִּי (all in bad sense).

אֶבְיוֹן **adj. in want, needy, poor —** *needy*, chiefly *poor* (in material things); as adj.; elsewhere subst.; subj. to oppression & abuse; cared for by good; care of them enjoined, negatively; positively; cared for by God; *needing help*, deliverance from trouble, esp. as delivered by God.

אֲבִיּוֹנָה **n.f. caper-berry** (as stimulating desire).

אֵבֶה **n.[m.] reed, papyrus**.

II. אבה

אָב n.m. father — 1. *father of individual*; of father as commanding; instructing; specif. as begetter, *genitor*; rebuking; loving; pitying; blessing; as glad; grieving. Also as object of honor, obedience, love. Hence metaph. of *intimate connection*. **2.** of God as *father of his people*, who constituted, controls, guides and lovingly watches over it; esp. God as *father of Davidic line*; *f. of needy* (late) (in n.pr., *f. of individual*). **3.** *head of household*, family or clan בֵּית אָבִי as abode; = family; esp. techn. of divisions of Isr. בֵּית אָב לְמִשְׁפָּחוֹת = a father's house, i.e. a family or clan; more oft. pl. **4.** *ancestor* **(a)** of individual; grandfather (instead of precise term); greatgr.; gr.-greatgr.; oft. pl. (= *fathers*, *forefathers*); **(b)** of people. **5.** *originator or patron* of a class, profession, or art. **6.** fig. of *producer*, *generator*. **7.** fig. of *benevolence* & protection; of Eliakim. **8.** term of *respect* & *honour*; appl. to master; priest; prophet; counsellor; king; artificer. **9.** specif., *ruler*, *chief* (late).

אֲבִי־עַלְבוֹן **n.pr.m.** a hero of David.

אֲבִיאֵל **n.pr.m.** (*El is* (*my*) *father*) **1.** Saul's grandfather. **2.** = foregoing.

אֲבִיאָסָף **n.pr.m.** (*my father has gathered*) son (descendent) of Korah.

אֲבִיגַיִל **n.pr.f.** (*my father is joy*(?)) **1.** wife of Nabal, then of David. **2,** sister of David.

אֲבִידָן **n.pr.m.** (*my father is judge*) a prince of Benj.

אֲבִידָע **n.pr.m.** (*my father took knowledge*) a son of Midian.

אֲבִיָּהוּ **n.pr.m.&f.** (*Yah*(*u*) *is* (*my*) *father*) **1.** king of Judah, son & successor of Rehoboam. **2.** 2nd son of Samuel. **3.** son of Jerob. **4.** son of Becher, a Benjamite. **5.** head of a priestly house. **6.** *id*. **7.** wife of Hezron. **8.** mother of Hezekiah.

אֲבִיהוּא **n.pr.m.** (*he is father*) a son of Aaron.

אֲבִיהוּד **n.pr.m.** (*my father is majesty*) son of Bela, a Benjamite.

אֲבִיחַיִל **n.pr.m.&f.** (*my father is might*) = **1** אֲבִיהַיִל. a Levite. **2.** a Gadite. **3.** father of Esther. **4.** wife of Abishur. **5.** wife of Rehoboam.

אֲבִיטוּב **n.pr.m.** (*my father is goodness*) son of Shaharaim, a Benjamite.

אֲבִיטָל **n.pr.f.** (*my father is* (*the*) *dew*) a wife of David.

אֲבִימָאֵל **n.pr.m.** (*a father is El*) son of Joktan.

אֲבִימֶלֶךְ **n.pr.m.** (*Melek* (= Malik, Molech) *is father*) **1.** king of Gerar. **2.** king of Gath. **3.** son of Gideon. **4.** priest, son of Abiathar.

אֲבִינָדָב **n.pr.m.** (*my father is noble*) **1.** a man of Gibeah in whose house the ark tarried. **2.** a son of Jesse. **3.** a son of Saul.

אֲבִינֹעַם **n.pr.m.** (*my father is delight*) father of Barak.

אֲבִינֵר **n.pr.m.** (*my father is Nêr*, or *is a lamp*) elsewh. אַבְנֵר -cousin of Saul, and captian of his host.

אֲבִיעֶזֶר **n.pr.m.** (*my father is help*) **1.** a Manassite, called ‘son’ of Gilead; and son of Gil.’s sister. **2.** a Benjamite, a warrior of David.

אֲבִי הָעֶזְרִי **adj.gent.** Abiezrite.

אֲבִירָם **n.pr.m.** ((*the*) *Exalted One is* (*my*) *father*) **1.** a Reubenite, son of Eliab. **2.** son of Hiel the Bethelite.

אַבְרָם **n.pr.m.** (*id.*) **Abram**; = אַבְרָהָם **Abraham**.

אֲבִישַׁג **n.pr.f.** (*my father is a wanderer*) a handmaid of David.

אֲבִישׁוּעַ **n.pr.m.** (*my father is rescue*, or *is opulence*) **1.** a son of Phinehas. **2.** a Benjamite, son of Bela.

אֲבִישׁוּר **n.pr.m.** (*my father is a wall*) son of Shammai.

אֲבִישַׁי **n.pr.m.** (*my father is Jesse*) grandson of Jesse; son of Zeruiah & brother of Joab.

אֲבִישָׁלוֹם **n.pr.m.** (*my father is peace*) **1.** Rehob.'s father-in-law. **2.** 3rd son of Dvd.

אֲבִיָתָר **n.pr.m.** (*the Great One is father*(?)) a priest, son of Ahimelech.

אבוגיל Kt v. אֲבִיגַיִל sub II. אבה.

אֲבוֹי **interj.** exclam. of pain, **Oh!**

אבח

[אִבְחָה] **n.f.** *slaughter*.

אֲבַטִּיחִים v. II. בטח.

אָבִי v. אָבִי. בִּי, בִּיי v. בּוֹא.

אֲבִי v. אֲבִיָהוּ sub II. אבה.

אֲבִי הָעֶזְרִי v. אֲבִיעֶזֶר sub II. אבה.

אֲבִיָה v. אֲבִיָהוּ sub II. אבה.

אֲבִיהַיִל v. אֲבִיחַיִל sub II. אבה.

אֲבִיּוֹן, אֲבִיוֹנָה v. I. אָבָה.

אֲבִיִם v. אֲבִיָהוּ sub II. אבה.

אֶבְיָסָף v. אֲבִיאָסָף sub II. אבה.

[אָבַד] **vb. turn** (?) **Hithp.** *roll*, *roll up*, as a volume of smoke (of Isr. under fig. of thickets of forest).

I. אָבַל **vb. mourn — Qal.** *mourn*, *lament* (poet, & higher style); abs., human subj.; sq. עַל; more oft. fig., inamim. subj., gates; land (sq. עַל); pastures. **Hithp. mourn** (mostly prose) esp. for dead, sq. עַל; (over Jerusalem); abs. *play the mourner* (where indicated by dress); over unworthy Saul sq. אֶל; over sin sq. עַל; judgment of יְחִיד׳א abs. (indic. by dress); sq. כִּי; calamity. **Hiph.** *cause to mourn*; sq. עַל.

אֵבֶל **n.m. mourning** for dead; so יְחִיד׳א sim. for grievous mourning, *id*. metaph.; for calamity; = time, period of mourning.

אֵבֶל מִצְרַיִם v. אָבֵל מ׳ sub II. אבל.

I. אָבֵל **adj. mourning** for dead, calamity; fig. (pred., inanim. subj.) elsewhere as a subst. *mourner*; sg. for dead; for calamity.

II. אבל

II. אָבֵל **n.f. 1. meadow (?). 2. n.pr.loc.** city in N. Isr., near Beth Maacah; = מַיִם׳א (= Abil el Kamḥ, *wheat-meadow* NW. of Dan & S. of Mutulleh). **3.** אָבֵל הַשִּׁטִּים **n.pr.loc.** (= *acacia-meadow*) in lowlands of Moab. **4.** אָבֵל כְּרָמִים **n.pr.loc.** (= *vineyard-meadow*) in Ammon. **5.** אָבֵל מְחוֹלָה **n.pr.loc.** (= *dance-meadow*); Elisha's birthplace. **6.** אָבֵל מִצְרַיִם **n.pr.loc.** (= *meadow of Egypt*, i.e. fertile as Egypt?) E. of Jordan.

אֲבָל **adv. 1.** in older Heb. with an asseverative force, **verily, of a truth**, with slight advers. force, **nay, but**. **2.** in late Heb. as a decided adversative, **howbeit, but**.

III. אבל

אוֹבִיל **n.pr.m.** (? *camel-driver*), overseer of David's camels.

אֵבֶל, אוּבַל v. יבל.

אֶבֶן **n.f. stone** — a *stone* (large or small). **1.** in natural state, used as a pillow; seat; cover of well; causing one to stumble; marring good ground; hand-missile, esp. in judicial stoning, with vb. רָגַם; with vb. סָקַל; sling stones; hurled by engines; set up for inscribing law; as memorial; as sacred pillar מַצֵּבָה (anointed with oil); as witness; pl. gathered into heap (גַּל) over dead; גַּל on which meal was eaten, in a compact; built into altar; of figured stone (forbidden); where ark rested. **2.** *stone*, *as material*, of tablets; of vessels; idols; pavement; edifice; oft. pl. of (worked) stones (in wall of house), cf. of city-wall; of (ruined) city; tomb; אַבְנִין יְקָרוֹת (costly building-stones) (v. also sub **3**); אַבְנֵי־שַׁיִשׁ = *marble*; אַבְנֵי גָזִית = *hewn stones* (for altar-tables); foundation-stone, corner-stone; cap-stone. completing the building הָרֹאשָׁה׳ הָא; *stone-cutters* ׳ **3** .חָרָשֵׁי א**.** *precious stone*, gen. with modifying word (v. **2**); also without distinctive modifier; ׳ חָרַשׁ א engraver in stone. **4.** stones containing metal, = *ore*. **5.** *a weight*, as orig. stone ׳ הַמֶּלֶךְ א (i.e. acc. to royal standard); ׳ וְא ׳א (i.e. different weights, for dishonest use); just weights; אַבְנֵי־צֶדֶק; hence also heavy mass of metal (lead); **6.** *plummet* (*stones of devastation*, or *emptiness*); also made of metal. **7.** objects like stones; partic. *hail*, explicitly, אַבְנֵי הַבָּרָד; lime-stones **8** .אַבְנֵי־גִד**.** in sim. (mostly poet.) of sinking in water; motionlessness; strength; firmness; solidity (of ice); in prose, of commonness; also metaph. of one in fear (i.e. *petrified* with terror); ׳ לֵב הָא = perverse, hard heart. **9.** In topogr. terms (nearly = n.pr.).

[אֹבֶן] **n.[m.] wheel, disc. 1.** potter's *wheel* (two discs revolving one above the other; name from likeness to mill-stones). **2.** *bearing-stool*, *midwife's stool* (fr. likeness to potter's wheel.

אבנה Kt v. II. אֲמָנָה.

אַבְנֵט v. בנט.

אַבְנֵר v. אֲבִינֵר sub II. אָבָה.

[אָבַס] **vb. feed, fatten Qal**.

אֵבוּס **n.m. crib** (= *feeding-trough*) of ass; oxen.

[מַאֲבוּס] **n.[m.] granary** (= *place of fodder*).

אֲבַעְבֵּעֹת v. בוע.

אבץ

[אֶבֶץ] **n.pr.loc.** city in Issachar.

אִבְצָן **n.pr.m.** judge of Isr.

אבק

אָבָק **n.m. dust** — *dust* (? fleeing, flying; syn. עָפָר = oft. dust lying on or composing ground); fig. of clouds under Yahweh's feet.

[אַבָּקָה *or* אַבְקָה] **n.f. powders** of *merchant* = scent-powders.

[אָבַק] **vb. denom. Niph. wrestle** (*get dusty*).

אבר

אֵבֶר **n.[m.] pinions** (fr. strength, poet. & fig., pl. in sense) as of dove; eagle; of king of Babyl. under fig. of eagle.

אֶבְרָה **n.f. pinion** (nom. unit., poet.) of ostrich; of eagle, sim. for ´י; metaph. of ´י; of dove; (all || of כָּנָף).

[אָבַר] **vb. denom. Hiph. fly** (= *move pinions*); of hawk.

[אָבִיר] **adj. strong**; alw. = subst. *the Strong*, old name for God (poet.).

אַבִּיר **adj. mighty, valiant** — *mighty* (alw. = subst. & poet.). **1.** men (= *violent*); אַבִּירֵי לֵב *stout of heart* (= *obstinate*). **2.** angels. **3.** animals; bull, sim. of king of Assyr.; elsewh. pl.;

metaph. for enemies; for princes; for Edomites; hence even as sacrif.; of horses.

אַבְרָהָם v. אַבְרָם sub II. אבה.

אַבְרֵךְ proclaimed before Joseph.

אַבְרָם, אַבְשַׁי v. אֲבִירָם, אֲבִישַׁי sub II. אבה.

אַבְשָׁלֹם, אַבְשָׁלוֹם v. אֲבִישָׁלוֹם sub II. אבה.

אגא

אָגָא **n.pr.m.** (*fugitive*?) father of a hero of David. אֲגַג) ,אָגָג) **n.pr.m.** (*violent*?) king of Amalek, as symbol of might.

אֲגָגִי **adj.gent.** of Haman (= Amalekite?).

אגד

אֲגָדָה **n.f. band**. **1.** *bands*, *thongs* (fastening ox-bow) metaph. of fetters of slavery. **2.** *bunch* of hyssop. **3.** abs. *band* of men. **4.** *vault* of the heavens (as fitted together, constructed).

אֱגוֹז **n.[m.] nuts** (coll.).

אגל

אֶגֶל **n.[m.]** usually trans. **drop**, אֶגְלֵי־טָל *dew-drops* (|| מָטָר); **collections, stores, reserve-supply**.

אֶגְלַיִם **n.pr.loc.** town in Moab.

אגם (*troubled*, *sad*) cf. עגם.

אֲגַם **n.[m.] troubled pool 1.** *troubled* or *muddy* (gloomy) *pools* or *marshes*. **2.** any *pool*, *pond*. **3.** *swamp-reed*, *rush* (= אַגְמוֹן).

[אָגֵם] **adj. sad**.

אַגְמֹן, אַגְמוֹן **n.[m.] rush, bulrush. 1.** used as a cord or line (of twisted rushes, or spun of rush-fibre); as fuel; sim. of bending head. **2.** metaph. of the lowly, insignif. (|| כְּפָה).

אגן

[אַגָּן] **n.[m.] bowl, basin 1.** *basins* used in ritual. **2.** sim. curves of body. **3.** metaph. of family of Eliakim.

אגף

[אֲגַף] **n.[m.] band, army** (loan-word, orig. *wing* of army) -*bands*, *armies* of king of Judah; *hordes* of Gog.

I. [אָגַר] **vb. gather** (food) — **Qal**.

II. אגר (*pay*, *hire*).

אָגוּר **n.pr.m.** son of יָקֶה, an author of proverbs.

[אֲגוֹרָה] **n.f. payment**.

אִגֶּרֶת **n.f. letter, letter-missive** (late) — *letter*, esp. royal letter; but also others.

אֲגַרְטָל v. גרטל.

אֶגְרֹף v. גרף.

אֵד, אוֹדוֹת, אֹדוֹת v. אוד.

[אָדַב] **vb. grieve**; **Hiph.** *to cause to grieve*.

אַדְבְּאֵל **n.pr.m.** 3rd. son of Ishmael.

אדד

אֲדוֹ **n.pr.m.** a chief Israelite.

אֲדַד **n.pr.m.** v. הדד.

אֲדַלְיָא **n.pr.m.** 5th son of Haman.

I. אדם

I. אדם

אָדָם **n.m. man, mankind 1.** *a man* (= Ger. *Mensch*) = human being; = any one; seld. *man* opp. woman. **2.** coll. *man*, *mankind*; distinctly = men + women; given as name; but = warriors; made in God's image; as feeble, earthly, mortal; as sinful; of men in general, other men (opp. to particular ones); **3. n.pr.m. Adam**, first man. **4. n.pr.loc.** city in Jordan valley.

אֲדָמָה **n.f. ground, land** (as *tilled*) — **1.** *ground* (as tilled, yielding sustenance); personif.; אִישׁ הָאֲדָמָה also *tiller*, *husbandman*. **2.** *piece of ground*, landed property. **3.** *earth* as material substance; of which man is made; so animals; altar; earthen vessels; on head, sign of woe; of contrition; mule-loads of it; in it lie the dead. **4.** *ground* as earth's visible surface; as wet with dew; rain; of partic. place, spot אַדְמַת קֹדֶשׁ esp. as abode of man. **5.** *land*, *territory*, *country* (= אֶרֶץ); esp. of land promised or given by יְהוָה to his people = Canaan; hence also as Yahweh's land. **6.** whole *earth*, inhabited earth. **7. n.pr.loc.** city in Naphtali.

אַדְמָה **n.pr.loc.** city in Vale of Siddim.

אַדְמִי הַנֶּקֶב **n.pr.loc.** pass in Naphtali.

II. אדם

[אָדַם, אָדֵם] **vb. be red** — **Qal** *ruddy*, of Nazirites; **Pu.** *reddened*, *dyed red*, (of shield), of rams' skins. **Hithp.** *redden*, *grow* or *look red*, (of wine). **Hiph.** *emit* (*show*) *redness* (of sins) i.e. be glaring, flagrant.

אָדֹם **adj. red** — *ruddy*, *red*, of man; horse; heifer; water; cf. as subst. *red*, *redness* on garment; הָאָדֹם = *the* (*red*) *lentils*.

אֹדֶם **n.[f.] carnelian** (fr. *redness*).

אֵדֹם **n.[m.] name of a condiment**.

אֱדֹם) אֱדוֹם) **n.pr.m. 1. Edom** (name of a god?) = Esau, elder son of Isaac (where etym. = *red*). **2.** coll. *Edomites*, *Idumeans* as descend. of Esau; אֲדֹנֵי = king of Edom. **3.** *land of Edom*, *Idumaea*.

אֲדֳמִי **adj.gent. Edomite**.

אֲדַמְדָּם **adj. reddish** of leprous sores.

אַדְמוֹנִי **adj. red, ruddy**, of Esau as newborn babe; of youth.

אֲדָמִים **n.pr.loc.** v. מַעֲלֵה sub. עלה.

אַדְמָתָא **n.pr.m.** a prince of Persia & Media.

אדן

[אָדֶן] **n.m. base, pedestal** — **1.** *pedestals* of fine gold, on wh. pillars of marble were set. **2.** *pedestals* of the earth on wh. its pillars were placed. **3.** (metal) *pedestals*, *bases*, or *sockets* in wh. tenons of planks & pillars of tabernacle were set up; two for each plank & one for each pillar; of altar.

אָדוֹן **n.m. lord — 1.** sg. *lord, master* (1) ref. to men: (a) supt. of household, or of affairs; (b) master; (c) king; (2) ref. to God, הָאָדוֹן יהוה *the Lord Yahweh* (v. **2** .(יהוה**.** pl. *lords*, *kings*; *masters*; elsewh. intens. pl. of rank, *lord*, *master*, (1) ref. to men: (a) *proprietor* of hill Samaria; (b) *master*; (c) *husband*; (d) *prophet*; (e) *governor*; (f) *prince*; (g) *king*; (2) ref. to God; אֲדֹנֵי הָאֲדֹנִים *Lord of lords*. **3.** sf. 1s 1) (אֲדֹנִי) אֲדֹנַי) ref. to men: *my lord*, *my master*, (a) *master* (Cov't code); (b) *husband*; (c) *prophet*; (d) *prince*; (e) *king*; (f) *father*; (g) *Moses*; (h) *priest*; (i)

theophanic angel; (j) *captain*; (k) general recognition of superiority; (2) ref. to God: אֲדֹנָי **a.** *my Lord*; **b.** *Adonay* **n.pr.** of God, parallel with *Yahweh*, substit. for it oft. by scrib. error, & eventually supplanting it. **4.** אֲדֹנָי יהוה (a) *my Lord*, *Yahweh*; inappropriate in mouth of God; (b) appar. **n.pr.** *Adonay Yahweh*; (c) uncertain whether (a) or (b) in proph. formula. **5.** יהוה אֲדֹנָי *Yahweh my Lord*. **6.** אֲדֹנָי יהוה הַצְּבָאוֹת (a) *my Lord Yahweh S.* cf. אֱלֹהֵי יְהוָה הַצְּבָאוֹת, *Yahweh*, *the God of Hosts my Lord*; (b) a divine name, *Adonay*, *Yahweh S.*

אַדָּן **n.pr.loc.** in Babylonia.

אַדּוֹן *id*.

אֲדֹנִי־בֶזֶק **n.pr.m.** (or title) king of Can. city Bezek; without Maqq.

אֲדֹנִי־צֶדֶק **n.pr.m.** Canaan. king of Jerusalem (*Lord of righteousness*; *my Lord is righteous*, or *my Lord is Ṣidiq* — divine name).

אֲדֹנִיָּה) אֲדֹנִיָּהוּ) **n.pr.m.** (*my Lord is Yahweh*) **1.** fourth son of David. **2.** a Levite. **3.** a chief of the people.

אֲדֹנִיקָם **n.pr.m.** (*my Lord has arisen*) head of a family.

אֲדֹנִירָם **n.pr.m.** (*my Lord is exalted*) official of Solom. אֲדֹרָם same official, under David, & Rehob.

[אָדַר] **vb.** (poet.) **wide, great**, (thence) **high, noble** — **Niph.** *majestic*, *glorious*, of יְ **Hiph.** *make glorious* the teaching (יְ subj.).

אֶדֶר **n.[m.] 1. glory, magnificence** ironic. of price of shepherd (symbol.). **2. mantle, cloak** (as *wide*).

אֲדוֹרַיִם **n.pr.loc.** (*two hills?*) city in Judah; now *Dûra*, W. of Hebron.

אַדָּר **n.pr.m.** (*noble?*). **1.** son of Bela, grandson of Benjm. **2.** city in Judah.

אַדִּיר adj. majestic; **1. majestic** (wide, lofty) of waters of sea; a ship; a tree; a vine; also fig. of kings; nations; gods; of ´ **י**; of name of ´ **2 .י.** subst. *majestic one*, of nobles, chieftains, etc.; of ´ **י**; of servants of ´ **י** (= priests?).

אַדֶּרֶת n.f. glory, cloak — **1.** *glory*, *magnificence*, of vine; of shepherds. **2.** *mantle*, *cloak* (wide garment) of hair **שֵׂעָר** (as proph. mantle).

אֲדָר n.pr.[m.] 12th (Babylonian) month = Mar.-Apr. (late Heb. loan-word).

אֲדַרְמֶלֶךְ n.pr.m. (*Adar is prince*; or *A. is Counsellor*, *Decider*) **1.** a god of Sepharvaim. **2.** parricidal son of Sennacherib.

אֲדַרְכּוֹן v. **דרכמון**.

אֲדֹרָם v. **אדנירם** sub **אדון**.

אֲדַרְעִי v. **דרע**.

אדשׁ v. **דוּשׁ**.

אָהַב vb. love — Qal *love* (mostly c. acc., sq. **לְ** + obj., sq. **בְּ**, (affection both pure & impure, divine & human); **1.** human love to human object; abs., opp. hate **שָׂנֵא**; of love to son; so also of Dvd's loving Amnon; never to parent, but mother-in-law; of man's love to woman; wife; but also (where of carnal desire); **רַע ´א** *loving a paramour*; woman's love to man; of love of slave to master; inferior to superior; love to neighbour, partic. to stranger; love of a friend to friend. **2.** less oft. of appetite, obj. food; drink; husbandry; length of life; of cupidity; of love of sleep; also c. obj. abstr. wisdom (personif.), knowledge, righteousness, etc. **3.** love to God; **4.** esp. *Pt.* **אֹהֵב** (a) *lover*, (fig. of Jerus.); (b) *friend* Hiram of David; also Abr. of God. **5.** of divine love (a) to individual men; (b) to people Israel, etc.; to Jerusalem; (c) to righteousness, etc. **Niph.** *lovely*, *loveable* of Saul & Johnath. **Pi. 1.** *friends*; **2.** *lovers* in fig. of adulter. Isr.; Judah.

[**אַהֲב**] **n.[m.] love**, *loves*, *amours*; bad sense, but ´ **אַיֶּלֶת א** loving hind (fig. of wife || **יַעֲלַת חֵן**).

[אָהַב] **n.[m.] id. = loved object**, i.e. the idol worshipped; pl. = *amours* (carnal sense).

אַהֲבָה n.f. love — *love*, esp. WisdLt & late. **1.** human (to human obj.); of man toward man; love for one's self (נַפְשׁוֹ); between man & woman; personif.; cf. fig. use; of mere sexual desire; fig. of Jerusalem's love to ´ י, & of love of adulter. Jerus. **2.** God's love to his people.

אחד =) אהד?).

אֹהַד n.pr.m. son of Simeon.

אֵהוּד n.pr.m. 1. a Benjamite, son of Gera, deliverer of Isr. fr. Moab. **2.** a Benjamite, son of Bilham.

אֲהָהּ interj. alas!; with לְאֲהָהּ לַיּוֹם *alas for the day*! *for* etc.

אַהָוָא n.pr.loc. town or district in Babylonia, by which a stream is designated, also the stream.

אֵהִי adv. where? = אַיֵּה ,אֵי.

I. אהל

אֹהֶל n.m. tent — **1.** *tent* of nomad; יֹשֵׁב א´ *dweller in tents*; of soldier; of pleasure-tent on house-top (= bridal-tent, bridal pavilion). **2.** *dwelling*, *habitation*; בְּאָהֳלֶךָ *home* (lit. *in thy tent*); בֵּיתִי א´ *habitation of my house*; דּוִד א´ *habitat*. or *palace* of David where throne erected; בַּת צִיּוֹן א´ *h. of daughter of Zion* (= Jerusalem); רְשָׁעִים א´ *h. of wicked*; אֱדוֹם א´ = Edom itself. **3.** *the sacred tent* in worship of God; הָאֹהֶל *the tent*; מוֹעֵד א´ *tent of meeting* of God with his people. David erected an אֹהֶל for ark on Mt. Zion.

[אָהַל] **vb. denom. tent, move tent** fr. place to place; **Pi.** *pitch one's tent* like nomad. **אֹהֶל n.pr.m.**

אָהֳלָה **n.pr.f. Oholah** (for אָהֳלָה *she who has a tent*, *tent-woman*, i.e. worshiper at tent-shrine) of Samaria, adulteress with Assyria.

אָהֳלִיאָב **n.pr.m. Oholiab** (*Father's tent*) chief assistant of Bezalel in construction of tabernacle.

אָהֳלִיבָה **n.pr.f. Oholiba** (= אָהֳלִיבָהּ *tent in her*) of Jerusalem as adulterous wife of יְהוָה.

אָהֳלִיבָמָה **n.pr. Oholibama** (*tent of the high place*) **1. f.** wife of Esau. **2. m.** an Edomite chief.

II. [אָהַל] **vb. Hiph. be clear, shine.**

III. [אהל] **n.[m.]** odorif. **tree, aloe(?) 1.** trees planted by יְהוָה **2.** *aloes*, as sweet-smelling; perfume for bed; for garments; of bride, under fig. of odorif. tree.

אַהֲרֹן **n.pr.m. Aaron**, elder brother of Moses; the priest; oft. named with his sons; of temple-priests in gen'l, as descendents of A.

אוֹ **conj. or 1.** (esp. in *laws*); sometimes implying a preference, nearly = *or rather*. Prefixed to the first as well as the second alternative (rare) *either* (*whether*) …*or*; = *or*, *if not*. **2.** introducing a sentence, esp. a particular case under a general principle, *or* = *or if*. **3.** *if perchance*. **4.** once with the juss. = *except*, *or else*. אַו v. sub [אָוָה].

אוּאֵל **n.pr.m.** a Judean (*will of God*, cf. I. אוה; ; or contr. fr. אֲבוּאֵל cf. אִיעֶזֶר).

אוב

אוֹב **n.m. skin-bottle, necromancer — 1.** *skin-bottle*. **2.** *necromancer*, in phr. אוֹב אוֹ יִדְּעֹנִי *necrom. or wizard*. **3. ghost**. **4.** *necromancy*.

אֹבֹת **n.pr.loc.** (*water-skins*) station of Isr. in wildern.

אוד

אוּד n.m. brand, fire-brand.

[אוֹדָה] **n.f. cause** — *cause*, alw. with עַל, & cstr., exc., where sq. עַל־אֲשֶׁר ;עַל־אֲשֶׁר *because of*; = *concerning* (*on occasion of*).

אֵיד n.m. distress, calamity (under wh. one bends) — *distress*, *calamity* (poet. chiefly WisdLit & late). **1.** national calam. of Isr. (apostate); of Egypt; Moab; Edom; Hazor. **2.** of righteous sufferer cf. אֵל אֵל i.e. *from* God. **3.** oft. of wicked (wisd. mocks at).

אֵד n.m. mist.

I. אוה

I. **אִי n.m. coast, region** (contr. fr. אִיִּים; place whither one takes oneself for resting, etc., orig. fr. mariner's standpoint) — *coast, border*, *region* (mostly late), of Philistia & Phoenicia with adjacent country; so of Caphtor (= Crete); elswh. pl., coasts of Kittim, of Elishah; different countries (on or in sea); partic. אִיֵּי הַיָּם = *coast-lands* & *islands*, so oft. incl. inhabitants; *islands*, distinctly (taken up by י as little things); *coasts*, *banks*, i.e. habitable lands.

אִיתָמָר n.pr.m. ((*is*) *land of palms*?) youngest (4th) son of Aaron.

I. [אָוָה] **vb. incline, desire. Pi.** *desire* subj. usually נֶפֶשׁ, obj. fruit (in metaph.); flesh (to eat); food & drink; of king desiring rule; obj. *evil*; once obj. י; of God; as desiring Zion for a dwelling place (late, only cases without נפשׁ); **Hithp.** *desire*, *long for*, *lust after*, of bodily appetites; sq. ל; abs. of extreme thirst; of a king desiring the beauty (יֶפִי) of princess (sq. acc.); of covetous man (sq. acc.cogn.); sq. inf. (of desiring evil companionship).

[אַו] **n.m. desire**.

[אַוָּה] **n.f. desire** — *desire*, *will*, usually sq. נֶפֶשׁ; of natural human desire (morally indiff.); without נֶפֶשׁ of wild-ass; of divine will.

אֱוִי n.pr.m. (*desire*?) one of five chiefs of Midian.

[מַאֲוַי] **n.[m.] desire**.

I. תַּאֲוָה **n.f. desire — 1.** *desire*, *wish*; of physical appetite, longing for dainty food; distinctly good sense; bad sense, *lust*, *appetite*, *covetousness*; particularly of longing for dainties of Egypt & in **n.pr.** given to place where it occurred. **2.** *thing desired* in a good sense; bad sense; *thing desirable* (to senses).

II. [אָוָה] **vb. sign, mark, describe with a mark Hithp.** *mark out*, *measure*.

אוֹת **n.m. sign — 1.** *sign*, *pledge*, *token*. **2.** *signs*, *omens* promised by prophets as pledges of certain predicted events. **3.** *sign*, *symbol* of prophets. **4.** *signs*, *miracles*, as pledges or attestations of divine presence & interposition. **5.** *signs*, *memorials*. **6.** *sign*, *pledge* of covenant, אוֹת הַבְּרִית (v. ברית) *e.g.* rainbow, of Noachian covenant; circumcision, of Abrahamic covenant; the sabbath. **7.** *ensigns*, *standards*. **8.** *signs*, *tokens* of changes of weather & times.

אוּזַי **n.pr.m.** a Judaean.

אוֹי **interj.** (onomatop.) **woe!** an impassioned expression of grief and despair: usually with dative. With the 2nd. or 3rd. ps. often implying a denunciation. With a voc. (or implicit accus.). Used as a subst.

אוֹי = אוֹיָה

II. אוה

II. [אִי] **n.m. jackal** (*howler*) (inhabitant of desert, ruin).

I. אַיָּה **n.f. hawk, falcon, kite**.

II. אַיָּה **n.pr.m.** (*falcon*) **1.** a Horite. **2.** father of Rizpah.

אֱוִיל מְרֹדַךְ **n.pr.m.** son & successor of Nebuchadnezzer, king of Babylon, B.C. 562-60.

I. אול

אֱוִיל **adj. foolish** — *foolish*; elsewhere **n.m. fool** (always morally bad).

אֱוִלִי **adj.** id.

אִוֶּלֶת **n.f. folly** — *folly*, special product of כְּסִילִים (v. כֶּסֶל). II. אול, איל.

I. [אוּל] **n.[m.] body, belly**.

II. [אוּל] **n.[m.] leading man, noble**.

I. אוּלָם **n.m. porch** — *porch*. **1.** in Solomon's temple (altar in front of). **2.** in Sol.'s palace. **3.** in temple of Ezek.'s vision.

II. אוּלָם **n.pr.m.** only geneal.

I. אַיִל **n.m. ram** (as leader of flock) — *ram*, **1.** used as food; as yielding wool; as tribute; as merchandise; as gift; in sim. of leaping, skipping; in Dn.'s vision, ram with two horns symbol. kings of Media and Persia; fig. of rich and powerful in Isr. **2. slain** in ceremony of ratification of covenant betw. יְהוָה & Abr.; in Abr.'s sacrif.; Balaam's sacrif.; so in ritual, (a) in consecration ceremony of Aaron & his sons; (b) in guilt-offering; (c) burnt-offering (עֹלָה), on day of atonement, Pentecost; (d) peace-offering (שְׁלָמִים), beginning of month; passover; day of firstfruits; in 7th month; (e) in law of Nazarite; (f) in consecration of altar of tabernacle; (g) more generally; at bringing ark to Jerus.; other occasions.

II. אַיִל **n.[m.] projecting pillar** or **pilaster** — *pilaster* or projection in wall at each side of entrance, in Sol.'s temple, in Ezek.'s temple.

III. [אַיִל?] **n.m. leader, chief** (= ram, as leader of flock?) — *leader*, *chief*.

IV. [אַיִל?] **n.m. terebinth** — *terebinth* (cf. אֵלָה) as marking idol-shrines; fig. of ransomed ones of Zion.

אֵיל פָּארָן **n.pr.loc.** (*terebinth of Paran*) town & harbour at head of AElanitic Gulf; close to Ezion Geber.

[אֵילִים], alw. אֵילִם **n.pr.loc.** (= place of *terebinths* or other great trees) 2nd station of Isr. in desert after passing sea.

I. אֵלָה **n.f. terebinth** (= אֵילָה (?) v. IV. אִיל) — *terebinth* = *Pistacia terebinthus*, a deciduous tree with pinnate leaves & red berries; occasional in Palestine; grows to great age; always a single tree; fig. of Naphtali.

II. אֵלָה **n.pr.m.** (*terebinth*) **1.** a chief of Edom (= אֵילַת **n.pr.loc.**). **2.** son of Baasha; reigned two years in Isr. **3.** father of Hoshea who was last king of Isr. **4.** a son of Caleb. **5.** a son of Uzzi.

I. אֵלוֹן **n.[f.] terebinth** (= אֵלָה) — *terebinth* (or other tall tree), marking a shrine, & hence used in topogr. designations; distinguished by owner or ruler; by neighboring town.

II. אֵלוֹן **n.pr.m.**(= *id*. cf. אֵלָה **n.pr.**) **1.** a son of Zebulun. **2.** אֵילֹן a Hittite, father-in-law of Esau. **3.** אֵילוֹן a Judge of Isr., of tribe of Zeb. **4. n.pr.loc.** a town of Dan.

אֵלֹנִי **adj.gent.** of **1** אֵלוֹן. (as n.coll.).

אֵילַת **n.pr.loc.** (*lofty tree*(*s* coll.?) i.e. palms?) town & harbour, N.E. arm of the Red Sea, hence called AElanitic Gulf (= Gulf of Akaba, fr. neighboring fortress).

אֵילוֹת **n.pr.loc. id.** (*grove of lofty trees* (palms?).

[אֵילָם] **n.m. porch** (= אוּלָם) — *porch*, of Ezek.'s temple.

אַיָּל **n.[m.] hart, stag, deer** — *hart*, *stag*, allowed as food (all || צְבִי); eaten in Sol.'s household; sim of leaping (all || צְבִי); as in search of pasture, sim. of princes of Judah; as longing for water, sim. of longing for י.

אַיָּלָה **n.f. hind, doe** — *hind*, *doe*, as calving; in adjuration; in sim. i.e. surefooted, secure; metaph. of Naphtali. אַיָּלוֹן **n.pr.loc.** (*Deer*-field) **Aijalon 1.** city in Dan (Levit. city); = Epiph., mod. *Jâlo*. **2.** city in Zebulun.

I. [אוּלַי] **n.pr.fl. Ulai, Eulaeus**, river of Elam; = (at least in lower part) mod. *Karûn* (old

Pasitigris).

II. אוּלַי and אֻלַי **adv. 1. peradventure, perhaps**; usually expressing a hope; but also a fear or doubt, sq. לֹא; in mockery. **2.** followed by another clause ἀσυνδέτως, it expresses virtually the protasis = *if peradventure*. **3.** *unless*.

I. & II. אוּלָם **n.m.** & **n.pr.m.** v. sub II. אול.

III. אוּלָם and אֻלָם **adv. but, but indeed**, a strong adversative. More usually with וְ, וְאוּלָם *howbeit*.

I. און

אָוֶן **n.m. trouble, sorrow, wickedness — 1.** *trouble*, *sorrow*. **2.** *idolatry*; abstr. for concr. = *idols*. **3.** *trouble of iniquity*, *wickedness*; oft. of words and thoughts.

תְּאֻנִים **n.[m.] toil**.

II. און

I. אוֹן **n.m. vigour, wealth**. **1.** *manly vigour*. **2.** *strength*, of man; behemoth; pl. inten. מֵרֹב אוֹנִים *because of the abundance of great strength* (of God); of man. **3.** *wealth*.

II. אוֹן **n.pr.m.** (*vigour*) a chief of tribe of Reuben.

אוֹנוֹ **n.pr.loc.** (*vigorous*, for אוֹנוֹן) city in Benjamin; valley of same name.

אוֹנָם **n.pr.m.** (*vigorous*). **1.** chief of Horites. **2.** chief of tribe of Judah.

אוֹנָן **n.pr.m.** (*vigorous*) son of Judah.

III. אוֹן **n.pr.loc.** v. אֹן.

אוניות Kt v. אֳנִיָּה sub II. אנה.

אוּפָז (**n.pr.loc.**) whence came gold.

אוֹפִיר **n.pr. Ophir 1. n.pr.m.** 11th son of Joktan, name of an Arabian tribe. **2. n.pr.loc.** (land or city S. or SE. fr. Palestine. **3.** characteristic of fine gold (poet. & late). **4.** hence for fine gold itself.

[אוּץ] **vb. press, be pressed, make haste — Qal 1.** *press*, *hasten* (trans. but obj. not expr.). **2.** (intr.) *be pressed*, *confined, narrow*. **3.** *hasten*, *make haste*, sq. ל + Inf.; sq. מִן; sq. ב (of particular in wh. one hastens). **Hiph.** *hasten* (tr.) sq. ב; sq. ל + Inf.

[אוֹר] **vb. be** or **become light — Qal** *become light*, *shine* of sun (esp. in early morn.); of eyes (owing to refreshment). **Niph.** become *lighted up* of day-break; by light of life, revival; by light of glory, enveloped in light. **Hiph. 1.** *give light*, of sun, moon & stars, of moon; of pillar of fire (sq. ל); of sacred lamp; fig. of the words of God. **2.** *light up*, *cause to shine*, *shine*; sq. acc.; abs. **3.** *light* a lamp; wood; altar(-fire). **4.** *lighten*, of the eyes. **5.** *make shine*, of face of God.

אוֹר **n.f. light; 1.** *light* as diffused in nature, light of day. **2.** *morning light*, *dawn*, אוֹר הַבֹּקֶר light of the morn. **3.** *light* of the heavenly luminaries; אוֹר הַלְּבָנָה *moonlight* & *sunlight*; כּוֹכְבֵי אוֹר *stars of light*; מְאוֹרֵי אוֹר; *luminaries of light*; מְאוֹרִים = אוֹרִים; so עֲלֵי־אוֹר *in sunshine*; the sun itself. **4.** *daylight*; יוֹם אוֹר *a day of light* (= a clear, sunshiny day). **5.** *lightning*. **6.** *light* of a lamp; of crocodile's hot breath. **7.** *light of life* **8** .אוֹר חַיִּים **.** *light of prosperity* **9.** *light of instruction*. **10.** *light* of face פָּנִים אוֹר = bright, cheerful face (of men); betokening king's favour; of God = his shining, enlightening, favouring face. **11.** Yahweh is אוֹר יִשְׂרָאֵל, as a source of enlightenment & prosperity; light & salvation; light to guide; everlasting light of Zion, instead of sun & moon; house of Jacob is to walk in his light.

I. אוֹרָה **n.f. light** (late) **1.** *light*. **2.** *light* of joy & happiness; pl. intens. אוֹרוֹת *light* of life (light that quickens dead bodies as dew the plants).

II. [אוֹרָה] **n.f. herb**.

I. אוּר **n.m. flame**, so fire itself.

אֵרִים **n.[m.]pl. region of light, East**.

אוּרִים **n.m. Urim** (pl. intens., mostly c. art. *the Urim*, and mostly joined with תֻּמִּים).

II. אוּר **n.pr.m.** (flame) father of one of David's heroes (III. אוּר n.pr.loc. v. infr.) — III. אוּר in אוּר כַּשְׂדִּים, *Ur of the Chaldees*.

אוּרִי **n.pr.m.** (*fiery*, or contr. for **1** (אוּרִיָּה**.** prince of Judah; **2.** a porter; **3.** father of an officer of Solomon.

אוּרִיאֵל (*flame of El* or *my light is El*, v. אֵל sub **1** (אלה**.** chief of Levit. line of Kohath, in time of David. **2.** maternal grandfather of Abijah.

אוּרִיָּה **n.pr.m.** (*flame of Yah* or *my light is Yah* v. **1** .(יָהּ**.** Hittite husband of Bathsheba. **2.** priest in reign of Ahaz. **3.** priest in time of Nehemiah.

אוּרִיָּהוּ **n.pr.m.** (*flame of Yahweh* or *my light is Yahweh* v. יהוה) a prophet slain by Jehoiakim.

יָאִיר **n.pr.m.** (*he enlightens* or *one giving light*). **1.** son of Manasseh. **2.** a judge in Gilead. **3.** father of Mordecai.

יָאִירִי **adj.gent. Jairite**.

מָאוֹר **n.m. luminary** — *light*, *light-bearer*, *luminary*, *lamp*, of sun & moon.

[מְאוּרָה] **n.f. light-hole** = den of great viper.

III. אוּר **n.pr.loc. Ur**, ancient city in Southern Babylonia; OT alw. אוּר כַּשְׂדִּים, i.e. Ur of the Kasdim (Chaldeans) v. כַּשְׂדִּים sub כשׂד home of Terah, Abram's father, & A.'s point of departure for Mesopotamia & Canaan; mod. *Muqayyar*, south of Euphrates, c. 150 miles SE. of Babylon.

אֲוֵרוֹת v. אֲרִיָּה sub I. ארה.

אֲרַוְנָה v. אֲרַוְנָה.

[אוּת] **vb. Niph. consent, agree**.

אוֹת־ v. אֵת.

אָז adv. at that time, then, whether expressing duration, or inception (= **thereupon**). **1.** strictly temporal: **a.** of past time: without a verb; with a pf.; more usually (esp. when = *thereupon*) with an impf. **b.** of fut. time (usually where some emph. is intended) with impf.; rarely with pf.: with an accompanying logical force, implying the fulfilment of a condition, *then* = *if* or *when this has been done* (with the impf.) **c.** in poetry **אז** is sometimes used to throw emphasis on a particular feature of the description. **d.** it points back with emphasis to an inf. with **2** .**ב.** expressing logical sequence strictly: in the apod.: after **אם** (rare) for sake of special emphasis; = *in that case*, after **לוּ** or **לוּלֵא**; after **אחלי**; after a suppressed protasis; (strangely) = *now*, *as things are*; = *that being so*. Seldom used except where some special emphasis is desired. **מֵאָז, מִן־אָז** lit. *from that time*: used (*a*) absol., as adv. = in *time past*, of *old*, whether of a nearer, or a remoter past; (*b*) with foll. gen. or relat. clause, as prep. or conj. = *from time of*, *since*.

אָז = **אֲזַי then, in that case**, cf. **אָז**.

אֶזְבַּי n.pr.m. father of one of David's men.

אֵזוֹב n.m. hyssop — *hyssop*, little plant (contr. **אֶרֶז** *cedar*).

אַזְכָּרָה v. זכר.

אָזַל vb. go (mostly poet.) — **Qal** *go away*; *go about*; *be gone, exhausted*, *used up* (subj. **יָד** *strength*); sq. **מִן**. **Pu.**

[אֶזֶל] only **הָאָזֶל** rd. **הַלָּז**(א) q.v.

אוּזָל n.pr.m. 6th son of Joktan = **n.pr.loc.**; old capital of Yemen, later *San‘â’*.

I. אזן

אֹזֶן n.f. ear — 1. *ear*, as part of body; of human being, as bearing earring; pierced by a master; touched with blood in consecration; cut off by enemy; ear of dog; of sheep. **2.** especially as *organ of hearing*, **a.** of man; implanted (נטע) by יְ; of idols (do not hear); eps. בְּאָ after vb. of saying = *in the ears*, *in the hearing of*; after noun of utterance, sound; cf. אָ after verbal noun; הַטָּה אָ incline the ear = give attention; sq. לְ; as receiving words תְּקַח אָ; as tingling (צלל) at dreadful news; as hearing with satisfaction, triumph; as intelligent (involving mental process); as unsatisfied; as seeking (בקשׁ) knowledge; as hearing & blessing; שְׁמַעַת אָ *a hearing* (responsive, obedient) *ear*; opp. *stopping the ears* (wilful ignorance) מִן אָטַם; also of adder in simile of wicked. **b.** of Yahweh, יְבְּאָ after verb of utterance; after עָלָה; after בּוֹא; so also (after noun without vb.) יְבְּאָ nearly = in presence of; incline the ear הַטָּה אָ; sq. לְ; sq. גָּלָה אָ **3.** אֶל־ *open ears of*, *reveal to*, subj. man; subj. יְ; opp. judicial deafness.

I. [אָזַן] **vb.denom. Hiph. give ear, listen, hear**, almost wholly poet. — **1.** *hear*, perceive by the ear; *give ear*, *listen*, (of heavens, personif.), (of earth, personif.); of men; sq. acc. rei; sq. עַל; sq. עַד (rei); *harken to*, = be obedient to; c. acc. rei; לְ (rei); sq. לְ pers.; sq. עֲדֵי pers.; sq. אֶל־ pers. **2.** *of God*, *listening* (*with favour*) to prayer, etc., sq. אֶל־ pers.; c. acc. rei; sq. אֶל־ (rei); sq. לְ (rei).

[אָזֵן] **n.[m.]coll. implements, tools** (fr. sharpness?).

אָזְנִי n.pr.m. a son of Gad (*my hearing* or *my ear*?).

אָזְנִי adj.gent. fr. same.

אֲזַנְיָהוּ n.pr.m. (*Yahweh hath heard*) father of Jeshua, a Levite.

אַזְנוֹת תָּבוֹר n.pr.loc. (*peaks* of Tabor? pl.) place in Naphtali.

יַאֲזַנְיָהוּ **n.pr.m.** (*Yahweh heareth*) **1.** a Judaean. **2.** an elder of Isr., son of Shaphan. **3.** son of Jeremiah. **4.** a leading Judaean, son of Azur. **5.** a leading Judaean.

II. [אָזַן] **vb. Pi. weigh, test, prove**.

[מאזן] **n.[m.]du. balances, scales** — *balances*, for weighing money; hair; שַׁחַק *dust of bal*., sim. of insignif. of nations bef. יְ; fig., calamity; men; hills.

אֱזֶן שְׁאֵרָה **n.pr.loc.** (*portion* — weighed & measured — *of She‹ĕra*) place built by שְׁ, daughter of Ephraim.

אֲזִקִים v. II. זקק.

[אָזַר **vb. gird, encompass, equip. Qal** *gird*, *gird on*, sq. acc. rei *loins*. **Niph.** fig. of God (בִּגְבוּרָה נ) *girded with might*. **Pi.** *gird*, c. 2 acc. (pers. & rei); acc. rei om.; acc. pers. om. **Hithp.** *gird oneself*, for war; with עֹז (subj. יְ).

אֵזוֹר **n.m. waistcloth** — of skin; of linen; of Assyrian warriors' waistcloth, '*girdle of loins*'; in wall-images of Chaldeans, so of Yahweh's power over kings; metaph. of righteousness & fathfulness.

אֱזְרוֹעַ v. II. זרע.

אֱזָרָח v. זרח.

אַח v. I. אחח.

I. אָח, אַחְאָב, אֶחָב, אַחְבָּן etc. v. אחה.

II. אָח v. II. אחח.

III. אָח **interj.** (onomatop.) **ah! alas!**.

אַחֲלַי and אַחֲלֵי, **ah that!**.

[אָחַד] **vb.** v. יחד or חדד.

אֶחָד **adj.num. one — 1.** *one*; as subst. sq. מִן; pl. = *few*, *a few*. **2.** = *each*, *every*; also repeated, distrib. sense. **3.** = *a certain*; hence **4.** = indef. art. **5.** *only*; & (fem.) *once*; *at once* **6** .בְּאֶחָת. *one … another*, *the one … the other* ´ **7** .א´ … הא´ ;א´ … **א.** as ordinal, *first*; of first day of month; *first year*, **8** .שְׁנַת אַחַת. in combin., **a.** אַחַד עָשָׂר *eleven* (cf. עָשָׂר, עַשְׁתֵּי) as ordinal, *eleventh* אַחַת עֶשְׂרֵה; **b.** with other numerals, as cardinal; as ordinal.

אֵחוּד **n.pr.m.** (*union* fr. אֶחוּד?) a Benjamite.

חַד **adj.** = אֶחָד.

אחה

I. אָח **n.m. brother 1.** *brother*, born of same mother (& father); also of half-brother. **2.** indef. = relative; Lot, of Abr.; Jacob, of Laban (nephew); hence of kinship in wider sense; member of same tribe; of same people; of Israel & Judah; Isr. & Edom; of friend; of allies ´ **3** .בְּרִית א. fig. of resemblance. **4.** in phr. *one … another* אִישׁ אָחִיו; usually of men; of faces of golden cherubim; of scales of crocodile. (אָח *fire-pot* v. sub II. אַחְאָב (.אחח **n.pr.m. Ahab** (*father's brother*; = **1** (אחיאב. son of Omri, king of Isr. **2.** false prophet, time of Jerem.

אֶחָב v. אַחְאָב.

אַחְבָּן **n.pr.m.** (*brother of an intelligent one*) son of Abishur, of Judah.

אֲחוּמַי **n.pr.m.** descendent of Judah.

אֲחִיאָם **n.pr.m.** one of David's heroes.

אֲחִיָּה, אֲחִיָּהוּ (always, exc. where other form noted), אֲחִי **n.pr.m.** (*brother of Yah*(*u*)) **1.** a priest. **2.** a scribe. **3.** a prophet (five **4** .(אֲחִיָּהוּ. father of king Baasha. **5.** grandson of Hezron. **6.** son of Ehud, of Benj. **7.** one of Dvd's heroes. **8.** a Levite, Dvd's time. **9.** a chief man under

Nehem. **10.** a Gadite (**11** .(אֲחִי **.** a man of Asher. (*id*.).

אֲחִיהוּד **n.pr.m.** prince of Asher; (*brother of majesty*, cf. הוֹד, אֲבִיהוּד; v. also אֲחִיחֻד.

אַחְיוֹ **n.pr.m.** (= אחיון, *fraternal*). **1.** a son of Aminadab, brother of Uzzah. **2.** a Benjamite. **3.** a Benjamite.

אֲחִיחֻד **n.pr.m.** son of Ehud, a Benjamite.

אֲחִיטוּב **n.pr.m.** (*my brother is goodness*) **1.** grandson of Eli; father of Ahimelech. **2.** father of Zadok; grandfather of Zadok.

אֲחִילוּד **n.pr.m. 1.** father of Jehoshaphat, David's chronicler. **2.** father of Baana, officer of Solomon.

אֲחִימוֹת **n.pr.m.** (*my brother is death*) a Levite. אֲחִימֶלֶךְ **n.pr.m.** (*brother of Melek*) **1.** priest in Saul's (Dvd's) time; son of Ahitub; father of Abiathar. **2.** a Hittite.

אֲחִימַן **n.pr.m.** (*my brother is a gift*?) **1.** a son of Anak. **2.** a Levite.

אֲחִימַעַץ **n.pr.m.** (*my brother is wrath*) **1.** son of Zadok. **2.** father-in-law of Saul.

אַחְיָן **n.pr.m.** (*fraternal*) a Manassite.

אֲחִינָדָב **n.pr.m.** (*my brother is noble*) an officer of Solomon.

אֲחִינֹעַם **n.pr.f.** (*my brother is delight*) **1.** wife of Saul (daughter of Ahimaaz). **2.** Jezreelitess, wife of David.

אֲחִיסָמָךְ **n.pr.m.** (*my brother has supported*) father of Oholiab, a workman on tabern.

אֲחִיעֶזֶר **n.pr.m.** (*my brother is help*) **1.** a chief of Dan. **2.** one of David's heroes.

אֲחִיקָם **n.pr.m.** (*my brother has arisen*) son of Shaphan, Josiah's time; protector of Jerem.; father of Gedaliah.

אֲחִירָם **n.pr.m.** (*brother of* (*the*) *lofty*) son of Benj.

חִירָם **n.pr.m. Hiram 1.** king of Tyre, contemp. of David & Solomon. **2.** an artificer of Tyre, sent by Hiram the king. **3.** a Benjamite.

אֲחִירָמִי **adj.gent.** הָ֫אַ ´ as n.coll.

אֲחִירַע **n.pr.m.** (*my brother is evil*) a chief of Naphtali.

אֲחִישָׁחַר **n.pr.m.** (*brother of* (*the*) *dawn*) a Benjamite.

אֲחִישָׁר **n.pr.m.** (*my brother has sung*) over Solomon's household.

אֲחִיתֹפֶל **n.pr.m.** (*my brother is folly*?) David's trusted & traitorous counsellor.

אַחֲוָה **n.f. brotherhood** (between Judah & Israel.

חִיאֵל **n.pr.m.** a Bethelite, rebuilder of Jericho.

אָחוֹת **n.f. sister — 1.** *sister* (same father, diff. mother); (either parent same); called upon, in mourning for dead; = near relative; woman of same nationality. **2.** = beloved. **3.** symbol. of Judah, Samaria, Sodom & Jerusalem. **4.** fig. of intimate connection. **5.** *another*, of curtains of tabern., loops, tenons; of wings of living creatures, Ezek.'s vision; not of persons, but vid. רְעוּת.

אָחוּ **n.m. coll. reeds, rushes**.

אַחֲוָה v. III. הוה.

אָחַז **vb. grasp, take hold, take possession** — **Qal** *grasp*, *take hold of*, sq. בְּ; of beams having hold in a wall; also of taking hold of branches, in metaph.; poet. fig., of God's seizing man in wrath; taking hold graciously; taking hold of judgment; subj. man; of taking hold of folly; also sq. acc.; of a snare catching the heel, in metaph.; fig., subj. God; God's hand; subj. pain, sorrow, fear, etc.; subj. man, obj. fear, etc.; obj. דֶּרֶךְ *take one's way*; *caught*, *fastened*, *held*; *taken* (by lot); *taken out* of a number. **Niph.** — *be caught*; elsewhere *have possessions*. **Pi.** c. acc.

enclose, *overlay*. **Hoph.** *fastened to* sq. לְ.

אָחָז **n.pr.m.** (*he hath grasped*, abbrev. for יְהוֹאָחָז(q.v.)) **1.** king of Judah, son of Jotham, father of Hezekiah. **2.** son of Micah, & great-grandson of Jonathan.

אֲחֻזָּה **n.f. possession** — *possession*, late; of landed property; c. אֶרֶץ, אֲחֻזָּה, אֲחֻזָּה = *land possessed*, *one's own land*; אֲחֻזַּת נַחֲלָה = *possession by right of inheritance*; in promise to Davidic king; fig. of יְ as portion of Levit. priests.

אֲחַזְיָהוּ, אֲחַזְיָה, אַחְזַי **n.pr.m.** (*Yah*(*u*) *hath grasped*) **1.** king of Isr., son of Ahab. **2.** king of Judah, son of Joram. **3.** a priest.

אֲחֻזָּם **n.pr.m.** (*possessor*) a man of Judah.

אֲחֻזַּת **n.pr.m.** (*possession*) friend of Abimelech.

I. אחח

[אֹחַ] **n.[m.] jackal**.

II. אחח?

II. אָח **n.f. fire-pot, brasier** (I. אָח, *brother* v. sub אחה; III. אָח interj.

אֲחוֹחַ **n.pr.m.** a Benjamite.

אֲחוֹחִי) אֲחֹחִי) **adj.gent.**

אֲחִי **n.pr.m.** a son of Benjamin.

אחל

אַחְלַי **n.pr. 1. f.** daughter of Sheshan. **2. m.** father of one of David's mighty men.

אַחְלָב v. חלב.

אַחְלָמָה **n.f.** one of the gems on the ephod.

אֲחַסְבַּי **n.pr.m.** father of Eliphelet, one of David's heroes.

אָחַר **vb. to remain behind, delay, tarry. Qal.** *tarried*. **Pi. 1.** intensive, *delay*, *tarry*; with לְ & inf. **2.** causat. of Qal, *cause one to delay*, *hinder*; *keep back* (= *bring late*); with לְ & inf. *delay to* …

I. אַחֵר **adj. another** (prop. *one coming behind*) Often with the collat. sense of *different*, as בְּגָדִים אֲ֫חֵרִים *other* garments ; with that of *strange*, *alien*, as אִישׁ אַ֫חֵר; esp. in the phrase אֱלֹהִים אֲחֵרִים *other gods*. Of time, *following, next* (rare) בַּשָּׁנָה הָאַ֫חֶרֶת in the *next* year; דּוֹר אַ֫חֵר poet. *the next* generation (in prose = *another* generation).

אַחַר prop. subst. *the hinder* or *following part* (cf. the pl.) **1. adv. a.** of place, **behind**. **b.** of time, **afterwards**. **2. prep. a.** of place, **behind, after:** הָלַךְ אַחַר *to go after*, *follow*; מֵאַחַר *from after*. **b.** of time, **after**; עַד אַחַר *till after*. **3. conj.** אַחֲרֵי אֲשֶׁר *after that*; and without אשׁר. As prep. & conj. the pl אַחֲרֵי is much more freq., which in any case must be used before suffixes. **Plur.** only cstr. **1. subst. hinder part**. **2. prep. a.** of place **behind, after. b.** of time, **after**. **3. conj.** אַחֲרֵי אֲשֶׁר **after that**; with the finite vb.; without **4** .אשׁר **.** with other preps.: — **a.** מֵאַחֲרֵי (α) *from behind*, *from after* i.e. *from following after*. (β) denoting *position* (מן = *off*, *on the side of*; see מן) *behind*. (γ) of time (rare). **c.** עַל־אַחֲרֵי *beside*, *at the back of*.

אַחֲרַי **adj. backwards**.

אָחוֹר **subst. the hinder side, back part**, in the sg., mostly in adverbial phrases: **a.** as accus., in poetry *backwards* (= prose אֲחֹרַנִּית) with vbs. such as נָפַל *fall*, נָשׁוֹג *be turned*; *behind* (opp.קֶדֶם); in the phrase פָּנִים וְאָחוֹר in front and *behind*. **b.** בְּאָחוֹר *backwards*. **c.** לְאָחוֹר (α) as **a.** (β) of time, *hereafter* (cf. לְפָנִים = before). **d.** מֵאָחוֹר *behind* (מן = on the

side of); (= on the West). **Plur. cstr.** אַחֲרֵי **hinder part** (of the tabernacle), (of a man or animal).

אַחֹרַנִּית **adv.** (prop. an adj. fem., cf. קְדֹרַנִּית) **backwards** (= poet. אָחוֹר).

אַחֲרוֹן **adj.** from אַחַר, **coming after** or **behind** (as a compar. or superl., acc. to the context); hence **a.** of place, *behind*, *hindermost*; הַיָּם הָאַחֲרוֹן *the hinder* (= the Western) sea (i.e. the Mediterranean: opp. הַיָּם הַקִּדְמוֹנִי the front sea = Dead Sea, the Semites, in defining the quarters of the heavens, turning naturally to the East, cf. קֶדֶם of the East, יָמִן, תֵּימָן of the South, above s.v. אָחוֹר **d.** More commonly **b.** of time *latter* or *last* (acc. to context); in genl. *subsequent* (vaguely); the *fem*. is used adverbally = *afterwards* or *at the last* (acc. to context).

אַחֲרִית **n.f. after-part, end**; **a.** of place. **b.** of time, *latter part* or actual *close* (acc. to context), opp. רֵאשִׁית; of years; of a man's life; of a people's existence; = *final lot*; *a future*, i.e. a happy close of life, suggesting sometimes the idea of a posterity, promised to the righteous, withheld from the wicked; the *end* or ultimate *issue* of a course of action; of a prediction = the *event*. בְּאַחֲרִית הַיָּמִים *in the end of the days*, a prophetic phrase denoting the final period of the history so far as the speaker's perspective reaches; the sense thus varies with the context, but it often = the ideal or Messianic future. **c.** הַגּוֹיִם אַחֲרֵי the *last*, *hindermost* of the nations (of Babylon), opp. ראשׁית הגוים (Israel) cf.(Amalek) chief of the nations. **d.** concr. *posterity*.

II. אַחַר **n.pr.m.**

אַחַרַח **n.pr.m.** a son of Benjamin.

אֲחַרְחֵל **n.pr.m.** app. a descendent of Judah.

אֲחַשְׁדַּרְפְּנִים **n.m.pl. satraps**.

אֲחַשְׁוֵרוֹשׁ **n.pr.m. Ahasuerus** = Xerxes king of Pers.; also made father of 'Darius the Mede.' אֲחַשְׁתָּרִי **n.pr.m.** but in form *adj.gent*.

[אֲחַשְׁתְּרָן] **adj.** (?) **royal**.

אַחַת v. אֶחָד.

אַט v. אטט.

אטד

אָטָד **n.m. bramble, buck-thorn**.

אטט

[אִטִּי] **n.m. mutterer**, i.e. either ventriloquists or whisperers of charms.

אַט **subst. gentleness**, used only adverbially: **a.** as adverb. accus. *softly*. **b.** with לְ of norm or state *gently*.

[אטם] **vb. shut, shut up** — **Qal** *shut*, *stop*; pass. = *closed* (i.e. *narrowed*, *narrowing*). **Hiph.**

אֵטוּן **n.[m.] thread, yarn**.

[אָטַר] **vb. shut up, close, bind Qal**.

אָטֵר **n.pr.m.** (*binder*?) a chief of the Jews.

אָטֵר **adj. shut up, bound** אִישׁ אַ יַד־יְמִינוֹ *a man bound*, *restricted*, *as to his right hand*, i.e. *left-handed*.

[**1** [אַי **interog. adv. where? a.** Idiomatically, with the sf. anticipating the noun to which it refers. When used alone, or with other adverbs (v. infr.), it is contracted to אֵי. (The more usual form is אַיֵּה.) **b.** strengthened by the enclitic זֶה (v. אֵי־זֶה (4,זֶה *where*, *then*? 2. prefixed to other adverbs or prons., אֵי imparts to them an interrog. force: thus **a.** אֵי־זֶה *which* (of two or more)? only (late) in indirect qu. **b.** אֵי־מִזֶּה *whence?* (מִזֶּה = *hence*; v. sub זֶה). **c.** אֵי־לָזֹאת

upon what ground? *how*? With other adverbs, אֵי coalesces into one word, v. אֵיכָה, אֵיכָכָה, אֵיפֹה.

אַיֵּה (lengthened from אַי, cf. הִנֵּה & הֵן) **interr. adv. Where?** the most gen. term expressing this idea, used of both persons & things (but never with a verb); oft. in poet. or elevated style, where the answer *nowhere* is expected; rhetorically, of an earnest inquiry, or longing.

אֵיךְ **adv. 1. interrog. How? 2. as an exclam. How!** whether of lamentation; or of satisfaction; with intensive force = *how gladly*!, *how terribly*!

אֵיכָה (from אַי and כֹּה = כָּה) **adv. 1. interog. In what manner?** (rather more definite than **2** (אֵיךְ. **exclam. How!** (slightly more emph. than **3** .(אֵיךְ. **Where?** each time in an indirect sentence.

אֵיכוֹ Qr **where?** v. 3 אֵיכָה.

אֵיכָכָה (from כָּכָה & אַי *thus*) **How?**.

I. [אַיִן] **adv.** (from אַי) only in the compound מֵאַיִן **whence?** used in rhet. or poet. style (where אֵי־מִזֶּה would be too prosaic); in an indirect sentence.

אָן **adv.** (contracted fr. I. אַיִן) **where?** or **whither?**; only besides in מֵאָן *whence*? Kt (Qr עַד־אָן ; (מֵאַיִן of time *to what point*? *how long*? With ה *locale*: אָנָה (*a*) *whither*? in indirect sentence; (*b*) *pregnantly*; (*c*) in the phrase אָנֶה וָאָנָה *any whither*; (*d*) of time, עַד־אָנָה *how long*?

אֵיפֹה (from פֹּה & אַי *here*) **adv. 1. where?** in indirect sentence (less common than אַיֵּה, used of *persons* [contrast אֵי־זֶה] and with a verb [contrast **2** .([אַיֵּה. **of what kind?**.

III. אִי **interj. alas!** (late).

IV. אִי **adv. not**.

אִי כָבוֹד, אִי־כָבוֹד **n.pr.m.** (*inglorious*) son of Phinehas.

אִיזֶבֶל **n.pr.f.** queen of Ahab, daughter of Ethbaal, king of Tyre.

I. אִי **n.m.** *isle*, *coast*, v. I. אָוָה.

II. אַיִן *nought*.

אִיעֶזֶר v. אֲבִיעֶזֶר.

אִיתָמָר v. I. אָוָה.

[אָיַב] **vb. be hostile to** — **Qal** — *be hostile to*, *treat as enemy*; elsewhere Pt.; usually as subst. & mostly sf.; *enemy*, of personal foe; in sim.; of public national enemy; coll.; personif.; more oft. pl.; of enemies of God, as protector of his people; as morally supreme; of God as enemy of rebellious people.

אֵיבָה **n.f. enmity** — *enmity*, personal hostility, betw. men, betw. serpent & woman, betw. peoples.

אִיּוֹב **n.pr.m. Job**.

אֵיד, אֵד v. אוּד.

אַיָּה v. III. אוה.

אַיֵּה v. אַי. אִיִּים v. III. אוה.

אֵיךְ, אֵיכָה, אֵיכָכָה v. sub אַי.

אַיִל, אַיָּל, אַיָּלָה, אַיָּלוֹן, אֵילוֹן, אֵילָם, אֵילִם, אֵילַת, אֵילוֹת etc. v. אול. אִילוֹ v. אִי.

אֵיָל **n.m. help**.

[אֵיָלוּת] **n.f. id.**

אים

אַיִם **adj. terrible, dreadful** — *terrible*, of Chaldeans; of dignified woman, *awe-inspiring*.

אֵימָה **n.f. terror, dread** — *terror*, *dread* (mostly poet.), inspired by יְ; occasioned by enemies; by king; pl. fig. = idols (i.e. dreadful, shocking things.

אֵימִים **n.pr.m.pl. Emim** (*terrors*) ancient inhab. of Moab.

I. [אַיִן, מֵאַיִן] *whence?* v. sub אַי.

II. אַיִן, אָיִן **subst.** prop. **nothing, nought. 1.** לְאָיִן *to nothing*; כְּאַיִן *as nothing*; *almost* (‖ כִּמְעַט); מֵאַיִן *of nothing*. **2.** cstr. אֵין very freq. as **particle of negation, is not, are not, was not, were not**, etc. (corresp. to the affirm יֵשׁ q.v.) **a. denying existence** absolutely אֵין רֹאֶנִי *there is none* that seeth me, lit. *nought of* one seeing me! **b.** more commonly, in a limited sense, *there is none here* or *at hand* כִּי־אֵין אִישׁ that *there was no* man (sc. there). **c.** with the sense determined by a predic. following: אֵינֶנִּי נֹתֵן לָכֶם תֶּבֶן *I am not giving* you straw; and so often with particip. where duration has to be expressed, or intention אִם אֵינְךָ מֵשִׁיב דַּע if thou *art not restoring* her know, (idiomatically, after אִם). Foll. once pleon. by יֵשׁ. Treated as a *mere* part. of negation, אֵין may vary its position in the sentence, the subst. which should strictly stand in the genitive being not only separated from it by a little word, as גַּם, שָׁם, לוֹ, בּוֹ, etc., but even for emphasis *prefixed* to it as וּפֹתֵר אֵין אֹתוֹ: if however it be thus brought to the end of a sentence, or be disconnected with what follows, it stands in the absol. form as וְאָדָם אַיִן לַעֲבֹד הָאֲדָמָה and man *there was none* to till the ground. **d.** sometimes the subj. has to be supplied from the context: thus (α) esp. after vbs. of *waiting* or *seeking*. **e.** with subj. not expressed, once (late) וְאֵין נוֹגֵעַ בָּאָרֶץ and (it) *was not touching* the earth. **f.** with the finite vb. **3.** אֵין לְ, with subst., or pron., *there is* (*was*) *not to* … = … *have*, *has*, *had*, etc. *not*: אֵין לָהּ וָלָד *she had no* child. **4.** in circumst. clauses (*a*) she shall go out free אֵין כֶּסֶף *without money*. (*b*) a God of faithfulness וְאֵין עָוֶל *and no iniquity*, i.e. *without iniquity*. (*c*) very oft., in such phrases as וְאֵין

מַחֲרִיד *with none to affright*. **5.** with inf. and לֹא *it is not to* … i.e. (α) *it is not possible to* … (cf. sub יֵשׁ and לֹא). (β) *ther is no need to* … **6. with prefixes**: **a.** בְּאֵין prop. *in defect of*: — (α) *for want of*, *without*. (β) of time = *when there was* (*were*) *not*. **b.** כְּאֵין poet. for כַּאֲשֶׁר אֵין לוֹ **c.** לְאֵין (α) for לַאֲשֶׁר אֵין לוֹ; in late prose. (β) *in the condition of not* … (ל of state, v. sub ל) = *without* or *so that not*. (γ) עַד־לְאֵין (see עַד לֹא), *until there was no*. **d.** מֵאֵין (α) (מִן causal), *from lack of*. (β) (v. מִן 7b) prop. *away from there being no* … (with אֵין pleon., cf. מִבְּלִי, and מִבְּלִי אֵין), i.e. *so that not* … *without*, mostly epexegetical of some term expressing desolation: Surely many houses shall be desolate מֵאֵין יוֹשֵׁב *without inhabitant*. (γ) in מֵאַיִן כָּמוֹךָ, מֵאַיִן is supposed by some to = a strengthened אַיִן, *even none*, *none at all*; but it is difficult to justify this expl. logically; and it is preferable to point מֵאַיִן כָּמוֹךָ *whence* is any like thee?

אַיִן, with יֵשׁ pleon.

אֵיפָה, אֵפָה **n.f. ephah** — *ephah*, a grain-measure. **1.** a certain quantity of wheat, barley, etc. = ten omers (עֹמֶר); chiefly of offerings, but also of food. **2.** receptacle or measure, holding an ephah, in proph. vision; just measure אֵיפַת־צֶדֶק; of unjust measure. (On the actual size of ephah, cf. בַּת).

אֵיפֹה v. sub אַי.

אִישׁ, אוֹשׁ

אִישׁ **n.m. man** — *man*, opp. woman, emph. on sexual distinction & relation; thence = *husband*; fig. of יְ as husb. of Isr.

אִישִׁי (opp. בַּעְלִי); *man* as procreator, father; of *male child*, *man*, opp. beast; cf. fig. but also of male of animals; *man*, opp. God; hence in phrases to denote ordinary, customary, common; but also contr. אָדָם; *man*, as valiant; even of יְ oft. prefixed to other nouns in app.; partic. bef.

adj. gent.; a *man* as resident in, or belonging to a place or people; usually pl.; also sg. coll.; *men* = retainers, followers, soldiers; אִישׁ אֱלֹהִים *man of God* = proph.; in phrase sq. abstr. v. supr.; sg. word of occupation; oft. distrib. = *each, every*; incl. women; of inanim. things; *any one*; of gods; *one …another*.

אִישׁ־בֹּשֶׁת **n.pr.m.** Ishbosheth (for אִישׁ בַּעַל *man of Baal* v. **1** (בַּעַל ,בֹּשֶׁת **.** son of Saul, & king of Isr., with David as rival; = אֶשְׁבָּעַל; cf. also **2.** one of Dvd's heroes; v. יִשְׁבְעָם

אִישׁ הוֹד **n.pr.m.** (*man of majesty*) a man of Manasseh.

אִישׁוֹן **n.[m.] pupil** of eye; = *middle*, *midst* of night חֹשֶׁךְ ׳בְּא ; לַיְלָה ׳בְּא וַאֲיפֵלָה Kt i.e. *in deep darkness* (Qr בֶּאֱשׁוֹן).

אִישַׁי v. יִשַׁי.

אִיתוֹן Qr v. אתיון sub אתה.

אִיתַי, אִיתִיאֵל v. אֵת *with*.

אִיתָמָר v. אִי sub I. אוה.

אֵיתָן, אֶתָן v. יתן.

אַךְ **adv. 1. surely**. **2.** with a restrictive force, emphasizing what follows: **a.** in contrast to what precedes, **howbeit**; **b.** in contrast with other ideas generally, **only**. **1.** asseverative, often introducing with emphasis the expression of a truth (or supposed truth) newly perceived, esp. in colloquial language, *surely*, *no doubt*; אַךְ הִנֵּה אִשְׁתְּךָ הִוא *of a surety*, lo, she is thy wife! **2.** restrictive: **a.** in contrast to what precedes, *howbeit*, *yet*, *but*; sts. with an advers. force; before an imper. (minimizing the request). **b.** in contrast to other ideas generally: (α) אַךְ הַפַּעַם *only* this once; (β) attaching itself closely to the foll. word (usually an adj., rarely a verb), *only*, i.e. *exclusively*, *altogether*, *utterly* and thou shalt be אַךְ שָׂמֵחַ *altogether* rejoicing. **c.** as an adv. of time (with inf. abs.).

אַכַּד **n.pr.loc. Akkad**, name of a city in Northern (?) Babylonia; location uncertain; possible identif. or confusion with *Agade* city of Sargon I.

אַכְזָב, אַכְזִיב v. כזב.

אַכְזָר, אַכְזָרִי, אַכְזְרִיּוּת v. כזר.

אָכִישׁ **n.pr.m.** king of Gath.

אָכַל **vb. eat — Qal 1.** *eat*, human subject; mostly c. acc.; also sq. מִן־ (*eat of*, — some of, — or *from*); sq. בְּ (*eat of* or *at*); as act of worship; of priests; *eat up*, finish eating ; אָכַל לֶחֶם = take a meal; לֶחֶם אֹכֵל = *eat*, *get food*; (i.e. spend one's life); לֹא אֹכַל i.e. *fast*; fig. אֶת־בְּשָׂרוֹ אֹכֵל (i.e. waste away); eat words (i.e. eagerly receive); of adultery; eat (taste) good fortune, בַּטּוּבָה אֹכֵל; לְפִי אָכְלוֹ *according to his eating*, i.e. acc. to his needs in eating; of peaceful enjoyment of results of labour; fig. of receiving consequences of action, good or bad; fig. of mourner, כַּלֶּחֶם אָכָלְתִּי אֵפֶר; of gods, partaking of sacrifices; fig. = destroy. **2.** of beasts, birds, etc., *eat*, *devour*; specif. of locusts. **3.** fig. of fire, *devour*, *consume* (sq. 2 acc. *consume offering* to *ashes*), partic. of fire fr. יְ; of fire at Sinai; of יְ as fire (in judgment). **4.** of sword, *devour*, *slay*; cf. of devastation of land. **5.** in genl. *devour*, *consume*, *destroy* (inanim. subj.) of drought; of pestilence; of forest. **6.** fig. of oppression, *devour* the poor, etc.; of bitter enmity. **Niph. 1.** *be eaten* by man; of custom, usage; permission to eat; c. neg. *be uneatable*. **2.** *be devoured* by fire, *consumed*. **3.** *be wasted*, *destroyed*, of flesh. **Pu.** *be consumed* with fire; by sword. **Hiph**. **1.** *cause to eat*, *feed with*, sq. 2 acc. subj. mostly יְ; sq. acc. pers. + מִן, but also subj. man; sq. acc. pers. only. **2.** *cause to devour*, obj. sword.

אֹכֶל **n.m. food** — *food*, *food-supply*, esp. cereals of store in Egypt; נֶשֶׁךְ אְ *usury of food*; לְעֵת הָאֹכֶל *at meal-time*; *food* of offerings; partic. food (as tasted); (as given by God); esp. cereals; but also flesh; of food (prey) of wild animals.

אָכְלָה **n.f. food, eating** (with some verbal force); always **1** לְאָכְלָה. esp. in phr. like לָכֶם יִהְיֶה לְאָ. **2.** *devouring*, by wild beasts, only fig. of ravaged people. **3.** *consuming*, in fire, of fire-sacrifice of children; fig. of judgment of יְ.

וְאֶכָל rd. וָאֵכֶל fr. I. כלה (v. אִיתִיאֵל).

אֲכִילָה **n.f. an eating, a meal.**

מַאֲכָל **n.m. food** — *food*, in genl.; opp. drink; fig. of peoples as fishes, food for Chaldeans; appl. to fruit (of tree טוֹב לְמ ´) cf. עֵץ־מ ´; appl. to דָּגָן; appl. to honey; to flour, appos. קֶמַח; to food of ants; to baker's work; appl. to carcasses, as food for beasts & birds of prey (צֹאן מ ´, sim. of suffering people).

מַאֲכֶלֶת **n.f. knife** (as *cutting* instrum. or instrument for dividing, making small).

מַאֲכֹלֶת **n.f. fuel**.

מַכֹּלֶת **n.f. food-stuff**, consisting in חִטִּים.

אָכֵן **adv.** with strong asseverative force: **a. surely, truly,** esp. at beginning of a speech (stronger & more decided than אַךְ). **b.** emphasizing a contrast, *but indeed*, *but in fact*, esp. after אָמַרְתִּי *I said* or *thought*, expressing the reality, in opp. to what had been wrongly imagined.

אָכַף **vb. press, urge — Qal.**

[אֶכֶף] **n.m. pressure**.

אכר

אִכָּר **n.m. ploughman, husbandman**.

אַכְשָׁף v. II כשף.

I. אַל

אֶלְגָּבִישׁ **n.[m.] hail**.

אַלְגּוּמִּים **n.[m.]pl. a tree** (foreign & obscure) alw. with עֲצֵי.

אַלְמֻגִּים **n.[m.]pl.** *id*.

אַלְמוֹדָד **n.pr.** of South-Arab. people.

אַלְקוֹם **band of soldiers**.

אֶלְתּוֹלַד **n.pr.loc.** (cf. תּוֹלַד sub ילד) city in southern Judah.

II. אַל **adv. of negation**, denying however, not objectively as a fact (like לֹא), but subjectively as a wish, expressing therefore a *deprecation* or *prohibition*: **a.** (a) with a verb, which is then always an impf. (never an imperative), by preference in the cohort. or jussive mood where this is in use, and may be of any person or number; with 1 pl. (rare). In an imprecation: אַל־תּוֹתַר have not thou the excellency! Sometimes strengthened by נָא: (b) without a verb, (α) *let* (there be) *not* dew & *not* rain upon you! (β) used absol., in deprecation; (γ) after a preceding imper., a juss., an inf. abs. (c) in poetry אַל sometimes expresses vividly the emotion or sympathy of the poet. **b.** once joined closely to a subst. (cf. לֹא **2** *b*) אַל־מָוֶת there is *no-death*! **c.** once used poet. as subst., And bring my words לְאַל to *nought*!

אֶל (nearly always followed by Makkeph), poet. אֶלֵי (cf. עֲדֵי ,עָלֵי), **prep.** denoting motion to or direction towards (whether physical or mental). **1.** of motion *to* or *unto* a person or place, after every kind of verb expressing motion. So with נָתַן *to give* (though ל here is more common). Once, exceptionally (si vera l.) = *even*. Sometimes pregnant, as זָנָה אֶל commit whoredom (by going) *to*. Opp. is **2** .מִן **.** Where the limit is actually entered, *into*; & so after verbs of throwing, casting, putting. In connexion with a number or multitude *into* which something enters, *in among*. **3.** Of direction *towards* anything: (a) of physical acts or states. (b) with words such as אָמַר to say *to*, שָׁמַע to hearken *to*, הָלַל to praise *to*. (c) with words expressing the direction of the mind, as קִוָּה *to wait*; יָחַל *to hope*; alone, as predic., *directed* or *disposed towards*. **4.** Where the motion or direction implied appears from the context to be of a hostile character, אֶל = *against*; with בָּא of calamity, etc., coming *to* or *upon* any one. Here also belongs in partic. the phrase …הִנְנִי אֶל Behold I am *against* (thee, you, etc.). **5.** *Unto* sometimes acquires from the context the sense of *in addition to*. **6.** Metaph. *in regard to*, *concerning*, *on account of*; אֶל־נֶפֶשׁ *on account of*, *for the sake of*, one's life. (עַל is more common in this sense.) And specially with verbs of saying, narrating, telling, etc. *with regard to*, as שָׁמַע ;צִוָּה; סִפֵּר; דִּבֶּר; אָמַר. (Not freq., exc. in the case of אָמַר. **7 .** Of rule or standard,

according to (rare). **8.** Expressing presence at a spot, *against*, *at*, *by*, not merely after verbs expressing or implying motion. **9.** Prefixed to other preps. it combines with them the idea of *motion* or *direction to*: thus סֹב אֶל־אַחֲרַי turn *to* behind me; אֶל־בֵּין *in between*; אֶל־מִבֵּית לְ *to* (the part) *within* (v. sub בַּיִת), *in within*.

אֶלְיְהוֹעֵינַי **n.pr.m.** (*unto* יַ *are mine eyes*) **1.** a Korahite. **2.** a returning exile.

אֶלְיוֹעֵינַי **n.pr.m.** (*id*.) **1.** a descendent of David. **2.** a Simeonite. **3.** a Benjamite (*id*.). **4.** priests in time of Ezra.

I. אֵל **pr.pl.m. & f.** = the more usual אֵלֶּה, *these*.

אֵלֶּה **pr.pl.m. & f. these**, in usage the pl. of זֶה. **a.** in appos. to a subst. with a pron. suff. (always *without* the art.) Standing alone in a neuter sense, *these things* (rare in best prose, & not very common in poetry). אלה may point indifferently to what follows; or to what has preceded; = *such as these*. **b.** repeated, אלה … ואלה, *these … those*. **c.** with art. (only after a subst. determined by art.). **d.** with preps.: בְּאֵלֶּה, בְּאֵלֶּה; לְאֵלֶּה, לָאֵלֶּה; מֵאֵלֶּה; עַד אֵלֶּה; עַל־אֵלֶּה *on account of these things*; כְּאֵלֶּה, כָּאֵלֶּה (*things like these*).

II. אֵל *god*, אֶלְדָּד, אֶלְדָּעָה etc. v. I. אלה.

אֵלָא **n.pr.m.** father of an officer of Solomon.

I. אלה

II. אֵל **n.m.** (also, in n.pr. אֵלִי, אֶל) **god**, but with various subordinate applications to express idea of might; hardly ever in prose exc. with defining word (adj. or gen.); its only suff. is **1** ; **ִי.** applied to *men of might and rank*. **2.** *angels*. **3.** *gods of the nations*, אֵל אֱלִים *God of gods*, supreme God; *idols*. **4.** *El* **n.pr.** אל ברית *El Berith*. **5.** as characterizing mighty things in nature, הררי אל *mighty mountains* (lit. *mountains of El*). **6. God** the one only and true God of Israel: (a) הָאֵל *the God*, *the true God*. (b) אֵלִי *my God* (poet.). (c) cstr. אל בית אל *the God of Bethel*. (c) אֵל אֶחָד *one God*. (e) **God** (the only true God, needing no article or predicate to

define him) always in poetry. (f) *El*, *a divine name*. **7.** אֵל *strength*, *power*.

אֱלַהּ; elsewhere אֱלוֹהַּ **n.m. god, God. 1.** *a heathen god*, late usage. **2. God**, used in ancient poems, and on their basis an archaism in later poetry.

אֱלֹהִים **n.m.pl. (f.)** *pl*. in number. **a.** *rulers*, *judges*, either as divine representatives at sacred places or as reflecting divine majesty and power. **b.** *divine ones*, superhuman beings including God and angels. **c.** angels; cf. בני (ה)אלהים = (*the*) *sons of God*, or *sons of gods* = angels. **d.** *gods*. **2.** *Pl*. *intensive*. **a.** *god* or *goddess*, always with sf. **b.** *godlike one*. **c.** works of God, or things specially belonging to him (vid. **5** אֵל). **d. God** (vid. **3** & **4**). **3.** הָאֱלֹהִים *the* (*true*) *God*; in many phrases, as איש האלהים *the man of God*, acting under divine authority and influence: = (a) *angel*, (b) *prophet* (the term coming into use in the Northern kingdom in the age of Elijah: of *Moses*; of *Samuel*; of *David*; *Shemaiah*; *Elijah*, *Elisha*, and others of their time; unnamed prophet; *Hanan*. **4.** אֱלֹהִים = *God*.

אֶלְדָּד **n.pr.m.** (*God has loved*) one of the elders.

אֶלְדָּעָה **n.pr.m.** (*God has called*?) son of Midian.

אֶלְזָבָד **n.pr.m.** (*God has given*) **a.** one of David's band of Gadites. **b.** a Korahite.

אֶלְחָנָן **n.pr.m.** (*God has been gracious*) two of David's chiefs.

אֱלִיאָב **n.pr.m.** (*God is father*, cf. אֲבִיאֵל) **a.** prince of Zebulon. **b.** prince of Reuben. **c.** brother of David. **d.** a Kohathite. **e.** a Gadite. **f.** Levite singer.

אֱלִיאֵל **n.pr.m.** (*El is God*, or *my God is God*) only Ch. **a.** two or three of David's chiefs. **b.** chief of Manasseh. **c.** two chiefs of Benjamin. **d.** chief of the Hebronites. **e.** a chief of Kohathite. **f.** a Levite.

אֱלִיאָתָה **n.pr.m.** (*God has come*) a Hemanite.

אֱלִידָד v. אֶלְדָּד.

אֶלְיָדָע **n.pr.m.** (*God knows*, cf. דְּעוּאֵל) **a.** a son of David. **b.** father of an adversary of

Solomon. **c.** chief of Benjamin.

אֵלִיָּה; אֵלִיָּהוּ **n.pr.m.** (*Yah*(*u*) *is God*, cf. יוֹאֵל) **a. Elijah**, the great prophet of the reign of Ahab. **b.** Benjamite; **c.** a priest of Ezra's time; **d.** a son of Elam.

אֱלִיהוּא; אֱלִיהוּ **n.pr.m.** (*He is* (*my*) *God*) **a.** the young friend of Job. **b.** an Ephraimite, Samuel's great-grandfather. **c.** chief of Manasseh. **d.** a Korahite. **e.** one of the brethren of David.

אֱלִיחֻבָּא **n.pr.m.** (*God hides*) one of David's chiefs.

אֱלִיחֹרֶף **n.pr.m.** (*Autumn God*?) one of Solomon's scribes.

אֱלִימֶלֶךְ **n.pr.m.** (*God is king*, cf. מַלְכִּיאֵל) husband of Naomi.

אֱלִיָסָף **n.pr.m.** (*God has added*) **a.** chief of Gad. **b.** chief of Gershon.

אֱלִיעֶזֶר **n.pr.m.** (*God is help*) **a.** Abraham's steward, a Damascene. **b.** a son of Moses. **c.** Benjamite. **d.** several priests. **e.** Reubenite. **f.** prophet in time of Jehoshaphat. **g.** Levite chief. **h.** son of Harim.

אֱלִיעָם **n.pr.m.** (*God is kinsman*) **a.** father of Bathsheba; cf. עַמִּיאֵל. **b.** one of David's heroes.

אֱלִיפַז **n.pr.m.** (*God is fine gold*?) **a.** son of Esau. **b.** friend of Job.

אֱלִיפָל **n.pr.m.** (*God has judged*) one of David's heroes.

אֱלִיפְלֵהוּ **n.pr.m.** (*may God distinguish him*) one of the doorkeepers.

אֱלִיפֶלֶט **n.pr.m.** (*God is deliverance*, cf. פַּלְטִיאֵל) **a.** son of David. **b.** one of David's heroes (cf. also אֱלִיפָל) **c.** a Benjamite. **d.** one of the line of Adonikam. **e.** of the line of Hashum.

אֱלִיצוּר **n.pr.m.** (*Rock is God*, v. also צוּרִיאֵל) chief of Reuben.

אֱלִיצָפָן **n.pr.m.** (*God has protected*) **a.** a chief of the Kohathites. **b.** chief of Zebulun.

אֶלְיָקָא **n.pr.m.** one of David's heroes.

אֶלְיָקִים **n.pr.m.** (*God sets up*) **a.** Hezekiah's prefect of the palace. **b.** son Josiah, made king by Pharaoh. **c.** a priest.

אֱלִישֶׁבַע **n.pr.f.** (*God is an oath*, by which one swears) wife of Aaron.

אֱלִישׁוּעַ **n.pr.m.** (*God is salvation*, cf. אֱלִישָׁע infr.; or *is opulence*, cf. אֲבִישׁוּעַ) son of David.

אֶלְיָשִׁיב **n.pr.m.** (*God restores*) **a.** a descendant of David. **b.** priest of David's time. **c.** high priest of Nehemiah's time. **d.** a singer. **e.** one of the line of Zattu. **f.** one of the line of Bani.

אֱלִישָׁמָע (*God has heard*, cf. יִשְׁמָעֵאל) **a.** chief of Ephraim. **b.** son of David. **c.** scribe of Jehoiakim. **d.** one of the royal seed. **e.** a man of Judah. **f.** priest.

אֱלִישָׁע **n.pr.m.** (*God is salvation*, cf. אֱלִישׁוּעַ) the prophet Elisha, the successor of Elijah.

אֱלִישָׁפָט **n.pr.m.** (*God has judged*) a captain in the time of Jehoiada.

אֱלִיָתָה v. אֱלִיאָתָה.

אֶלְמוֹדָד v. sub I. אַל.

אֶלְנָעַם **n.pr.m.** (*God is pleasantness*) father of two of David's heroes.

אֶלְנָתָן (*God has given*, cf.נְתַנְאֵל) **a.** the grandfather of Jehoiakim. **b.** Levites of the time of Ezra.

אֶלְעָד **n.pr.m.** (*God has testified*) an Ephraimite.

אֶלְעָדָה **n.pr.m.** (*God has adorned*, cf. עֲדִיאֵל) an Ephraimite.

אֶלְעוּזַי **n.pr.m.** (*God is my strength* = אֶלְעָזִי, cf. עֻזִּיאֵל) one of the heroes of David.

אֶלְעָזָר **n.pr.m.** (*God has helped*, cf. אֱלִיעֶזֶר supr.) **a.** Eleazar the priest. **b.** son of Abinadab. **c.** one of David's heroes. **d.** a Levite. **e.** priest of the time of Ezra. **f.** one of the line of Parosh.

אֶלְעָלֵא, אֶלְעָלֵה || **n.pr.loc.** (*God doth ascend*?) of a village in the tribe of Reuben, near Heshbon, in ruins, *el Al*.

אֶלְעָשָׂה **n.pr.m.** (*God hath made*, cf. עֲשָׂהאֵל, יַעֲשִׂיאֵל etc.) **a.** descendant of Judah. **b.** a Benjamite. **c.** of the line of Pashur. **d.** son of Shaphan.

אֶלְפֶּלֶט v. אֱלִיפֶלֶט.

אֶלְפַּעַל **n.pr.m.** (*God of doing*?) a Benjamite.

אֶלְצָפָן v. אֱלִיצָפָן.

אֶלְקָנָה **n.pr.m.** (*God has created*, or *taken possession*) **a.** father of Samuel. **b.** son of Korah. **c.** ruler in Jerusalem in the time of Ahaz. **d.** one of David's warriors. **e.** several Levites.

II. אָלָה **vb. swear, curse — Qal 1.** *swear*, *take oath* before God; in covenants (falsely). **2.** *curse*. **Hiph.** *adjure*, *put under oath*.

אָלָה **n.f. oath 1.** *oath* in testimony. **2.** *oath* of a covenant. **3.** *curse* (a) from God; (b) from men. **4.** *execration* in the phrase היה לאלה *become an execration*.

תַּאֲלָה **n.f. curse**.

III. [אָלָה] **vb. wail Qal.**

I, II. אֵלָה v. II. אול, איל.

אַלְיָה **n.f. fat tail** of sheep.

אִלּוּ **conj. if, though**, only in late Heb.

I. אֱלוּל **n.pr.** of 6th month, Aug.-Sept.

אָלוּשׁ **n.pr.loc.** a station of Israel in the wilderness.

[אָלַח] **vb. Niph. be corrupt morally**; *tainted*.

אֱלַי v. אוּלַי.

אֱלִישָׁה **n.pr.m.** as *son of Javan*.

I. [אלל] (*to be weak* or *insufficient*).

II. אֱלוּל Kt, i.q. אֱלִיל, q.v.

אֱלִיל **n.m.** *insufficiency*, *worthlessness*. **b.** esp. pl. אֱלִילִים concr. *worthless gods*, *idols* (cf. הַבָלִים).

II. אלל

אַלָּה **n.f. oak**.

אַלּוֹן **n.m. oak**; as marking grave of Deborah, Rebekah's nurse; whence called *oak of weeping*; elsewhere only in prophets; as marking illicit shrines; as felled; as furnishing material for making idols; as sim. for strength; metaph. of prominent men.

אַלּוֹן **n.pr.m.** (*oak*) a Simeonite.

אַלַּמֶּלֶךְ **n.pr.loc.** in Asher (= אַלַּת מֶלֶךְ?).

אֲלַלַי **interj. alas! woe!**

[אָלַם] **vb. bind. Niph.** (*be bound* =) **be dumb** — **1.** *be dumb*, i.e. silent; sim. of sheep; *be dumb*, i.e. unable to speak. **2.** *be made dumb* subj. *lying lips*. **Pi.** *bind*.

[אַלֻמָּה] **n.f. sheaf**, in Joseph's dream.

אֵלֶם **n.[m.] silence.**

אִלֵּם **adj. dumb**, unable to speak; fig. of false proph.; of idols; as subst. אֲלֻמִּים v. III. אוּלָם. אֵלָם v. אוּלָם.

אֵלָם v. אֵילָם s. II. אַלְמֻגִּים. אול v. s. I. אל.

אַלְמָן **adj. widowed**, of Israel.

אַלְמֹן **n.[m.] widowhood**, fig. of Babylon.

אַלְמָנָה **n.f. widow** — *widow*.

[אַלְמָנוּת] **n.f. widowhood**.

אַלְמֹנִי **adj. some one, a certain** (name *unspoken*); = *such-an-one*, *so-and-so*.

אֶלָסָר **n.pr.loc. Ellasar**.

I. [אָלַף] **vb. learn. Qal; Pi. teach**, sq. acc.

I. [אֶלֶף] **n.m.** only pl. **cattle**.

I. אַלּוּף **adj. tame — 1.** *tame*, *docile*. **2. n.m.** *friend*, *intimate*. **3.** i.q. I. אֶלֶף; (i.e. cows).

II. אֶלֶף **n.m. thousand —** *thousand*. **1.** numeral: **a.** used with noun alone; mostly before noun; after noun (late); the noun always pl. when preceding, sometimes when following; noun sometimes coll.; א֯ pl. cstr.; noun not expr. (or not fully); distrib. אֶלֶף … אֶלֶף; multipl.; indef. for great no. (pl.). **b.** א֯ + other num. usually precedes it; it follows also smaller no.; the noun foll. in sg.; pl.; noun precedes, in pl. (late); noun not expr. **c.** א֯ x other no. always foll.; usual order is *no*. x א֯ + *additional no*. (if any) + *noun* (if expr.); less oft. *noun* + *no*. x א֯. א֯ usually sg.; exc. after units, where pl. abs.; seld. pl. cstr.;(noun mostly sg. when foll., yet pl.; when preceding it is pl., or coll.). **2.** *a thousand*, a company of 1000 men, as united under one

superior, or leader.

III. אֵלָף **n.pr.loc.** city in Benj.

II. [אָלַף] **v.b.denom.**

II. אַלּוּף **n.m. chief, chiliarch** (denom. fr. II. אֶלֶף) — *chief* (tribal) of Edom; of Judah.

[אָלַץ] **vb. Pi. urge**.

אַלְקוֹם v. I. אַל.

אֶלְקֹשִׁי **adj. gent.** c. art. Nahum the Elkoshite.

אֶלְתּוֹלָד v. sub I. אַל.

אֶלְתְּקֵא, אֶלְתְּקֵה **n.pr.loc.** Levitical city in the tribe of Dan, between Ekron & Timna.

אֶלְתְּקוֹ **n.pr.loc.** a city in the tribe of Judah north of Hebron.

אִם **conj. 1. hypoth. part. if. a.** *construction*: (1) with **impf.** (continued by pff. & waw consec.; apod. usually begins with pf. & waw consec. or bare impf.; or, if necess., with imper. or juss.) (a) of *future* time. (b) of *past* time (rare, but classical): *if* … *then*. (c) assuming a purely imaginary case (with impf. in both clauses, like the double opt. in Greek) *if*, *though*. (2) with **pt**. (expressing either a present process, or an approaching future: apod. as 1 a). (3) with **perf.** (a) of *fut*. or *pres*. time (continued by pff. & waw consec.: apod. as 1 a). (b) of *past* time, whether (α) in actual fact, or (β) in an assumed case (the pf. is here continued by the *impf*. and waw consec.; apod. begins as before). (4) (c) with bare pf. in apod., in sense of *If* … *had*.…(5) with **inf.** once. **b.** *Special uses*: (1) repeated אִם … אִם *whether* … *or*. (2) After an oath (expressed,or merely implied) אִם (the formula of imprecation being omitted) becomes an emph. negative, and אִם־לֹא an emph. affirmative. In adjurations (with 2nd or 3rd ps.) = *that not*. (3) Part. of wishing, *if but* …! *oh that* …! (4) Nearly = *when* — with the pf.: (a) of past. (b) of pres. or fut. **c.** Compounded with other particles: (α) בִּלְתִּי אִם *except if*, *except*. (β) הֲלוֹא אִם. (γ) כִּי אִם, q.v. (δ) עַד אִם *until*, prop. *until if* or *when*. (ε) רַק אִם *if only* (v. sub **2** .(רַק. **Interrog. part. a.** in direct qu.: (a) alone (not freq. and usually = *Num*? expecting the answer *No*, esp. in a rhet.

style). (b) more freq. in disjunctive interrogation: (α) הַ … אִם, expressing a real alternative; more oft, expressing a merely formal alternative, esp. in poetry (a rhetorical *Num*?). (β) … וְאִם הַ (rarer than הַ … אִם, but similar in use) (a real alt.); (formal); (with an anacol.); (וְאִם after neg. clause). **b.** in oblique interrrogation, *if*, *whether*: (a) alone, after verbs of seeing, inquiring, etc. (b) disjunctively הַ … אִם; so אִם … וְאִם. **c.** compounded with הֲ, הַאִם.

אֵם v. אמם.

אֲמָה, אַמָּה v. אמם.

אמה

אָמָה n.f. maid, handmaid — *maid*, *handmaid*. **1.** lit. *maidservant* (= שִׁפְחָה q.v., wh. however sometimes more servile). **2.** fig. in address, referring to speaker, in token of humility; in addressing God.

I. **אָמוֹן n.pr. Amon**, an Egyptian god, comp. by Greeks with Zeus. He was originally the local deity of Thebes, but subsequently became the supreme god of the Egyptian Pantheon, the successor of the son-god *Ra* and so-called *Amon Ra*. He was the secret god, who hid himself and was difficult to find (Amon = concealment, hidden). (II. III, אָמִי (אָמוֹן **n.pr.m.** = III. אָמוֹן.

[אָמַל] **vb. be weak, languish. Qal** *weak*; **Pu›l.** *be* or *grow feeble*, *languish*; of loss of fertility (woman); of fisherman whose trade fails; in genl. of inhab. of smitten land.

[אָמֵלְלָ] **adj. feeble**.

אֻמְלַל **adj.** id.

אמם

אֵם n.f. mother — 1. lit. (human) *mother*, as parent; poet. of birth; as giving suck; as exercising authority; esp. of queen-mother as possessing dignity & influence; as shewing love & care (sim. of ´יי's comforting his people); as beloved & lamented. **2.** fig. of Deborah as caring for her people; so of a city; of Israel; of Judah; of Hittite as mother of Jerusalem. **3.** of animals, *dam* (of ox & sheep) (of bullock, sheep, or goat); (of kid); *mother-bird*. **4.** = *point of departure* or

division.

I. אַמָּה **n.f.** only **mother-city, metropolis**; in phrase מֶתֶג הָאַמָּה *authority of mother-city*.

II. אַמָּה **n.f. ell, cubit** — **1.** *cubit*, so אַמַּת־אִישׁ i.e. ordinary cubit. **2.** *measure*, full measure, limit.

III. [אַמָּה] **n.f.**

IV. אַמָּה **n.pr.loc.** hill near Gibeon.

[אֻמָּה] **n.f. tribe, people** — of tribe of Ishmaelites.

אֲמָם **n.pr.loc.** in southern Judah.

I. [אָמַן] **vb. confirm, support — Qal 1.** as vb. *support*, *nourish*. **2.** as subst. *foster-father*. **3.** *foster-mother*, *nurse*. **4.** *pillars*, *supporters of the door*. **Niph. 1.** *carried by a nurse*. **2.** *made firm*, *sure*, *lasting*. **3.** *confirmed*, *established*, *sure*. **4.** *verified*, *conmfirmed*. **5.** *reliable*, *faithful*, *trusty*. **Hiph. 1.** *stand firm*. **2.** *trust*, *believe*: (a) abs.; (b) with לְ of person, *trust to*, *believe*; לְ of thing; (c) with בְּ of person, *trust in*, *believe in*; with בְּ of thing; (d) with כִּי *trust* or *believe that*; (e) so with infin. (sq. לְ); also *trust* to do a thing, almost = *allow*.

אֹמֶן **n,[m.] faithfulness.**

אָמֵן **adv. verily, truly.** *Amen*.

אָמָּן (*ommān*) **n.m. master-workman, artist**.

אֱמֶן **n.[m.] trusting, faithfulness.** 2. pl. abst. *faithfulness*.

אֱמוּנָה **n.f. firmness, steadfastness, fidelity**. **1.** lit. *firmness*, *steadfastness*. **2.** *steadfastness*. **3.** *faithfulness*, *trust*: **a.** *of human conduct*. **b.** *as a divine attribute*.

I. אָמְנָה **n.f. bringing up, nourishment.**

II. אָמְנָה **adv.** (fr. אֹמֶן by affix ָה) **verily, truly, indeed.**

I. אֲמָנָה **n.f. faith support. 1.** *faith*. **2.** *support*, *fixed provision*.

II. אֲמָנָה **n.pr.fl. 1.** a river flowing down from Antilebanon into the plain of Damascus (Qr; אֲבָנָה Kt). **2.** the region from which it flows.

אֱמְנָם **adv.** (fr. אֹמֶן by aff. ָם) **verily, truly, indeed,** always in interrog.

אָמְנָם **adv.** (= אֱמְנָם) **verily, truly**, in asseverations, also ironical.

אֱמֶת **n.f. firmness, faithfulness, truth** (contr. for אֱמֶנֶת fr. **1** (אָמַן. *reliability*, *sureness*. **2.** *stability*, *continuance*. **3.** *faithfulness*, *reliableness*: (a) *of men*. (b) *an attribute of God*. **4. truth** (a) *as spoken*. (b) *of testimony and judgment*. (c) *of divine instruction*. (d) *truth* as a body of ethical or religious knowledge. **5. adv.** *in truth*, *truly*.

II. אָמוֹן **n.m. artificer, architect, master-workman**, as firm and sure in his workmanship.

III. אָמוֹן **n.pr.m.** (*master-workman*) (a) king of Judah; (b) captain of a city; (c) one of the line of Solomon's servants.

אַמְנוֹן **n.pr.m.** (*faithful*) **1.** eldest son of David; = **2** .אַמְנֹן = ;אֲמִינוֹן. a son of Shimon.

אֲמִינוֹן dimin., v. אַמְנוֹן.

אֲמִתַּי **n.pr.m.** (*true*, fr. אֱמֶת by adj. affix ַי) father of the prophet Jonah.

הֵימָן **n.pr.m. Heman** (*faithful*) a wise man with whom Solomon is compared, where app. son of Mahol; named with 3 others, one being Ethan the Ezrahite; a Heman is named with the same 3 + 1 other, & all are called sons of Zerah of Judah; Heman appears also as the Ezrahite (v. sub זרח), in other passages Heman is a Levite; specif. Kohathite, son of Joel, called *the singer*.

מְהוּמָן **n.pr.m.** a eunuch of Ahasuerus.

II. [אָמַן] v. II. יָמַן.

[אָמֵץ] **vb. be stout, strong, bold, alert — Qal 1.** *be strong*, of a people; of personal enemies (all sq. מִן of compar.); also (without מן) *prevail*. **2.** *be bold* (alw. || חָזַק). **Pi. 1.** *make firm*, *strengthen*, sq. acc. **2.** *assure*, *secure* for one's self, alw. sq. ל + sf. **3.** sq. לֵבָב *harden*, *make obstinate*. **Hithp. 1.** *strengthen oneself* (sq. **2** .(עַל**.** *confirm oneself* in a purpose, *be determined* (sq. ל + Inf.) **3.** *make oneself alert*, make haste (sq. ל + Inf.). **Hiph.** *exhibit strength*, *be strong*.

אֹמֶץ **n.[m.] strength**.

אַמְצָה **n.f. strength**.

אָמוֹץ **n.pr.m.** father of Isaiah. [אָמֹץ] **adj. strong**; only pl. of horses.

אַמִּץ) אַמִּיץ) **adj. mighty —** *mighty*, of Absalom's conspiracy; elsewh. of persons; as subst., instrum. of ´י (i.e. Assyrians).

אַמְצִי **n.pr.m. 1.** a Levite. **2.** man of priestly line.

אֲמַצְיָה, אֲמַצְיָהוּ **n.pr.m.** (´י *is mighty*). **1.** king of Jud., son of Joash, father of Azariah. **2.** a Simeonite. **3.** *id*., a Levite. **4.** priest of Bethel, under Jerob.II.

[מַאֲמָץ] **n.[m.] power, strength, force.**

אָמַר **vb. utter, say** — **Qal 1.** *Say*; the person addressed usu. introduced by אֶל, or לְ; rarer combinations are; where בְּ local; in all cases usually sq. dir. obj. of words said. The obj. spoken of may be referred to by אֶל, or לְ, very rarely by a simple accus., except after אֲשֶׁר where the words used follow (cf. **4** אֲשֶׁר **d**). **2.** *Say in the heart* (= think) בלבב´א; in particular = *desire*; sq. inf. = *purpose*. **3.** *Promise* (sq. inf.); *id*. + ל of person); (sq. acc. of dir. obj. + ל of pers. + inf. of purpose). **4.** *Command* (esp. late) sq. אֶל־ of person addressed; inf. + ל of pers.; sq. acc. dir. obj.; sq. cl. with אשׁר = *that*; sq. cl. with כִּי. **Niph.** *be said*, *told* (all abs., indef. subj., of

current saying); so *said* in a book; *be related*, *told*, of vision; *said*, *told* to (sq. לְ ind. obj.); either so, or *told concerning*; hence *be called*. **Hiph.** *avow*, *avouch*. **Hithp.** *act proudly*, *boast*.

[אֹמֶר ,]אֵמֶר **n.m. speech, word,** only poet., & exalted style; **1.** *utterance*, *word*, esp. pl. **2.** sg. *promise*; *appointment*, *decree*; *command*; *plan*, *purpose*.

[אִמְרָה] **n.f. utterance, speech, word** (poet., mostly sg. coll.) — *utterance*, *speech*; esp. *saying*(*s*), *word*(*s*) of יְ ׳ (command & promise).

[אֶמְרָה] **n.f. id.**

אוֹמָר **n.pr.m.** grandson of Esau (*eloquent*?).

אָמִיר **n.m. top, summit**, of tree.

אִמֵּר **n.pr.m. 1.** a priest assigned to Dvd's time. **2.** ancestor of priest. **3.** priest in Jerem.'s time. **4.** father of Zadok. **5. n.pr.loc.**

אֱמֹרִי **n.pr.m.coll. Amorites 1.** called son of Canaan = **2.** a chief people dispossessed by Hebrews; (a) living E. of Jordan; (b) living W. of Jordan; (c) living in south (W. of Dead Sea; (d) in gen. = ancient inhabitants of Canaan; (e) named in list of Canaanitish peoples, to be dispossessed by Isr. **3. adj.gent.**

אִמְרִי **n.pr.m. 1.** a man of Judah. **2.** (= *tall*? or *eloquent*?).

אֲמַרְיָהוּ, אֲמַרְיָה **n.pr.m.** (*Yah*(*u*) *hath promised*) **1.** a Levite (in Dvd's time). **4.** chief priest under Jehosh. **5.** Levite under Hezekiah. **6.** son of Hezekiah & great-grandfather of Zephaniah. **7.** a priest. **8.** a man of Judah.

[מַאֲמָר] **n.m. word, command**.

אַמְרָפֶל **n.pr.m.** king of Shinar.

אֶמֶשׁ **adv. yesterday** = *last night*; = recently.

אֱמֶת, אֲמִתַּי v. אמן.

אַמְתַּחַת v. מתח.

אָן adv. v. sub אַי.

אֹן n.pr.loc. On city in lower Egypt, prob. on border of land of Goshen, residence of 'Potiphera, priest of On,' father-inlaw of Joseph; it was celebrated for worship of sun-god Ra, & hence called also *sun-city*, בֵּית שֶׁמֶשׁ; mod. *Matariye*, on E. bank of Nile, c. 7 miles E. of N. fr. Cairo & 18 fr. Memphis.

אָנָּא interj. (from אָהּ and נָא, q.v.) a strong part. of entreaty, **ah, now! I** (or we) **beseech thee!** oft. sq. an imper.

אנב

אַרְנֶבֶת n.f. hare eating of it forbidden.

אָנָה, אָנָּה v. אָן sub אַי.

I. [אָנָה] **vb. mourn — Qal.**

אֲנִיָּה n.f. mourning.

תַּאֲנִיָּה n.f. id. *ib*.

אֲנִיעָם n.pr.m. (*lament of people*) a man of Manasseh.

II. אנה

אֳנִי n.m. coll. ships, fleet.

אֳנִיָּה n.f. unit. a ship — *a ship*.

III. [אָנָה] **vb. be opportune, meet, encounter opportunity. Pi.** *cause* (or *allow*) *to meet*. **Pu.** *be allowed to meet*, *be sent*. **Hithp.** *cause oneself to meet*, *seek occasion* (= seek a quarrel

with) sq. לְ.

[תַּאֲנָה] **n.f. occasion, time of copulation**.

תְּאֲנָה **n.f. opportunity**, i.e. ground of quarrel; of Samson, sq. מִן.

אָנָה v. אָנָא.

אֲנוּ Kt: v. after אֲנִי.

[אָנַח] **vb.** only **Niph. sigh, groan**, mostly poet. & late; **1.** *sigh*, in token of grief; mostly abs. but sq. **2** עַל־ **.** in physical distress; sq. מִן *by reason of*. **3.** *groan* of cattle.

אֲנָחָה **n.f. sighing, groaning** (poet. & late); *sighing*, *groaning* in distress, physical or mental.

אֲנַחְנוּ **pron. 1 pl. we.**

אֲנָחֲרָת **n.pr.loc.** city in Naphtali.

אֲנִי, אָנִי **pron. 1 s comm. I.** Following a ptcp. as its subj. (to express mostly either a true present or the fut. instans). Appended to a verb, it expresses, in early Hebrew, a real emphasis; but in later Heb, it is sometimes pleonastic. In response to a question, אָנִי alone = *I am*, *It is I*. (Syn. אָנֹכִי, q.v.) אֲנוּ **pron. 1 pl. comm. we** (common in postB. Heb.) pl. of אֲנִי Kt (אֲנַחְנוּ Qr).

אֲנִיעָם v. sub I. [אנה].

אָנֹכִי **pron. 1 s. comm. I.** In some cases אני and אנכי appear capable of being used indifferently; in others the choice seems to have been determined, partly by rhythmical considerations, partly by a growing preference for אֲנִי among later writers. Thus when appended to the verb for emph. (whether with or without גַּם) the lighter form אֲנִי is nearly always used; on the contrary, in the emph. rhetorical style of Dt אָנֹכִי is preferred. In partic.

phrases, also, usage prefers sts. אני, sts. אנכי; on the contrary, with a *predicate*, אָנֹכִי is regularly employed.

אֲנַחְנוּ, אֲנָחְנוּ pron. 1 pl. comm. we. Like אֲנִי, following a ptcp. as its subj.; appended to a vb. for emph.

נַחְנוּ, נָחְנוּ pron. 1 pl. we (abbrev. from אֲנַחְנוּ).

אֲנָךְ n.[m.] plummet — *plummet*; חוֹמַת א ´, i.e. a vertical wall.

אָנֹכִי pron. 1 sg. v. supr. sub אֲנִי.

[אָנַן] **vb. Hithpo. complain, murmur.**

[אָנַס] **vb. compel, constrain** (late) — **Qal**. [אָנַף, אָנֵף] **vb. denom.** from אַף **be angry — Qal** *be angry*, of י ´; usually sq. בְּ. **Hithp.** id. alw. sq. בְּ, & alw. of י ´.

I. **אַף n.m. nostril, nose, face, anger. 1.** *nostril*, as organ of breathing; *nose*: (a) as organ of smelling; (b) as place of ring for ornament; (c) as place of ring or hook for captive; for beasts. **2.** *face*; לְאַפֵּי *before*, loc. sense (cf. **3** .(לִפְנֵי **.** mostly *anger*, human; oftener divine.

אַפַּיִם n.pr.m. a son of Nadab.

אֲנָפָה n.f. an unclean bird.

[אָנַק] **vb. cry, groan — Qal** groaning of wounded. **Niph.** *id*., in mourning, lamentation.

I. **אֲנָקָה n.f. crying, groaning,** in distress.

II. **אֲנָקָה n.f. ferret,** or **shew-mouse**, unclean animal.

I. [אָנַשׁ] **vb. be weak, sick. Qal** as adj. *incurable*, of wound, but metaph. **Niph.** *be sick*, of child.

II. אנשׁ

אֱנוֹשׁ n.m. man, mankind, mostly poet. **1.** of individ. **2.** coll. *men*; = men in general, ordinary men. **3.** *man*, *mankind*.

אֱנוֹשׁ n.pr.m. son of Seth.

III. אנשׁ (*soft*, *delicate*).

אִשָּׁה n.f. woman, wife female — 1. *woman*; opp. man; ´ **א** emphat. *a genuine* (or ideal) *woman*; sim. of men as feeble, timid. **2.** *wife* (woman belonging to a man; **לְאִשָּׁה** *to wife* (after **לָקַח, נָתַן** husband or father subj.); *for wife* (after **הָיְתָה**, woman subj.); **אֵשֶׁת אָב** = step-mother. **3.** *Female* of animals. **4.** With distrb. & recipr. sense; *each one*. **אנת**.

אַתָּה, אָתָּה pron. 2 s.m. thou. Appended to a vb. for emph. Added for the purpose of strengthening a gen. or accus.

אתי, i.e. **אַתְּי**, the older & more original form of **אַתְּ** *thou* (fem.).

אַתְּ, אָתְּ pron. 2 s.f. thou (fem.) (shortened from **אַתְּי**).

אַתֶּם pron. 2 m. pl. you (masc.) following the vb. for emph.

אַתֵּן pron. 2 f.pl. you (fem.).

I. אסה

אָסָא n.pr.m. I king of Judah, son of Abijam and father of Jehoshaphat. Also son of Elkanah and father of Berechiah.

II. אסה

אָסוֹן n.m. mischief, evil, harm; alw. abs. without art.

אָסוּךְ v. סוך. v. I. סוך.

אסם (*gather*, *store*).

[אָסָם] **n.m.** *storehouse*.

אַסְנָה **n.pr.m.** head of a family of Nethinim.

אָסְנַת **n.pr.f.** wife of Joseph.

אָסַף **vb. gather, remove — Qal 1.** *gather*, *collect* (a) persons; collect men, people, armies, etc., for fighting; (sq. אֶל־ *against*); (b) once obj. beasts; (c) things, esp. fruits of earth. **2.** *gather* an individual into company of others: (a) obj. pers. esp. *gather to one's fathers*; hence also (b) *bring*, obj. pers. (both sq. אֶל־), association, responsibility, protection being implied; also of stray ox or sheep; hence also (c) *take up*, *care for*, subj. יְ; (d) *draw up* the feet upon the bed (**3** .(אֶל־ **.** *bring up the rear of* i.e. be thy rear-guard. **4.** *gather and take away*, *remove*, *withdraw*; hence *destroy*. **Niph. 1.** *assemble*, *be gathered*, reflex. (a) subj. men; (b) subj. flocks; fish; (c) inanim. subj. **2.** pass. of Qal **2**; (a) *be gathered to one's fathers*; (b) *be brought in* (into association with others, etc.); also refl. *betake oneself*; even with inanim. subj.; of man & beast *brought home* (sq. ־ה loc.) for protection. **3.** Pass. of Qal **4**; *be taken away*, *removed*, *perish*; also reflex., *withdraw itself*, of moon. **Pi. 1.** *gather* harvest; bodies for burial. **2.** *take in*, *receive into* (sq. **3** .(בַּיְתָה **.** as subst. *rearguard*, *rearward*. **Pu.** *be gathered*, of men (sq. עַל *against*). **Hithp.** *gather themselves*.

אֹסֶף **n.m. gathering**.

אָסָף **n.pr.m.** (*gatherer*) **1.** father of יוֹאָח the recorder. **2.** one of David's chief musicians, a Levite, son of Berechiah; repeated mention is made also of *sons of Asaph* בְּנֵי־אָסָף, sons, descendants, and pupils, or those who sang and played after his manner; performing service of purification, Hezekiah's time; one of them prophesying. **3.** keeper of king's park.

אָסִיף **n.[m.] ingathering, harvest.**

[אָסֹף] what is gathered, **store**.

אֲסֵפָה **n.f.verbal. a collecting, gathering**.

[אֲסֵפָה] **n.f. collection**.

[אֲסַפְסֵף] **n.[m.] collection, rabble**, of the camp-followers attending Hebrews at the Exodus.

אַסְפָּתָא **n.pr.m.** 3rd son of Haman.

[אָסַר] **vb. tie, bind, imprison — Qal 1.** *tie*, *bind*, for security, foal to vine (sq. **2** .(ל **.** *tie*, *harness*, kine to (ב) cart; so (metaph.) *harness them to* (ל); also sq. acc. **3.** *bind*, with cords, fetters, etc., as prisoner. **4.** *gird* (rare & late). **5.** sq. מִלְחָמָה *begin the battle*, *make the attack*. **6.** fig. of obligation of oath or vow, usually sq. acc. cogn.; without. **Niph.** pass. of Qal **3**, *bound*, *imprisoned*. **Pu.** *be taken prisoner*.

אֱסוּר **n.m. band, bond.**

אָסִיר **n.m. bondman, prisoner** — *prisoner*, elsewhere only poetic.

I. אַסִּיר **n.[m.]** mostly coll. **prisoners** taken in battle.

I. אַסִּיר **n.pr.m.** son of Korah; called son of Ebiasaph.

אִסָּר **n.m. bond, binding obligation —** *binding obligation* of oath or vow; mostly acc. cogn. with אָסַר.

מָסֹרֶת **n.f.** הַבְּרִית ׳מ *bond of the covenant*.

[מוֹסֵר] **n.m. band, bond,** poet. & late — *bands* acc, after פְּתֻחַ retraining-bands of wild ass; bonds of distress.

מוֹסֵרָה **n.pr.loc.** station of Isr. in wilderness, where Aaron died.

מֹסֵרוֹת **n.pr.loc.** *id*.

אֵסַרְחַדֹּן **n.pr.m. Esarhaddon** king of Assyria B.C. 681-668, son & successor of Senacherib.

אֶסְתֵּר **n.pr.f. Esther** — daughter of Abihail, cousin and adopted daughter of Mordecai, of tribe of Benjamin; made queen in Vashti's place by Ahasuerus; her Jewish name הֲדַסָּה.

I. אַף v. sub אנף.

II. אַף **conj.** denoting addition, esp. of something greater, **also, yea**. **1.** very rare in plain prose (in which גַּם is more usual). Implying something surprising or unexpected, *even*, *indeed*. וְאַף *and also*; *and even*. With הֲ,הַאַף *indeed* … ? *really* … ? In contrast to a preceding thought (expressed or implied) *but*, *nay*. **2.** (Equally in prose and poetry) with ref. to a preceding sentence, *yea*, *á fortiori*, *the more so* (= *how much more*! after an affirm. clause; = *how much less*! after a neg. one). More commonly in this sense strengthened by כִּי (q. v.), v. infr.

1 אַף כִּי. *furthermore*. **2.** in a qu., *indeed* (is it) *that* …? **3.** with ref. to a preceding sentence (which is often introduced by הֵן or הִנֵּה), *yea*, *that* …! i.e. *how much more* (or *less*)!

אפד

אֵפֹד & אֵפוֹד **n.m. ephod — 1.** *ephod*, priestly garment, shoulder-cape or mantle; **a.** as worn by ordinary priest made of white stuff; **b.** as prescribed for high priest, more costly, woven of gold, blue, purple, scarlet, & linen threads, provided with shoulderpieces & breast-piece of like material, ornamented with gems and gold. **2.** *ephod used in consulting* ´**3** .ׅ **a.** *ephod of gold* made by Gideon for a local sanctuary by which Isr. was ensnared. **b.** made (material not given) for a private, local sanctuary.

אֵפֹד **n.pr.m.** father of a chief of Manasseh.

[אָפַד] **vb. denom. gird on ephod, Qal** *gird the ephod upon*.

אֲפֻדָּה **n.f. ephod** (= **1** (אֵפוֹד. of high-priest's ephod, cf. **1** אֵפוֹד **b. 2.** of sheathing of idol-images, cf. **3** אֵפוֹד **a.**

[אַפְדֶּן] **n.[m.] palace**, of the ‘king of the north,’ i.e. Antiochus Epiphanes.

אָפָה **vb. bake — Qal** *bake*. **Niph.** pass. of **Qal** *be baked*, *baken* of לֶחֶם.

[מַאֲפֶה] **n.[m.] thing baked.**

אֲפוֹ, elsewh. אֲפוּא (cf. רְבוֹ and רְבוּא), **enclitic part. then,** used **1.** in connexion with interrogatory pronouns or adverbs. **2.** in a command or wish. **3.** after אִם.

אֲפִיחַ **n.pr.m.** an ancestor of Saul.

אפל

אֹפֶל **n.m. darkness, gloom** (only poet.) — alw. abs. **1.** *darkness*, of night; deep in the earth; *darkness*, *gloom* of underworld; fig. of spiritual darkness; of secrecy, treachery. **2.** esp. fig. of *calamity*.

אָפֵל **adj. gloomy**, day of יְ cf. אֲפֵלָה.

אֲפֵלָה **n.f. darkness, gloominess, calamity — 1.** *darkness*; of supernatural darkness in Egypt; sim. of wickedness. **2.** fig. of *calamity*.

[אָפִיל] **adj.** (darkened, concealed, thence) **late**, of crops.

מַאֲפֵל **n.[m.] darkness**, between Hebrews & Egyptians.

מַאְפֵלְיָה **n.f. deep darkness** fig. of יְ in dealing with his people.

אֲפֵלָל v. sub פלל.

אפן

אוֹפַן, אוֹפָן **n.m. wheel —a.** *wheel* of chariot; of (threshing) cart. **b.** wheels in Ezek.’s vision. **c.** wheels of the ten bases beneath the lavers in Sol.’s temple.

[אֹפֶן] **n.[m.] circumstance, condition.**

אָפוּנָה

אָפֵס (cf. II. פָּסַס) **vb. cease, fail, come to an end: Qal.**

אֶפֶס אָפֶס, **n.m.** prop. **ceasing**, hence **1. end, extremity**, only in the poet. phrase אַפְסֵי אֶרֶץ *ends*, *extreme limits*, of the earth, used esp. hyperbolically. **2.** Expressing **non-existence: a.** as subst. (mostly a rare poet. syn. of אַיִן). **b.** as part. of negation, prp. *cessation of* …! (cf.…אֵין *nought of* …), very rare in prose, chiefly a poet. syn. of אֵין. **c.** as adv. of limitation: (a) *only* (cf. אַךְ). (b) אֶפֶס כִּי *save that*, *howbeit* (qualifying a preceding statement). So אֶפֶס alone (the foll. כִּי signifying *because*).

[אֹפֶס] **n.[m.]** only in the **du.** אָפְסַיִם lit. **the two extremities,** i.e. either *the soles* of the feet, or *the ankles*.

אֶפֶס דַּמִּים **n.pr.loc.** in Judah, c. 16 miles SW. of Jerusalem.

[מֵאָפַע [אֶפַע txt. err. for מֵאָפֶם v. אפם.

אֶפְעֶה v. sub פעה.

[אָפַף] **vb. surround, encompass — Qal** *encompass* (poet.) [אָפַק] **vb. hold, be strong — Hithp. 1.** *compel oneself*. **2.** *restrain oneself*, *refrain*.

[אָפִיק] **n.m. channel** (as holding, confining waters; poet.) — *channel* = *stream-bed*, *ravine*; fig. of bones of hippopotamus (as hollow); of furrows betw. scales of crocodile.

אֲפֵק ,אַפֵק **n.pr.loc. Aphek**. **1.** town at N. end of Philistine plain. **2.** city in tribe of Asher. **3.** city NE. of Beirût, mod. Afqa. **4.** place near Mizpah.

אֲפֵקָה **n.pr.loc.** one of a group of cities including Hebron.

I. אפר

אֵפֶר n.[m.] ashes (as *light*, *flying*?) — *ashes* of red heifer, used in purifications; on head, as sign of humiliation; contrition; mourning; fig. of worthlessness; insignificance; ignominy; distress & sorrow.

II. **אפר** (*enclose*, *envelope*).

אֵפֶר n.[m.] covering, bandage.

אֶפְרֹחַ v. פרח.

אַפִּרְיוֹן n.[m.] sedan, litter, palanquin.

אֶפְרַיִם n.pr.m. Ephraim (connected with הִפְרָה,Hiph. of פרה, cf. פרא Hiph.). **1.** 2nd son of Joseph; reckoned among sons of Jacob, blessed by him, and given preference over Manasseh. **2.** בְּנֵי אֶפְרַיִם (= descendants, tribe of E. (boundaries of territory); also א´ alone, tribe *Ephraim*. **3.** הַר־אֶפְרַיִם *the mountain-country of Ephraim*, a ridge stretching from N. to S. through territory assigned to Ephr., with fruitful land on both slopes, esp. the western. **4.** by Ho & Is (rarely later) אֶפְרַיִם = kingdom of northern Israel (from Ephr. as largest & strongest tribe in it). **5.** E. of Jordan. **6.** name of city near Baal-hazor. **7.** שַׁעַר אֶפְרַיִם a chief gate of Jerusalem.

אֶפְרָת v. אפרתה.

אֶפְרָתָה n.pr. — 1. n.pr.loc. place near Bethel, where Rachel died & was buried. **2.** *id*., a name of Bethlehem. **3.** *id*. **4. n.pr.f.** אֶפְרָת name given to wife of Caleb.

אֶפְרָתִי adj.gent. Ephrathite. 1. Ephraimite, cf. אפת .1 אֶפְרָתָה.

מוֹפֵת n.m. wonder, sign, portent (= **1** — (מֹאפֵת. *wonder*, as special display of God's power. **2.** *sign* or *token* of future event (cf. אוֹת); symbolic act.

אֶצְבוֹן **n.pr.m. 1.** a son of Gad. **2.** a grandson of Benjamin.

אֶצְבַּע v. II צבע.

[אצל]

I. אֵצֶל **subst.** conjunction, proximity; only used as a **prep. a.** (as an implicit accus.) **in proximity to, beside. b.** with מִן, מֵאֵצֶל *from proximity to*, *from beside* (cf. מֵאֵת, מֵעִם).

[אָצַל] **vb. denom. lay aside, reserve, withdraw, withhold — Qal** *reserve*; (*withdraw*), *set apart*; *withhold*. **Niph.** *be withdrawn*, i.e. *shortened* or *narrowed*. **Hiph.**

II. אֵצֶל in **n.pr.[m.].**

I. אָצֵל **n.pr.m.** a descendant of Jonathan.

II. [אָצֵל] **n.pr.loc.** near Jerusalem; but no site found, & identification with בֵּית־הָאֵצֶל uncertain. [אָצִיל] **n.[m.] side, corner, chief 1.** *sides* (borders) of earth. **2.** fig, *nobles*.

[אֲצִיל] **n.[f.] joining, joint** — *joint* of hand, i.e. *elbow*.

אֲצַלְיָהוּ **n.pr.m.** (*Yahweh hath reserved*, or *set apart*) father of Shaphan the scribe.

אצם

אֹצֶם **n.pr.m. 1.** elder brother of David. **2.** a decendant of Judah.

אֶצְעָדָה v. II. צעד.

[אָצַר] **vb. lay up, store up — Qal** *store up* treasure. **Niph.** be stored up, of the merchandise of Tyre. **Hiph.** (*denom*. from אוֹצָר) *appointed*.

אֵצֶר **n.pr.m.** (*treasure*; or *covenant*) a chief of the Horites.

אוֹצָר n.m. treasure, store, treasury, storehouse. **1.** *treasure*(*s*), (gold, silver, costly utensils, etc. **2.** *store*, supply of food, drink, etc. **3. בֵּית אוֹצָר a.** *treasure-house*; **b.** *storehouse*, *magazine*; & without **בית a.** *treasure-house* or *chamber*, *treasury*; **b.** *storehouse*; **c.** *magazine* of weapons, fig. of Yahweh's *armoury*; **d.** *storehouses* of God for rain, snow, hail, wind, sea.

אֶקְדָּח v. **קדח**.

אַקּוֹ n.m. wild goat in list of clean animals.

אֹר v. **יְאֹר**.

אֵרָא n.pr.m. a descendant of Asher.

אֲרִיאֵל, אַרְאֵלִי v. I. **אֲרִיאֵל** sub I. **ארה**.

אָרַב vb. lie in wait — Qal *lie in wait* (with hostile purpose), abs.; c. inf. of purpose; c. acc. דָּם־א; c. עַל, and per. against whom; usually c. ל; *Pt*. as subst. = *liers-in-wait*; usually sg. coll. *ambush*; sg. = *place of lying-in-wait*, *ambush* (loc. sense). **Pi.** *liers-in-wait*. **Hiph.**

[**אֹרֶב** [**אֵרֶב n.[m.] — 1.** *a lying-in-wait*. **2.** *covert*, *lair*.

אֲרָב n.pr.loc. city near Hebron.

אַרְבִּי adj.gent.

[**אֹרֶב**] **n.[m.] ambuscade** only fig.

[**אָרְבָּה**] **n.f. artifice.**

אֲרֻבָּה n.f. lattice, window, sluice — *lattice*, latticed opening, where smoke escaped; openings of dove-cote; metaph. of eyes (as latticed by lashes); fig. of abundance; of blessing.

אֲרֻבּוֹת n.pr.loc. (= **אֲרָב**).

מַאְרָב **n.m. ambush — 1. a.** *ambush*, place of lying-in-wait; **b.** *lurking-place*. **2.** *liers-in-wait* (cf. ארב).

אַרְבֵּאל cf. בֵּית אַרְבֵּאל, sub בית.

אַרְבֶּה v. sub I. רבה.

אַרְבַּע, אַרְבָּעָה, אַרְבַּעַת, אַרְבָּעִים etc. v. I. רבע.

[אָרַג] **vb. weave — Qal** *weave* cloth, etc.; metaph. weave spider's web = intrigue; most often Pt. used as subst. = *weaver*.

אֶרֶג **n.[m.] loom —** hand-loom to which Samson's hair was fastened, plucked up by him.

אַרְגֹּב, אַרְגָּב v. רגב.

אַרְגַּז v. רגז.

אַרְגָּוָן **n.[m.] purple** = *purple thread*.

אַרְגָּמָן **n.[m.] purple, red-purple,** i.e. **purple thread & cloth — 1.** *purple thread*; **a.** mostly Ex with ref. to the hangings of tabernacle, the ephod, etc.; seld. alone; c. תְּכֵלֶת, *violet*. **b.** as indicating wealth & luxury of Tyre, c. בוץ & רְקָמָה; תְּכֵלֶת, רְקָמָה, שֵׁשׁ (as articles of commerce); also in Persia, c. בוץ. **2.** *purple cloth*, chiefly of garments, in simile, of woman's hair. אַרְדְּ **n.pr.m.** son of Bejamin, but *grandson* of Benjamin = אַדָּר.

אַרְדִּי **adj.gent.** c. art. as n.pr.coll.

אֲרוֹד **n.pr.m.** son of Gad = אֲרוֹדִי.

אֲרוֹדִי **adj.gent.** c. art. as n.pr.coll.; without art. as n.pr. = אֲרוֹד.

אַרְדּוֹן **n.pr.m.** son of Caleb, tribe of Judah.

אַרְוָד **n.pr.loc.** city of Phoenicia on an island near main land, northward fr. Tripolis, mentioned with Sidon.

אַרְוָדִי **adj.gent.** c. art. as n.coll. mentioned among Canaanites.

אֲרִידַי **n.pr.m.** a son of Haman.

אֲרִידָתָא **n.pr.m.** a son of Haman.

I. [אָרָה] **vb. pluck, gather — Qal** *pluck* (grapes from) vine, myrrh.

אֲרִי **n.m. lion** Qr (Kt אריה); *lion*, lit. in narrative; *lion-images*; in comparison; metaph.

[אֲרִיָה] **n.f. manger, crib —** *crib* of horses; of any animals.

אַרְיֵה **n.m. lion** — *lion*, lit. in narrative; in simile; metaph.

אַרְיֵה **n.pr.m.** an officer of Pekahiah.

I. **1** אֲרִיאֵל**. n.pr.f. Ariel** (*lioness of El*) name applied to Jerusalem. **2. n.pr.m.** a chief man among returning exiles.

אַרְאֵלִי **n.pr.m.** a son of Gad; also **adj.gent.** c. art. as n.pr.coll.

[אֲרְאֵל] **n.[m.]**.

II. ארה (*burn*).

II. אֲרִאֵיל **n.[m.] hearth, altar-hearth** Kt; (Qr הַרְאֵל = ;(אֲרִיאֵל all c. art., of altar-hearth in Ezekiel's temple.

[אֲרוּמָה] **n.pr.loc.** home of Abimelek.

אֲרַוְנָה **n.pr.m. Araunah,** a Jebusite; Kt (Qr הָאֲרַוְנָה).

ארז

אֶרֶז **n.m. cedar — 1.** *cedar-tree*, (a) as *growing*; (b) esp. in sim., of outward power, stateliness & majesty; sim. of straightness & strength. **2.** *cedar-timber*, *cedar-wood* for building. **3.** *cedar-wood* used in purifications.

אֲרָזָה **n.f.coll. cedar-panels, cedar-work.**

[אָרוּז] **adj. firm, strong.**

מֵרוֹז **n.pr.loc.** Meroz, in northern Palestine.

אָרַח **vb. wander, journey, go — Qal 1.** *journey*, *go*, c. עִם fig. of association, companionship. **2.** *Pt*. *wandering*, *wayfaring*, *journeying*; as subst. *wanderer*, *wayfarer*, *traveller*.

אֹרַח **n.m. way, path** — *way*, *path* (in Heb. mostly poet.) **1.** lit. (alone = *highways*). **2.** fig. *path*, *way*, of course & fortunes of life. **3.** fig. *way*, of mode of living, or of character. Specif.: **a.** *ways of* ´י, his mode of action; **b.** of man's righteousness, called *ways of* ´י; **c.** of wickedness, פָּרִיץ ׳א *way*, *path of the violent*. **4.** by meton. *traveller*, *wayfarer*.

אָרַח **n.pr.m.** (*traveller*?) **1.** a man of Asher. **2.** head of a family of returning exiles.

אֲרֻחָה **n.f. meal, allowance** (of food).

[אֹרְחָה] **n.f. traveling company, caravan;** cf. also sub אֹרַח, אֲרִיאֵל, אֲרִיאֵל **4.** etc., v. I. & II. ארה.

אַרְיוֹךְ **n.pr.m.** king of Ellasar, ally of Chedorlaomer in his western foray.

[אָרַךְ, אָרָךְ] **vb. be long**, almost alw. of time — **Qal** *be long*. **Hiph 1.** trans. *prolong*, (a) obj. יָמִים (i.e. live long); (b) *id*. ´י subj.; (c) *postpone* anger (i.e. shew oneself slow to anger);

(d) lit. (but in fig.) *make long* furrows (c. **2** .(לְ **.** intrans. *grow long*, *continue long* (i.e. *display* length or continuance); *tarry long*, *last* (continue) *long*; *be long*.

אֹרֶךְ **n.[m.] length** — **a.** *length* of ark; most oft. of ark & other measurements in tabernacle & temple. **b.** of time. **c.** אַפַּיִם ׳א *forbearance*, *self-restraint*.

[אָרֵךְ] **adj. long** — הָאֵבֶר ׳א *long of pinion* of eagle, in metaph.; elsewhere always of feelings, as subst. רוּחַ ׳א *the patient of spirit*; אַפַּיִם ׳א *one slow to anger*; more oft. of ׳י.

[אָרֹךְ] **adj. long — a.** of time; **b.** fig. of God's wisdom.

אֲרוּכָה **n.f. healing** of a wound, **restoration** (properly the new flesh that grows at the wounded spot; always fig. **a.** *healing*, *restoration* of Israel. **b.** *restoration* of walls of temple, of walls of Jerusalem.

אֻרְךְ **n.pr.loc.** city in Babylonia, mod. Warka on left bank of Euphrates. c. 40 miles NW. fr. Ur (אוּר) towards Babylon.

אַרְכִי **adj.gent.** with art. = n.coll. גְּבוּל הָא׳ (not far from Bethel).

אֲרָם **n.pr.m. Aram 1.** 5th son of Shem. **2.** grandson of Nahor.**4.** a descendant of Asher. Elsewhere only of Aramaean People & land (= **1** supr.), **f.m. a.** people, sg. coll. = *the Aramaeans*, a leading branch of the Shemitic stock inhabiting Mesopotamia & northern Syria, in many tribes & settlements; of particular divisions of Aram. **b.** less often clearly of land, Aram; also of particular divisions of the territory נַהֲרַיִם ׳א '*Mesopotamia*.' **c.** often indeterminate.

אֲרַמִּי **adj.gent. Aramaean**.

אֲרָמִית **adv.** only of language in Aramaic.

ארם

אַרְמוֹן **n.m. citadel** — *citadel*, *castle*, *palace*, not used before royal period, mostly in prophets, esp. common in Am & Je; citadel as securely barred (in sim.); i.e. the *citadel*, *stronghold*; usually more general, of *castles*, *palaces*, prominent buildings; esp. used in speaking

of conquest, because the fine buildings would be esp. object of attack & plunder.

אַרְמֹנִי **n.pr.m.** a son of Saul.

I. ארן

אֲרָן **n.pr.m.** a descendant of Esau.

I. אֹרֶן **n.[m.] fir** or **cedar**.

II. אֹרֶן **n.pr.m.** (*fir-tree*) a descendant of Judah.

ארנבן **n.pr.loc.** whence wine.

אַרְנָן **n.pr.m.** a descendant of David.

אָרְנָן **n.pr.m.** a Jebusite, whose threshing-floor was bought by David to erect an altar.

אַרְנוֹן, אַרְנֹן **n.pr.fl.** Arnon, wady & stream in Moab — called boundary between Moab & Amorites, i.e. the stream-ravines that unite to form Arnon.

II. ארן

אָרוֹן, c. art. הָאָרוֹן, הָאָרֹן **n.m.f. chest, ark 1.** *chest*, for money- offerings. **2.** *sarcophagus*, *mummy-case* of Joseph. **3.** *chest*, *ark* in tabernacle & temple, containing tablets of law, with cherubim above, the esp. seat of יְ׳ among his people. **a.** indef. **b.** def. **e.** term used only by Philistines. **f.** in combination with בְּרִית; ארון הַבְּרִית *ark of the covenant*. **g.** אָרוֹן הָעֵדוּת *ark of the testimony*, corresponding to בְּרִית א׳. **i.** עֻזֶּךָ א׳ *the ark of thy strength*.

אַרְנֶבֶת v. אנב.

ארניה v. אַרְפַּד. אֲרַוְנָה **n.pr.loc.** city in northern Syria; c. 15 miles N. of Aleppo, mod. *Tel Erfâd*; in OT only as conquered by Assyria, alw. named with Hamath.

אַרְפַּכְשַׁד **n.pr.m.** 3rd son of Shem.

אֶרֶץ **n.f. & (seld.) m. earth, land — 1. a.** *earth*, whole earth (opp. to a part). **b.** *earth*, opp. to heaven, sky. **c.** *earth* = inhabitants of earth. **2.** *land* = **a.** country, territory. **b.** district, region. **c.** tribal territory; and still smaller territories. **d.** piece of ground. **e.** specif. *land* of Canaan, or Israel. **f.** = inhabitants of land. **g.** used even of *She'ol*. **3. a.** *ground*, surface of ground = אֲדָמָה. **b.** *soil*, as productive = אֲדָמָה. **4.** אֶרֶץ in phrases: **a.** *people of the land* עַם־הָאָרֶץ of nonIsraelites; as well as Isr.; esp. common people, opp. officials, princes. **b.** in measurements of distance, כִּבְרַת הָאָרֶץ *the space* or *distance of country* (v. כִּבְרַת), *some distance*. **c.** אֶרֶץ הַמִּישׁוֹר *the country of the plain*, *level* or *plain country*. **d.** אַרְצוֹת הַחַיִּים *land of the living*. **e.** קְצֵה הָאָרֶץ *end(s) of the earth*. **5.** pl. אֲרָצוֹת is almost wholly late; it denotes *lands*, *countries*, often in contrast to Canaan, *lands of the nations*; = the various petty divisions of Canaan afterward united under Israel's control.

אַרְיוֹךְ **n.pr.m.** chamberlain of Zimri.

[אָרַר] **vb. curse — Qal** *curse*. **Niph.** *cursed*. **Pi.** *curse*, *lay under a curse*. **Hoph.** *be cursed*.

מְאֵרָה **n.f. a curse.**

אֲרָרִי v. הָרָרִי.

אֲרָרָט **n.pr.terr. Ararat —** a district in Eastern Armenia between the river Araxes & lakes Van & Oroomiah.

[אָרַשׂ] **vb. betroth — Pi.** *betroth* (subj. man) obj. woman; sq. ב of price paid to father & ל of husband; ב of gift to bride & ל of husband, where fig. of Yahweh's covenant mercy to Israel. **Pu.** *be betrothed*.

ארשׁ (*to desire*, *request*).

אֲרֻשַׁת **n.f. desire, request** request granted by יְ.

אֹרֹת v. II. אוֹרָה.

אַרְתַּחְשַׁשְׂתָּא **n.pr.m. Artaxerxes**; *Artaxerxes I*, or *Longimanus*, son & successor of Xerxes, reigned B.C. 465-424.

אֲשַׁרְאֵל **n.pr.m.** a descendant of Judah.

אֲשַׁרְאֵלָה **n.pr.m.** a son of Asaph.

אַשְׁרִיאֵל **n.pr.m.** a Manassite.

אַשְׁרְאֵלִי **adj.gent.** הָ֫א ˊ as n.coll.

אֵשׁ **n.f. (m. f.&m.) fire** — **1.** *fire*, of conflagration, e.g. in briers, endangering or destrying crops; more often of deliberate destruction by fire. **2.** of supernatural fire, attending theophany; of destructive fire from י ˊ. **3** fire for cooking, roasting, parching, etc.; of tinder for lighting fire; of fire for melting (gold for the idolatrous calf); for refining. **4.** esp. of altar-fire; in offering incense; fire from י ˊ consuming sacrifice (cf. **2**); of fire in child-sacrifice. **5.** fig. of Yahweh's anger; of word of י ˊ; fig. of outbursting emotion; of flagrant wickedness. **6.** in various combinations, לַפִּיד אֵשׁ *a tourch of fire*; לַבַּת־אֵשׁ *flame of fire*.

[אֶשָּׁה] **n.f. id.** Kt (אשׁתם) i.e. *from their fire*, but Qr מֵאֵשׁ תָּם, v. sub אֵשׁ.

אִשֶּׁה **n.m.** an offering made by fire; used chiefly of offerings of animals, and of the sacred bread and frankincense which was placed on the table as a memorial, and finally went to the priests.

אִשׁ softer form for the usual יֵשׁ (q.v.), *there is*, *are*.

אַשְׁבֵּל **n.pr.m.** (= 2 (?אַשְׁבֵּאל nd son of Benjamin.

אַשְׁבֵּלִי **adj.gent.** הָ֫א ˊ as n.coll.

אֶשְׁבָּן **n.pr.m.** a chief of Edom.

אַשְׁבֵּעַ v. שׁבע.

אֶשְׁבַּעַל v. אִישׁ־בֹּשֶׁת.

אשד

אֹשֶׁד **n.[m.] foundation, bottom, lower part** (slope).

[אַשְׁדָּה] **n.f. foundation,** (mountain-) **slope** — *mountain-slopes*.

אַשְׁדּוֹד **n.pr.loc. Ashdod** a powerful city of the Philistines on Mediterr. Sea, W. from Jerusalem, modern *Esdûd*.

אַשְׁדּוֹדִי **adj.gent. Ashdodite** Kt (Qr אַשְׁדָּדִיּוֹת).

אַשְׁדּוֹדִית **adv. in the language of the Ashdod**, i.e. of the Philistines.

אשה (*support*).

[אָשְׁיָה] **n.f. wall, bulwark** — *bulwarks* of city of Babylon אשויתיה Kt, אָשְׁיוֹתֶיהָ Qr.

יאֹשִׁיָּה, יאֹשִׁיָּהוּ **n.pr.m.** (יׄ *supporteth*) **1.** king of Judah, son of Amon. **2.** a returned exile.

אִשָּׁה v. sub III. אִשָּׁה .אנשׁ v. sub אֵשׁ.

אֶשׁוּן Qr v. אִישׁוֹן sub אישׁ.

אַשּׁוּר **n.pr.gent. & terr. Asshur, Assyria 1.** *Asshur* as person, 2nd son of Shem. **2.** *people of Asshur* (oft. as invading army & even world-power) (poem of Balaam). **3.** *land of Assyria*. **4.** esp. מֶלֶךְ אַשּׁוּר.

אַשּׁוּרִם **n.pr.gent.pl.** an Arab tribe traced back to Abraham & Keturah.

אֲשׁוּרִי **adj.gent.** הָאׄ as n.coll.

אַשְׁחוּר v. שׁחר.

אֲשִׁימָא **n.pr.[m.]** a god of Hamath.

[אֶשֶׁךְ] **n.[m.] testicle.**

אֶשְׁכּוֹל **n.m. cluster** — **1.** *cluster* of grapes; hence fig. of deeds of enemies of Israel; fig. of Isr.; fig. of desolation of Israel under Yahweh's judgment. **2.** *cluster* of henna-flowers, metaph. of the beloved one.

אֶשְׁכֹּל **n.pr. 1.m.** an Amorite, brother of Mamre, dwelling in neighbourhood of Hebron. **2.** in combination נַחַל אֶשְׁכֹּל; *valley of Eshcol*, = *valley of a cluster*, region of Hebron.

אַשְׁכְּנַז **n.pr.m. 1.** a descendant of Japhet; = **2.** a northern people.

אֶשְׁכָּר v. II. שכר.

אשל (*be firm*, *firmly rooted*).

אֶשֶׁל **n.m.** *tamarisk-tree* planted by Abraham.

אָשַׁם, אָשֵׁם **vb. offend, be guilty — Qal 1.** *commit an offence*, *a trespass*, *do a wrong*, or *an injury*, with **2** לְ. **be** or *become guilty*; in offences requiring a sin-offering, of trespass-offering; with ל *guilty of*, with ב *in* or *through*. **3.** *be held guilty*, *bear punishment*. **Niph.** *suffer punishment*. **Hiph.** *declare guilty*.

אָשֵׁם **adj. guilty**; *guilty*, and so bound to offer a trespassoffering.

אָשָׁם **n.m. offence, guilt — 1.** *offence*, *trespass*, *fault*. **2.** *guilt*. **3.** *compensation*. **4.** *trespass-offering*.

אַשְׁמָה **n.f. wrong-doing, guiltiness — 1.** *doing wrong*, *commiting a trespass or offence*. **2.** *becoming guilty*. **3.** *bringing a trespass-offering*.

אַשְׁמוּרָה (־מֶרוֹת, ־מֹרֶת) v. שמר.

אַשְׁמַנִּים v. שמן.

אשן

אַשְׁנָה **n.pr.loc.** (*the firm*?) name of two cities in Judah.

אֶשְׁנָב v. שנב.

אֶשְׁעָן v. שען.

[אַשָּׁף] **n.m. conjurer, necromancer.**

אשף

אַשְׁפָּה **n.f. quiver** for arrows lit. as part of warlike equipment; fig. in sim. of sons of one's youth as arrows (weapons which the father may wield).

אַשְׁפְּנַז **n.pr.m.** chief of eunuchs, of Nebuchadrezzer.

אֶשְׁפָּר

אַשְׁפַּת, אַשְׁפָּתוֹת v. שפת.

אַשְׁקְלוֹן **n.pr.loc.** a city of the Philistines; on the Medit. Sea, S. of W. from Jerusalem, mod. *ʾAsqalân*.

אֶשְׁקְלוֹנִי **adj.gent.** c. art. as subst.

[אָשַׁר] **vb. go straight, go on, advance — Qal** *go straight on*. **Pi. 1.** intensive *go straight on*, *advance*. **2.** causitive *lead on*. **3.** *set right*, *righten*. **4.** *pronounce happy*, *call blessed*. **Pu. 1.** *be led on*. **2.** *be made happy*, *blessed*.

[אֶשֶׁר, or אָשָׁר] **n.[m.] happiness, blessedness**.

[אשֶׁר] **n.[m.] happiness.**

[אֲשׁוּר, אָשׁוּר] **n.f. step, going**, all poet. & fig. of mode of life, etc.

[אַשֶּׁר] **n.f. step, going.**

אָשֵׁר n.pr.m. Asher (*happy one*, *Felix*). **1.** son of Jacob and Zilpah. **2.** *the tribe*. **3. n.pr.loc.** city E. of Shechem.

אָשֵׁרִי adj.gent. c. art. הָ֫אָ ´ as n.coll.

אֲשֵׁרִים

תְּאַשּׁוּר n.f. box-tree a small evergreen tree about 20 feet high, growing on Lebanon.

אֲשֵׁרָה, אֲשֵׁירָה n.pr.f. Ashera a. a Canaanitish goddess of fortune & happiness. **b.** a symbol of this goddess, a *sacred tree* or *pole* set up near an altar. *Pl.* **אֲשֵׁרוֹת a.** the goddess. **b.** *sacred trees* or *poles*.

אֲשֶׁר part. of relation A **sign of relation**, bringing the clause introduced by it into relation with an antecedent clause. As a rule **אֲשֶׁר** is a mere **connecting link**, and requires to be supplemented by a pron. affix, or other word, such as **שָׁם**, defining the nature of the relation more precisely. Sometimes also the relation expressed by it is specifically temporal, local, causal, etc. More particulary **1.** it includes its pronominal antecedent, whether in the nom. or obl. cases, as **וַאֲשֶׁר תָּאֹר יוֹאָר** and *he whom* thou cursest is cursed, and I will teach thee **אֲשֶׁר תְּדַבֵּר** *that which* thou shalt say; and with particles or prepositions, as **אֵת אֲשֶׁר** (acc. to the context) *him who …*, *those who …*, *that which …*; **לַאֲשֶׁר** to *him who …*, to *those who …*, to *that which*; **מֵאֲשֶׁר** *than those* whom. **2.** instances of **אֲשֶׁר** followed by a pron. affix, or by **שָׁם, שָׁמָּה, מִשָּׁם**, are so common that the exx. cited above will be sufficient. Very rarely there occurs the anomalous constr. **עִם אֲשֶׁר** for **אֲשֶׁר עִמּוֹ, בַּאֲשֶׁר** for **אֲשֶׁר בָּהֶם, לַאֲשֶׁר** for **אֲשֶׁר לָהֶם … אֲשֶׁר**. It is followed by the pron. in the *nomin*., in the foll. cases: (a) immediately, mostly before an adj. or ptcp.; before a vb. (b) in a *negative* sentence, at the end. **3.** sometimes (though rarely) the defining adjunct is a pron. of 1 or 2 ps. as well as of 3 ps. In such cases it is strictly to be rendered *I who …*, *thou who …*, etc.; **אֲשֶׁר־בְּךָ יְרֻחַם יָתוֹם** *thou by whom* the

fatherless is compassionated! **4.** the defining pron. adjunct is *dispenced with* — **a.** when אֲשֶׁר represents the simple subj. of a sentence, or the direct obj. of a vb.: so constantly, as the work אֲשֶׁר עָשָׂה *which* he made, the tree אֲשֶׁר בְּתוֹךְ הַגָּן *which* is in the midst of the garden, etc. **b.** after words denoting time, place, or manner, so that אֲשֶׁר then becomes equivalent to *when*, *where*, *why*: (α) אַחֲרֵי־כֵן אֲשֶׁר afterwards, *when*, etc. there are still 5 years אֲשֶׁר אֵין חָרִישׁ *when* there shall be no plowing. (β) בַּמָּקוֹם אֲשֶׁר דִּבֶּר אִתּוֹ in the place *where* he spake with him. So (γ) in אֶל אֲשֶׁר *to* (the place) *which* (or *whither*); בְּכֹל אֲשֶׁר *wheresoever*. (δ) … זֶה הַדָּבָר אֲשֶׁר this is the reason *that* or *why*. **c.** more extreme instances (wherewith), (wherein), (about whom). **d.** it is dispensed with only in appearance after (אָמַרְתִּי וג׳) אֲשֶׁר אָמַר followed by the words used, its place being really taken by a pron. in the speech which follows, as the tree *as to which* I commanded thee saying, Thou shalt not eat *from it*. **5.** אֲשֶׁר sts. in poet. = *one who*, *a man who* (*men who*). **6.** אֲשֶׁר occas. receives its closer definition by a subst. *following* it, in other words, its logical antecedent is inserted in the rel. clause: (a) in the phrase peculiar to Je., אֶל יר׳ אֲשֶׁר הָיָה דְבַר י׳ that which came (of) the word of י׳ to Je. (b) לְכֹל אֲשֶׁר־יִמָּצֵא שָׁם בָּדֶק. 7. ׳אֲשֶׁר ל *that* (*belongs*, *belong*, *belonged*) *to*, is used **a.** either alone or preceded by כָּל־ to express (*all*) *that* (*belongs*) *to*. **b.** as a circumlocution of the genitive, as עִם־הַצֹּאן אֲשֶׁר לְאָבִיהָ with the sheep *that were* her fathers; and esp. in the case of a compound expression depending on a single genit., as מִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר־לוֹ the chariot of the second rank *which he had*. **c.** with names of places (esp. such as do not readily admit the st. cstr.) הַגִּבְעָה אֲשֶׁר לְבִנְיָמִן Gibeah (the hill) of Benjamin. **8.** אֲשֶׁר becomes a **conj.** aproximating in usage to כִּי: thus **a.** *that*, subordinating an entire sentence to a verb of knowing, remembering, etc. (α) with אֵת forget not אֵת אֲשֶׁר הִקְצַפְתָּ *the fact that* (*how*) thou provokedst. Of time (peculiarly) עַתָּה אֲשֶׁר now (is it) *that* … (β) without אֵת (not very common, כִּי being usually employed): after יָדַע, רָאָה, הִתְוַדָּה to confess, הִשְׁבִּיעַ (caused to swear *that* …); after a noun הָאוֹת אֲשֶׁר the sign *that* …: with growing frequency in late Hebrew. (γ) prefixed to a *direct* citation, like כִּי q.v. (rare). **b.** it is resolvable into *so that*: אֲשֶׁר לֹא יִשְׁמְעוּ *so that* they understand not, etc., אֲשֶׁר יֵאָמֵר so that it is said. **c.** it has causal

force, *forasmuch as*, *in that*, *since*: and Mizpah, אֲשֶׁר אָמַר *for that he said*, we are guilty, אֲשֶׁר רָאִינוּ *we who saw* (or, *in that* we saw). Here also belongs its use in אֲשֶׁר לָמָּה *since why* …? (= *lest*). On אֲשֶׁר עַל כֵּן *forasmuch as* v. sub כִּי עַל כֵּן. **d.** it expresses a *condition* (rare & peculiar): אֲשֶׁר נָשִׂיא יֶחֱטָא in (case) that = *when* (or *if*) a ruler sinneth, and the blessing אֲשֶׁר תִּשְׁמְעוּ *if* ye hearken. אֲשֶׁר may be rendered indifferently *because* or *when*. **f.** combined with preps., אֲשֶׁר converts them into conjunctions: see below, בַּאֲשֶׁר, כַּאֲשֶׁר, מֵאֲשֶׁר. On its use similarly with אַחַר (אַחֲרֵי), מִבְּלִי, בַּעֲבוּר, עַל דְּבַר, יַעַן, לְמַעַן, כְּפִי, עַד, עַל, עֵקֶב, מִפְּנֵי, תַּחַת, see these words. — הַאֲשֶׁר, with ה *interrog*., occurs once. *Note* 1. אֲשֶׁר being a connecting link, without any perfectly corresponding equivalent in Engl., its force is not unfreq. capable of being represented in more than one way. *Note* 2. The opinion that אֲשֶׁר has an asseverative force (like כִּי, q.v.), or introduces the apodosis, is not prob., being both alien to its general usage & not required by the passages alleged.

בַּאֲשֶׁר **a.** *in* (that) *which* … **b. adv.** *in* (the place) *where*. **c. conj.** *in that*, *inasmuch as*. **d.** בַּאֲשֶׁר לְמִי *on account of* whom?

כַּאֲשֶׁר v. sub כְּ.

מֵאֲשֶׁר **a.** *from* (or *than*) *that which* (*him*, *them*, etc., *that* …); *than that*. **b. adv.** *from* (the place) *where*. **c. conj.** *from* (the fact) *that* …, *since*.

[אשׁשׁ] **Hithpo.**

אֲשִׁישָׁה **n.f.** (pressed) **raisin-cake** distributed, with other viands, to people; esp. as stimulating; more explicitly used in sacrificial feasts; i.e. the raisin-cakes which were an article of trade at Qir-ḥareseth.

אֵשֶׁת v. אִשָּׁה sub III. אנשׁ.

אֶשְׁתָּאוֹל, אֶשְׁתָּאֻל **n.pr.loc.** city of Danites.

אֶשְׁתָּאֲלִי **adj.gent.** c. art. הָאֶשְׁתָּאֲלִי as n.coll.

אֶשְׁתּוֹן **n.pr.m.** a man of Judah.

אֶשְׁתְּמוֹעַ, אֶשְׁתְּמֹעַ, אֶשְׁתְּמֹה **n.pr.loc.** Levitical city in mountaincountry of Judah, south of Hebron, mod. *Semûʿa*; it appears as **n.pr.m.** of a man of Judah.

I. אֵת, with makk. אֶת־; forms with *cholem* also oft. written *plene*: the **mark of the accusative**, prefixed as a rule only to nouns that are *definite*. In postB Heb., used in combination with another prep. **1.** As mark of the accus. prefixed to substs. defined either by the art. (or כֹּל), or by a genitive or pron. affix, or in virtue of being proper names: **a.** with transitive verbs. Similarly אֶת־מִי *whom* (in particular), (but never אֶת־מָה); also with זֶה, זֹאת, אֵלֶּה. So pretty uniformly in prose; but in poetry אֵת is commonly dispensed with. By the use of אֵת the pron. affix, a pron. can at once, if required, be placed in a position of emphasis. It also sometimes enables the reflexive sense to be expressed (elsewhere נֶפֶשׁ). Rarely with a subst. which is undefined; or which, though definite, is without the art. **b.** with a *passive* verb conceived as expressing neutrally the action in question and construed accordingly with an *accus*. of that which is its real object: exx. occur with tolerable frequency. **c.** with *neuter* verbs or expressions, esp. such as involve the idea of *regarding*, or *treating*, appy. by a constr. κατὰ σύνεσιν (rare). **d.** poet. (si vera l.), after an abstr. noun used with a verbal force. **2.** אֵת marks an accus. in other relations than that of direct obj. to a verb: **a.** with verbs of motion (very rare); denoting the goal. **b.** denoting time (duration), also very rare. **c.** expressing the accus. of limitation (rare). **3.** Chiefly in an inferior or later style, אֵת (or וְאֵת) is used irregularly, partly (α), as it would seem, to give greater definiteness (so esp. וְאֵת) at the mention of a new subject (when it may sometimes be rendered *as regards*), or through the influence of a neighbouring verb (a constr. κατὰ σύνεσιν), or by an anacoluthon, partly (β) as resuming loosely some other prep.

II. אֵת, **prep. with —** with makk. אֶת־ — prep. denoting **proximity** (syn. **1** (עִם. Of companionship, *together with*. Hence in partic. **a.** *with* for the purpose of help. Exceptionally, = *with the help of*. **b.** *beside* (Germ. *neben*). **c.** *beside = in the presence of* (rare). In this sense אֶת־פְּנֵי פ is more freq., v. sub פָּנִים. **d.** of intercourse of different kinds *with* another, e.g. after verbs of making a covenant or contract, or (less often) of speaking or dealing: (γ) in a pregn. sense, (in dealing) *with*, i.e. *towards* (rare). (δ) often with verbs of fighting, striving, contending. **2.** Of localities, esp. in the phrase אֲשֶׁר אֵת describing a site: אֲשֶׁר אֵת־פֶּדֶשׁ which is *near*

Kedesh. **3.** אֵת פ ׳ denotes specially, **a.** in one's possession or keeping. **b.** in one's knowledge or memory: פִּשְׁעֵינוּ אִתָּנוּ our transgressions are *with us*, i.e. present to our minds. Comp. עִם **4 b**, which is more frequent in this sense. **4.** מֵאֵת *from proximity with*: coupled almost always with *persons* (contrast מֵעִם, **a**). Thus **a.** with קָנָה to buy. Hence **b.** of rights or dues, handed over *from*, given *on the part of*, any one. **c.** expressing origination. Esp. מֵאֵת י ׳ of a concrete object proceeding *from* him: (brimstone). **d.** of a place.

אֶתְבַּעַל **n.pr.m. Ethbaal** (*with Baal*, i.e. living under B.'s favour) king of Sidon, father of Jezebel.

אִתַּי **n.pr.m. 1.** one of David's captains, a native of Gath. **2.** one of David's 30 mighty men, a Benjamite.

1 אִיתִיאֵל **n.pr.m.** usually taken as name of a son or pupil of Agur. **2.** a Benjamite.

III. אֵת v. אתת.

אַתָּה, אַתְּ, אַתִּי v. sub אנת.

אָתָה **vb. come** (poet.) **Qal** *come*, of men, with hostile purpose; of men unto י ׳ (sq. ל); of י ׳; of ends of earth, etc., personif.; of time, morning, years; of weather; of beasts, to devour (sq. inf.), of calamity *come upon*, c. sf., of dominion. **Hiph.** *bring*.

אִיתוֹן Qr, יאתון Kt, **n.m. entrance**.

אִיתִיאֵל, תַּי(י)אִ, אִתַּי v. sub II. אֵת.

אֵתָם **n.pr.loc.** in Egypt, place on edge of desert.

אַתֶּם v. sub אנת.

אֶתְמוֹל v. sub תמל.

אתן

אָתוֹן **n.f. she-ass —** *she-ass*, as dam; as property (constituting wealth); so of the asses of Kish; as beasts of burden; for riding; of Balaam's ass.

אֶתָּן v. sub **יתן**.

אַתְּנָה ,אַתֵּן v. sub **אֶתְנָה .אנת** v. **תנה**.

אֶתְנִי **n.pr.m.** an ancestor of Asaph apparently identical with **יְאָתְרַי**.

אֶתְנַן v. sub II. **תנן**.

אֶתְנָן **n.pr.m.**

[**אתוק**] **n.m. gallery, porch** Kt **ואתוקיהא**, Qr **וְאַתִּיקֶיהָא**.

אַתִּיק **n.m.** *id*.; Qr, v. **אתוק** Kt.

אֲתָרִים **n.pr.loc.**

אתת

III. [**אֵת**] **n.[m.]** a cutting instrument of iron, usually transl. **ploughshare**.

ב

ב ,ב, *Bêth*, 2nd letter; post BHeb. = numeral 2; 2000 = ֽב.

I. בְּ, **prep. in. I.** *In:* **1.** strictly, of position *in* a place (which often is expressed more precisely by בְּקֶרֶב, בְּתוֹךְ). Preceded by a verb of motion (esp. בְּ (עָבַר = *through*. **2.** of presence in the midst of a multitude, *among*. (diff. from עִמָּךְ *beside* thee). Spec. **a.** of an individ., implying eminency among. **b.** hence with some verbs, when the action refers to only a part of the object, as הִכָּה בְּ to smite *among* … i.e. to smite some of … (diff. from הִכָּה with accus.). **c.** specifying the parts of which a whole consists. **3.** with reference to the limits enclosing a space, *within*. **4.** often pregn. with verbs of motion, when the movement *to* a place results in rest *in* it, *into*: after בָּא, נָתַן, שָׁלַח *to send*; *in among* — שׁוּב בְּ to return (and rest) *in* thy God. עַיִן בְּעַיִן (with) eye (looking) *into* eye; בְּ ִעֵיני פְּ; פָּנִים בְּפָנִים the eyes of … are *upon*, both in favorable and hostile sense. **5.** applied to *time*. **6.** of a state or condition, whether material or mental, *in* which an action takes place. **7.** בְּ introduces the *predicate*, denoting it as that *in* which the subj. consists, or *in* which it shows itself **a.** a primary pred. With the pred. in the plural. **b.** a secondary pred. **c.** a pred. as accus. **d.** in comparisons, *in the form of*, *as*. **II.** Denoting proximity **1.** *at*, *by* (rare). **2.** *on*. **3.** often with verbs of *touching*, *approaching*, *taking hold of*, *cleaving*, etc. **4.** with words expressing or implying an act of hostility **a.** *against*. **b.** *down to*, *upon* (*super* with accus.). **III. 1.** *With* **a.** of accompaniment. **b.** often of what one takes or brings with one. Hence בְּאֵין, בְּאֶפֶס, בִּבְלִי, בְּלֹא = *without*. **c.** of concomitant (or surrounding) conditions. **2.** of the instrument or means: as **a.** *with*, *by*, *through*. **b.** idiom., with certain verbs, *with*, *by*, *by means of*. **c.** ביהוה *through* ִי(= by His aid). **d.** allied is the use of בְּ in such phrases as to bless, swear, speak, prophesy, etc., בְּשֵׁם *in* the name of … (i.e. the name being used or appealed to in the act); almost = in the authority and power of. **e.** בַּמָּה or בַּמֶּה *by means of what*? *how*? בְּזֹאת *by means of this*; *with this = on this condition*. **3.** of cost or price (the *Beth pretii*), the price, whether given or received, being treated as the instrumental means by which the act is accomplished, *with*, *for*, *at the cost of*: **a.** with שָׂכַר *hire*, פָּדָה *redeem*, אֵרַשׂ *betroth*, קָנָה *buy*; בְּנַפְשׁוֹ *at the cost of* his life hath A. spoken this word, who went בְּנַפְשֹׁתָם *at peril of* their lives, בִּבְכֹרוֹ יְיַסְּדֶנָּה *at the price of* his firstborn shall he lay its foundations, בְּרָאשֵׁינוּ *to the jeopardy of* our heads he will fall away, etc. **b.** with מָכַר *sell*; עָעַד *serve*; הֵמִיר *exchange* their glory I will exchange *for* ignominy; נָתַן בְּנֶשֶׁךְ to give *for* interest; in other connexions; נֶפֶשׁ בְּנֶפֶשׁ עַיִן בְּעַיִן life *for* life, eye *for* eye; בַּמֶּה הֶחְשַׁב הוּא *at what* is he to be accounted? a thousand vines בְּאֶלֶף כֶּסֶף *at* a thousand (shekels of) silver. Hence

(perhaps) the idiom usages שָׁנָה בְּשָׁנָה year *for* year, one year like another, yearly; יוֹם בְּיוֹם (late), כְּיוֹם בְּיוֹם; כְּפַעַם בְּפַעַם (v. יוֹם, פַּעַם); **4.** חֹדֶשׁ בְּחָדְשׁ. **יוֹם.** rather peculiarly, in certain cases where the object of an action may be treated as the *instrument* by which it is effected: as הֵנִיעַ בְּרֹאשׁ to shake *with* the head (הֵנִיעַ רֹאשׁ); to open *with* the mouth, *with* the lips; to gnash *with* the teeth (to gnash the teeth); to wink *with* the eye (to wink the eye, *ib*.); נָתַן בְּקוֹל to utter *with* the voice (but נָתַן קוֹל is more common); to stretch out *with* the hand; הֵרִים בַּמַּטֶּה (unusual). So קָרָא בְּשֵׁם to call *with* the name — in diff. senses, acc. to the context, viz. *proclaim*; to *invoke*; to *name honourably*. **5.** with a causal force, *through*, *on account of*; *because of*; & (sts.) in בִּדְבַר *at*, *through*, the word of.…**6.** of the material *with* which a work is wrought, both absol. עָשָׂה בַזָּהָב to work *with* gold; and to make a thing *with* (in our idiom, *of*) gold. **7.** *with* for *although*, *in spite of*. **8.** of a standard of measurement or computation, *with*, *by*. **IV.** בְּ is used also with certain classes of verbs, though the explanation of its use may be sometimes doubtful: viz. **a.** with verbs of *taking refuge*, *trusting*, *relying*, as הֶאֱמִין, בָּטַח, חָסָה, נִשְׁעַן. **b.** with verbs of *ruling*, *governing*, *restraining*, as מָלַךְ, מָשַׁל, נָגַשׂ, עָצַר, רָדָה, שָׂלַט. **c.** with verbs of *rejoicing*, *feeling pleasure* or *satisfaction*, etc., as גִּיל, עָלַץ, שׂוּשׂ, שָׂמַח, חָפֵץ, רָצָה, שָׂבַע (but with this verb מִן is more common). [Prob. a case of **III. 5.**] **d.** with verbs expressive of sensible perception, to denote the pleasurable or attentive exercise of the faculty concerned, as שָׁמַע בְּ to listen *to*, חָזָה, רָאָה בְּ, הִבִּיט, to look *upon*, הֵרִיחַ בְּ to smell *at* (see these words). **e.** occasionally also with verbs of *speaking*, *thinking*, *mentioning*, *knowing*, to denote the object of the action, as דִּבֶּר בְּ to speak *about* (v. sub דִּבֶּר); הִלֵּל בְּ, זָכַר; יָדַע; שִׂיחַ; הָגָה, once, הִזְכִּיר oft.; בְּךָ תְּהִלָּתִי *of* thee is my praise. **V.** Followed by an inf. c., בְּ forms a periphrasis for the gerund, though in English it is commonly to be rendered by a verb and conj., viz.: **1.** as a *temporal* conj., as בְּהִבָּרְאָם *in* their *being created* = *when* they *were* created, בִּהְיוֹתָם *in* their *being* (= *when* they *were*) in the field; and constantly. Sometimes it has in appearance the force of *after that*; but as a rule this is really due to the action denoted by the inf. being treated as extending over a period *within* which the action of the principal verb takes place. **2.** as a *causal* conj. (cf. above **III. 5**), as עָלָיו ׳בְּחֶמְלַת י *through* J.'s having compassion upon him, אֹתָנוּ ׳בְּשִׂנְאַת י *through* J.'s hating us, etc. (similarly מִן), (= *in that* ye have …) **3.** as a *concessive* conj., *when* = *through*: בְּהָמִיר אֶרֶץ *though* the earth do change.

בְּמוֹ poet. for בְּ (v. sub מִן).

II. בְּ, perh. abbrev. in **n. pr.** for בֵּית ,בֶּן־ q.v.

בְּאָה v. sub בּוֹא.

[באר] **vb.** only **Pi. make distinct, plain — Pi.** *make distinct*, *plain* of letters on tablets; fig. *explain*, *expound*.

בְּאֵר **n.f. well, pit — 1.** *a well*, often as made by digging (חָפַר), also poet.; also c. כרה in prose; also with no ref. to its origin; water taken from it by drawing (שָׁאַב); flocks watered from it (הִשְׁקָה מִן־); the opening called פִּי הַבְּאֵר; fig. of fresh delights of woman beloved. **2.** pit (=בּוֹר); *pits of bitumen* (cf. supr.); בְּאֵר שַׁחַת *pit of* (*the*) *grave*; fig. of strange woman בְּאֵר צָרָה *a narrow pit*, out of which rescue is difficult. **3.** as **n.pr.loc. a.** c. ה ָ loc. בְּאֵרָה a station of Isr. in desert, possibly = בְּאֵר אֵלִים. **b.** 8 miles north of Eleutheropolis.

בְּאֵר אֵלִים v. **3** בְּאֵר. **a.**

בְּאֵר לַחַי רֹאִי **n.pr.loc.** (lit. *well* of the *living One that seeth me*); perh. name of ancient shrine or holy place; W. of Kadesh.

בְּאֵר שֶׁבַע **n.pr.loc. Beersheba** (*well of seven*, explained as place of *swearing by seven* lambs, or, *well of oath*, v. שְׁבֻעָה) — south from Hebron; mod. *Bîr-es-Seba*, 12 h. fr. Hebron; in phrase מִדָּן ׳וְעַד־ב *from Dan to Beersheba* (i.e. all the territory of Israel, v. מִבְּאֵר & ,דָּן) שֶׁבַע וְעַד דָּן *from Beersheba to Dan*.

בְּאֵרָה **n.pr.m.** a man of Asher.

בְּאֵרָה **n.pr.m.** a Reubenite.

בְּאֵרוֹת **n.pr.loc.** city of the Gibeonites; assigned to Benjamin; mod. *el-Bîreh*.

בְּאֵרֹתִי **adj.gent.** always c. art.

בְּאֵרֹת בְּנֵי־יַעֲקָן **n.pr.loc.** a station of Isr. in desert, prob. in country of Horites.

בְּאֵרִי **n.pr.m.** (*my well*). **1.** a Hittite, Esau's father-in-law. **2.** Hosea's father.

[בּאֹר] **n.m. cistern, pit, well** (for בְּאֹר cf. בּוֹר).

I. בּוֹר **n.m. pit, cistern, well** (= **1** — (בְּאֹר. cistern, containing water, made by digging (**2** .(חצב. later appar. *well* (= **3** .(בְּאֵר. *pit*; as hiding-place; of pit into wh. Joseph was cast; fig. of Sarah as mother of Israel; fig. of calamity. **4.** *dungeon* (pit with no water in it); also בֵּית הַבּוֹר *prison*; fig. of exile. **5.** (poet. & late; never c. art.) *pit of the grave*; so אַבְנֵי בֹ֑ר *stones of the pit* (of sepulchre, walled with stones) & of She‹ôl; יַרְכְתֵי בֹ֑ר *loins of* (*the*) *pit*, i.e. remotest pit.

בּוֹר הַסִּרָה **n.pr.loc.** (cistern of Sirah, v. סִיר).

בּוֹר עָשָׁן **n.pr.loc.** (*smoking pit*) in S.W. of Judah; elsewhere עָשָׁן q.v.

בַּיִר Qr v. בּוֹר (*supra*).

בֶּרִי **n.pr.m.** a descendant of Asher.

בֵּרוֹתָה **n.pr.loc.** near Hamath.

בֵּרֹתַי **n.pr.loc.** belonging to Hadadezer of Zoba.

בֵּרֹתִי **adj.gent.** v. הַבְּאֵרֹתִי supr.

בָּאַשׁ **vb. have a bad smell, stink** — **Qal** *stink*, of Nile, on account of dead fish; of land of Egypt, owing to dead frogs; of manna kept over. **Niph.** only fig. *make oneself odious*, *become odious*; sq. אֵת *with = towards*; also sq. בְּ (rather strangely) *Isr*. *made themselves odious to the Philistines*; Ammonites to David. **Hiph. 1.** *emit a stinking odor* of manna; הִבְאִישׁוּ נָמַקּוּ

חַבּוּרֹתָי *my wounds have grown stinking*, *they have festered* (of chastisement for sin); fig. of David הַבְאֵשׁ הִבְאִישׁ בְּעַמּוֹ *he hath become utterly abhorred among his people*. **2.** *cause to stink*, זְבוּבֵי מָוֶת יַבְאִישׁ יַבִּיעַ שֶׁמֶן רוֹקֵחַ *dead flies cause to stink* (and) *to ferment the oil of a perfumer*; usually fig., sq. בְּעֵינֵי, sq. בְּ, also without obj. **Hithp.** *make selves odious*, sq. עִם.

בְּאֹשׁ **n.m. stench** — *stench* of corpses.

בָּאְשָׁה **n.f.** (stinking things) **stinking or noxious weeds**.

בְּאֻשִׁים **n.**[**m.**]**pl. stinking** or **worthless** things, **wild grapes**.

[בָּבָה] **n.f.** only בָּבַת עֵינוֹ, *the apple of his eye*.

בִּבַי **n.pr.m.** a chief of returning exiles.

בָּבֶל **n.pr.loc. Babel**, **Babylon** — the ancient capital of Babylonia, mod. *Hillah*, situated on Euphrates, in long. c. 44° 30’ E., and lat. c. 32° 50’ N.

בַּג rd. בַּז v. בזז.

[בָּגַד] **vb. act** or **deal treacherously** — **Qal** *act* or *deal treacherously*, *faithlessly*, *deceitfully*, in the marriage relation, in matters of property or right, in covenants, in word and in general conduct. **a.** *abs*. **b.** with בְּ. **c.** c. acc. **d.** c. מִן pregnant, בָּגְדָה אִשָּׁה מֵרֵעָהּ *acteth treacheously* (*in departing*) *from her friend*.

I. בֶּגֶד **n.**[**m.**] **treachery**.

בִּגְדוֹת **pl.abst.** אַנְשֵׁי בִגְדוֹת *men of treachery*.

[בָּגוֹד] **adj. treacherous**.

II. בֶּגֶד **n.m. garment, covering — 1.** *garment*, *clothing*, *raiment*, *robe* of any kind, from the filthy clothing of the leper to the holy robes of the high priest, the simplest covering of the poor as well as the costly raiment of the rich and noble. **2.** covering, *wrapping* of furniture of

tabernacle; *coverlet* of a bed.

בִּגְדַי **n.pr.m. 1.** a companion of Zerubbabel; perh. = head of a family of returning exiles. **2.** a chief of the people in Nehemiah's time.

בִּגְלַל v. גלל.

בִּגְתָא **n.pr.m.** a eunuch of Ahasuerus.

בִּגְתָן **n.pr.m.** a eunuch of Ahasuerus, = בִּגְתָנָא.

בִּגְתָנָא v. foregoing.

I. בַּד ,בָּד **n.[m.] white linen.**

II, III. בַּד v. sub I, II. בדד.

בָּדָא **vb. devise, invent** (bad sense) — **Qal** *devise*, *invent*.

I. [בָּדַד] **vb. be separate, isolated.**

II. בַּד **n.m. separation,** concr. **part — 1.** with לְ, only in sg. לְבַד prop. *in a state of* (v. sub לְ) *separation*, *alone*, *by itself*. **a.** *by themselves*, *apart*. **b.** with sf. to express the idea of *by oneself*, *alone* (prop. *in his*, *thy*, *my separation*). **c.** as adv. of limitation, *only*. **d.** followed by מִן it becomes a prep., *apart from*, *besides*; once, with עַל instead of מִן. **e.** מִלְּבַד (prob. inverted for לְבַד מִן) *besides*. **2.** concr. *part*. **3.** בַּדִּים *parts*, spec. *extended from something*, i.e. (*a*) of a body, *members*, *limbs* (of man), (of crocodile); (*b*) of a vine, *rods* or *shoots*; (*c*) of *poles* or *staves* used for carrying the ark, or table of shewbread, or altar of B. O., or altar of incense; (*d*) more gen., *bars* (of fortress).

בָּדָד **n.**[**m.**] **isolation, separation**: *isolation* (i.e. is solitary) more usu. as adv. accus., to signify *alone*; esp. with verbs of dwelling בָּדָד יֵשֵׁב he shall dwell *alone* (lit. *in isolation*): fig. of freedom from attack, security (of Isr.).

II. בדד (prob. i.q. בָּדָא q.v. *talk idly*).

III. [בַּד] **n.m.** בַּדִּים. **a.** empty, *idle talk*, esp. with collat. idea of imaginary pretensions or claims. **b.** concr. *empty talkers*, *praters*, of false prophets.

בְּדַד **n.pr.m.** father of an Edom. ruler (חֲדַד).

בְּדֵי v. דַּי.

בְּדְיָה **n.pr.m.** (= עֲבֵדְיָה *servant of* ´ י?) an Israelite.

[בָּדַל] **vb. be divided, separate — Hiph.** divide, *separate* **1.** *divide*, *separate*, subj. God sq. בֵּין....וּבֵין *between light and darkness*; subj. heavenly bodies; subj. firmament sq. בֵּין לְ …; of the פָּרֹכֶת in tab., sq. בֵּין … וּבֵין … לָכֶם; of iniquities, separating men from God בֵּין … לְבֵין. **2.** separate, *set apart*, sq. מִן, of ´ י, setting off Isr. from other peoples; sq. also לִהְיוֹת לִי; cf. הִבְדִּ ֫יל לְךָ לְנַחֲלָה *separate them to thyself as an inheritance*; of Moses, setting apart Levites, sq. מִתּוֹךְ; of separating an individual from the people, i.e. excluding him, sq. also לְרָעָה; sq. מֵעַל, i.e. excluding him; cf. also sq. מִן; of setting apart (forbidding) beasts as unclean לָכֶם לְטַמֵּא; of setting apart the tribe of Levi לְשֵׁאת וגו ֫ (subj. ´ י); even sq. ptcp. they shall set apart men עֹבְרִים, i.e. *to pass through*, of, *men that shall pass through*; so of setting apart cities, acc. **3.** make a distinction between clean and unclean, holy and profane, sq. בֵּין … וּבֵין; sq. **4** בֵּין … לְ. divide into *parts*, prohibited in case of fowls offered in sacrifice. **Niph. 1.** (reflex. of **Hiph. 2**) **a.** *separate* oneself from people of the land, heathen, and their practices, also from non-Jewish wives, sq. מִן; abs. in same sense. **b.** *withdraw from* (Moses & Aaron from Israel), sq. מִתּוֹךְ. **c.** separate *oneself* unto (אֶל) David. **d.** comines **a. & c.** *separate oneself*. **2.** pass., *be separated*. **a.** *be excluded* from the people, sq. מִן. **b.** *be set apart*, of Aaron, sq. בָּדָל לְהַקְדִּישׁוֹ] **n.f. piece, severed piece**.

[מִבְדָּלָה] **n.f. separate place**.

בְּדִיל **n.**[**m.**] **alloy, tin, dross** (orig. *that which is separtated* from precious metal) — **1.**

alloy. fig of evil of Jerusalem which יי will remove. **2.** *tin* (*plumbum album*); fig. of Isr.; as article of commerce brought from Tyre to Tarshish. **3.** *plummet*.

בְּדֹלַח **n.**[**m.**] prob. **bdellium** c. art. הַבְּדֹלַח apparently therefore well known; one of the products of the land Havilah; used in simile of colour of manna.

בְּדָן **n.pr.m.** (= **1** (?עַבְדָּן. a judge of Israel. **2.** a Manassite.

בדק (*penetrate*, *split* ?).

בֶּדֶק **n.m. fissure, rent, breach** — in a building, temple; alw. c. חִזֵּק *repair*; cf. מַחֲזִיקֵי בְדֵי *repairers of thy fissures*.

[בָּדַק] **vb. denom. mend, repair**, only **Qal**.

בִּדְקַר **n.pr.m.** Israeli officer (v. בֵּן).

בהה

בֹּהוּ **n.**[**m.**] **emptiness**, alw. c. תֹּהוּ q.v.; תֹּהוּ וָבֹהוּ of primaeval earth; of earth under judgment of יי; קַוֵּ־תֹהוּ וְאַבְנֵי בֹהוּ *the line of wasteness and the stones of emptiness*, i.e. plummets, employed, not as usual for building, but for destroying walls; v. sub **אבן 6**.

בַּהַט **n.**[**m.**] a costly stone, perh. **porphyry**.

[בָּהַל] **vb. Niph. — 1.** *be disturbed*, *dismayed*, *terrified*; of bones of sufferer; of hands of dismayed people; esp. at chastisements & judgments of יי. **2.** *be in haste*, *hasty*; **Pi. 1.** *dismay*, *terrify*. **2.** *hasten*, *make haste*, *act hastily*. sq. inf. *make haste*; of hasty speech; of anger. **Pu.** *hastened*, *hastily gained*. **Hiph. 1.** *dismay*, *terrify*. **2.** *hasten*, *hurry* (trans.); *make haste*, sq. inf.

בְּהָלָה **n.f. dismay, sudden terror** or **ruin** — *sudden terror*.

בהם

בְּהֵמָה **n.f. beast, animal, cattle** — *beast*, & coll. *beasts*. **1.** of living creatures other than man (אָדָם); as inferior to man; opp. also birds & reptiles; also to fishes. **2.** opp. also to wild beasts; esp. therefore *cattle*, as owned and used by man. **3.** rarely of *wild beasts*, esp. carnivora.

בְּהֵמוֹת **n.m. behemoth,** i.e. **hippopotamus**.

בהן

בֹּהֶן **n.**[**f.**] c. יַד **thumb**, c. רֶגֶל, **great toe** (בֹּהֶן רַגְלוֹ ; רַגְלָם) (always named together).

בֹּהַן **n.pr.m.** (*closing*, *covering*?) a mark of division between Judah and Benjamin.

בהק

בֹּהַק **n.m.** a harmless eruption on the skin.

בהר

בַּהֶרֶת **n.f. brightness, bright spot,** of eruption on skin -*bright spot* (sore, scar, etc.), clean or unclean; following a burn (from fire); possible beginning of leprosy; but possibly a (passing) eruption מִסְפַּחַת; or due to a boil שְׁחִין; due to בֹּהַק (q.v.).

בָּהִיר **adj. bright, brilliant**, of light.

בּוֹא **vb. come in, come, go in, go — Qal 1.** *come in*, sq. אֶל, sq. לְ, sq. ־ָה loc., sq. acc. (בית); even of lifeless things, וּבָא בְכַפּוֹ (of broken reed) = pierce; of food and drink (sq. אֶל־); v. also (sq. בְּ) more partic. **a.** opp. יָצָא, *go out and come in*; esp. in sense of going about one's affairs; *id*. + יֹשֵׁב; also sq. לִפְנֵי הָעָם etc. = act as ruler (judge) of; of leading an army. **b.** of taking part in worship of congregation; or entering into tabernacle for priestly service. **c.** of entering on official duty. **d.** of bride coming into her husband's house. **e.** of entering a woman's tent or apartment (with implication *coire cum femina*), subj. rarely woman. **f.** of associating with (sq. בְּ). **g.** of entering into specific relations בּוֹא בְּדָמִים *come into blood-guiltiness*, became guilty of murder. **h.** of burial. **i.** of sun, *set* (go in, enter; opp. יצא *go forth*, *rise*). **j.** of harvest,

come in = be gathered (cf. תְּבוּאָה); so of revenue (*income*) (sq. לְ pers.), opp. יצא *be expended*. **k.** in other phrases: וַתָּבֹא הָעִיר בַּמָּצוֹר + *and the city came into a siege*; cf. בַּרְזֶל בָּאָה נַפְשׁוֹ *his soul came into iron*; בָּא בַּיָּמִים *come into* (*the*) *days*, = advanced in age. **2.** *come* (approach, arrive) opp. הָלַךְ; sq. אֶל־ pers. vel rei; sq. עַל־ (*come up upon*, almost = *ascend*); sq. לְ; sq. עַד; sq, אֶל + עַד; sq. ־ָה loc.; sq. acc.; also of lifeless things, ark of יְ׳; wind; so כַּסְפְּכֶם בָּא אֵלָי *your money came unto me* = I received your money; *our inheritance has fallen to us* (c. אֶל־); so *its cry is come unto me*; of time, oft. of imminent future, esp. in phr. הִנֵּה יָמִים בָּאִים; of day of יְ׳; also ptcp. as adj. הַיָּמִים הַבָּאִים; as subst. הַבָּאוֹת *things to come*, future things; & הַבָּאִים alone = adv. *in* (*days*) *to come*; partic. **a.** *come with*, i.e. come, bringing, sq. בְּ, cf. בְּ **III. 1. b. b.** *come upon*, *fall* or *light upon*, of enemy, *attack*, sq. עַל; sq. sf.; of calamity, etc.; sq. לְ; of blessing, sq. עַל־. **c.** *come to pass*, of signs, wonders, predictions, etc. **e.** in phr. עַד־בּוֹאֲךְ עָזָּה *until thou comest to* = as far as; so also בּוֹאֲךְ) בֹּאָכָה) alone, = as far as, or in the direction of. **f.** *attain to*. **g.** *be enumerated* הַבָּאִים בְּשֵׁמוֹת, lit. *those coming with names*. **3.** *go*, i.e. *walk*, *associate with* (עִם), so c. **4** .אֵת. *go* (cf. הלך) from speaker, but with limit of motion given לֵךְ־בֹּא אֶל־; אֳנִיָּה בָּאָה תַרְשִׁישׁ *a ship going to Tarshish*; *go to war* יָבֹאוּ לַמִּלְחָמָה. **Hiph. 1.** *cause to come in*, *bring in* (conduct, lead, obj. persons and animals); sq. אֶל־; sq. בְּ; sq. לְ; sq. לִפְנֵי; sq. ־ָה loc.; sq. אֶל־ + ־ָה; sq. acc. (חֶדֶר); also *bring*, *carry in* (lifeless things), sq. אֶל־; sq. בְּ; *send*; of sending (shooting) arrows (fig.); of sending breath (רוּחַ) into dry bones; sq. לְ; sq. ־ָה loc.; sq. acc. (חֶדֶר); abs; partic. **a.** opp. הוֹצִיא (*bring out*) (sq. אֶל־); esp. in combination with הוֹצִיא *lead out and in* (to and from battle). **b.** *bring in* women as wives for sons (sq. מִן הַחוּץ). **c.** *bring into judgment*. **d.** *cause* sun *to go down* (symbol of judgment). **e.** of harvest, *bring in*, *gather*. **f.** *put* staves into (בְּ) rings; hand into (בְּ) bosom; girdle into (בְּ) water. **g.** other phrases, הֵבִיאוּ צַוָּרֶם בַּעֲבֹדַת אֲדֹנֵיהֶם *put their necks to the work*, etc.; fig.; הָבִיאָה לַמּוּסָר לִבֶּךָ *apply to instruction thy heart*; וְנָבִא לַבַב חָכְמָה *that we may gain a heart of wisdom*. **2.** *cause to come*, *bring*, *bring near*,

etc. (animate obj.), sq. אֶל־; oft. of bringing Isr. to Canaan; abs.; sq. לְ; sq. הָ loc.; sq. הֲלֹם, עַד־הֲלֹם & (fig. of Yahweh's prospering care); abs.; also with lifeless obj., sq. לְ); (sq. אֶל־); sq. acc.; sq. הָ loc.; sq. לִפְנֵי; of ravens bringing food (sq. לְ); of bringing presents; esp. offerings, sq. לְ; sq. אֶל־ of priest; of time, *cause a day to come*; *cause cry to come* (עַל־); = *carry* וְהֵבִ֣יא בְחֹ֔צֶן בְּנַ֖יִךְ; *carry God in* (בְּ) *the hand*: *allow to come*, almost = *invite* (sq. אֶל־); partic. **a.** sq. עַל־ *bring against*, or *upon*, bring enemies against; obj. sword; plague; curse or calamity; sin; cf. also sq. אֶל־. **b.** *bring to pass*. **c.** *bring*, *bring forward*, *bring on the scene*. **d.** *bring* for a purpose, sq. inf. **e.** *bring*, *procure*. **Hoph. a.** *be brought in* (of pers. and things), abs.; sq. בית *into a house*, temple. **b.** *be brought*, sq. לְ; sq. אֶל־ *unto*; sq. הֵנָּה; sq. בָּבֶלָה; sq. inf.; sq. מִן. **c.** *be introduced*, *put*, sq. בְּ, staves into rings; vessel into water.

בִּאָה **n.f. entrance, entry**, i.e. of temple.

מָבוֹא **n.m. entrance, a coming in, entering** — **1.** *entrance*, i.e. place or way of entrance. **2.** *entering*, act of entrance, by violence, instorm of city; *coming in* or together, making a crowd; *mode of entering temple*, or *the people who enter*; particularly of *sunset*; = *west*; = Mediterranean, *sunset* = *west*, opp. sunrise = east; in phr. *from E. to W.*, i.e. over the whole earth, everywhere on earth.

[מוֹבָא] **n.**[**m.**] **in-coming, entrance**.

תְּבוּאָה **n.f.** *proventus*, **product, revenue** — **1.** *product*, *yield*, usually of earth (= crops, etc.). **2. a.** *income*, *revenue*. **b.** fig. *gain* of wisdom; *product* of lips; of Israel as Yahweh's product; of Israel's wickedness.

I. [בוּז] **vb. despise — Qal** *despise*, *shew despite toward*, c. acc.; c. Inf. + לְ; elsewh. sq. לְ + noun.

II. בּוּז **n.m. contempt — 1.** *contempt* springing from pride and wickedness; joined in one adverb. phr. with גְּאוָה, גְּבְוָ֑ה; springing from prosperity and ease; = object of contempt. **2.** judicial, poured out (שׁפך) by God, in judgment.

בּוּזָה **n.f. contempt.**

III. **בּוּז n.pr.m. 1.** 2nd son of Nahor, Abraham's brother; = tribe named with דְּדָן & תֵּימָא. **2.** a Gadite.

I. **בּוּזִי adj. gent.** of Elihu's father.

II. **בּוּזִי n.pr.m.** father of Ezekiel.

בַּוַּי n.pr.m. a Jew of Nehem.'s time.

בּוֹךְ vb. perplex, confuse — only **Niph.** *be confused*, *in confusion*; = wander aimlessly (of Isr.); so of cattle.

מְבוּכָה n.f. confusion, confounding.

I. **בּוּל n.**[**m.**] **Bul**, 8th month.

II. **בּוּל n.m.** *product*, *produce*, v. **יבול**.

בּוֹנָה n.pr.m. v. **בין**.

בּוֹנִי n.pr.m. v. **בנה**.

[**בּוּס**] **vb. tread down, trample — Qal** *tread down*, *trample* (of warriors), no obj. expr.; *id*., fig. c. acc. (subj. **יְ֫**, as warrior); (subj. men, with God's help); fig. = *reject*, *loathe*. **Po'l.** *tread down*, in bad sense, subj. enemies of **יְ֫**, obj. acc. (in metaph.), = *desecrate*. **Hithpo'l.** of the blind movements of infant's limbs, *kick out* (this way and that), fig. of Jerusalem. **Hoph.** pass. *trodden down*, of corpse, sim. of king of Babylon.

יְבוּס n.pr.loc. Jebus, name of Jerusalem.

1 יְבוּסִי, יְבֻסִי. adj.gent. Jebusite, Jebusites; as subst. *a Jebusite*; usually c. art. **הַיְ֫** coll. *the Jebusites*, all in list of Canaanitish peoples; specif. defined as inhabitants of Jebus-Jerusalem; whence. **2.** *Jerusalem*. Cf. **כנען**.

מְבוּסָה **n.f. down-treading, subjugation**.

[תְּבוּסָה] **n.f. down-treading = ruin, downfall**.

בוע

אֲבַעְבֻּעֹת **n.f.pl. blisters, boils**.

בוץ, ביץ

[בֵּיצָה] **n.f. egg** — *eggs* (of small bird צִפּוֹר); (of ostrich רְנָנִים); (of great viper צִפְעוֹנִי) (metaph.).

בּוּץ, בֻּץ **n.**[**m.**] **byssus**, a fine white Egyptian linen, and cloth made of it; article of trade. Cf. also שֵׁשׁ.

בקק =) בוק).

בּוּקָה **n.f. emptiness**.

מְבוּקָה **n.f.** *id*., v. supr.

I. בּוֹר, *cistern*, v. sub בְּאֵר.

II. בּוֹר, *cleanness*, v. בֹּר sub ברר.

בּוּר **vb. Qal**; prob. (si vera l.) **make clear, clear up, explain**.

בּוֹשׁ **vb. be ashamed** — **Qal 1.** *feel shame*. **2.** sq. מִן, *be ashamed of*, i.e. *disconcerted*, *disappointed by reason of*. **3.** with obj. בּוֹשׁ often || חפר & נכלם. **Po›lēl** *delay* (in shame). **Hiph. 1.** *put to shame*; *one causing shame* or *acting shamefully*, || מַשְׂכִּיל; עֶבֶד מַשְׂכִּיל יִמְשֹׁל בְּבֵן מֵבִישׁ *a servant acting wisely will rule over a son causing shame*; אֵשֶׁת || מְבִישָׁה חַיִל. **2 a.** *put to shame*. **b.** *act shamefully*. **c.** *to be put to shame*. **d.** *be ashamed*. **Hithpo›l**

ashamed before one another.

בּוּשָׁה n.f. shame.

בָּשְׁנָה n.f. shame.

בֹּשֶׁת n.f. shame. **1.** *shame*. **2.** *shameful thing*, substituted for בַּעַל (q.v.) by later editors.

[מבוּשׁ] **n.**[**m.**] pl. sf. מְבֻשָׁיו, **his privates**, that excite shame, *pudenda*.

בַּז v. sub **בזז**.

[**בָּזָא**] **vb. divide, cut through** — **Qal** *cut through*.

בָּזָה vb. despise — Qal *despise*, *regard with contempt*, sq. acc. rei, birthright; words of ´ **י**; name of ´ **י**; oath (אָלָה); holy things; one's own ways (i.e is careless of them, lives recklessly); distress of the distressed (|| שִׁקֵּץ, subj. ´ **י**); prayer, subj. *id*.; broken & contrite heart (c. **לֹא**); sq. acc. pers. Saul, David, ´ **י** his prisoners (subj. ´ **י**); sq. לְ; sq. עַל pers.; sq. Inf.; בְּזֹה נֶפֶשׁ *a despising of soul*, i.e. *one despised from the soul*, *thoroughly despised*. *Pt*. pass. *despised*, of pers.; of wisdom. **Niph. 1.** *despised*. **2.** *vile*, *worthless*. **3.** *despicable*, *contemptible* said of table of ´ **י**; as subst. of Antiochus Epiph. **Hiph.** *cause to despise*.

בִּזָּיוֹן n.[**m.**] **contempt**.

בִּזָּה v. sub **בזז**.

בָּזַז vb. spoil, plunder — **Qal** *spoil* = take as spoil, c. acc. rei (c. לְ & refl. suff.); oftener c. acc. cogn., בַּז; obj. pers. carried off (cf. בַּז); *plunder*, *despoil*, c. acc. pers. robbed; c. בָּהֵם (pers.); c. acc. of place plundered; *abs*. **Niph.** *be spoiled*, *plundered*. **Pu.** *be taken as spoil*.

בַּז n.[m.] spoiling, robbery; spoil, booty — **1.** *spoiling*, *robbery*, ´ לְב i.e. to be plundered, despoiled (of temple). **2.** *spoil*, *booty*, *plunder* (all acc. cogn. || שָׁלָל); in phr. הָיָה לָבַז (of camels); also of human beings; fig. of Isr. as sheep.

בְּזָה **n.f. spoil, booty** — *spoil*, *prey*, of things; n. verb., *spoiling*.

בְּזָיוֹן v. sub בזה.

בְּזוֹתְיָה **n.pr.loc.** acc. to MT place near Beersheba.

בזק

בָּזָק **n.**[**m.**] **lightning flash**?

בֶּזֶק **n.pr.loc.** rendevous of Israel under Saul and Sam.; home of Adoni-bezek; 17th (mile-)stone fr. Neapolis toward Scythopolis; mod. *Hirbet Ibzîḳ*, 14 Eng. m. fr. Nâblus.

[בָּזַר] **vb. scatter** — **Qal** *scatter* (subj. Antiochus Epiph.). **Pi.** *id*.

בִּזְתָא **n.pr.m.** a eunuch of Ahasuerus.

I. [בָּחֵל] **vb. feel loathing** — **Qal** *feel loathing*.

II. [בָּחֵל] **vb.** only **Pu.** an inheritance *gotten by greed*.

[בָּחַן] **vb. examine, try** — **Qal 1.** *examine*, *scrutinize*, *try*. **2.** *prove*, *test*, *try*. **a.** with the metaphor of gold. **b.** without metaphor, of God testing persons. **c.** of man testing or tempting God. **d.** the ear trying words. **Niph.** *to be tried*, *proved*. **Pu.**

בֹּחַן **n.**[**m.**] **testing**.

בַּחַן **n.**[**m.**] **watch-tower**.

[בחון] *seige-tower*.

בָּחוֹן **n.**[**m.**] **assayer**, one who tries metals.

בחיניו Kt; v. [בחון] supr.

בָּחַר **vb. choose** — **Qal 1.** with בְּ, **a.** *divine choice*, of Abraham; Israel; to become his people; Jeshurun; the seed; the seed of the patriarchs; Levites; Aaron; Judah not Ephraim; Levi and Judah; the king, especially David; others; place of sacrifice; the city; Jerusalem; Zion; delusions. **b.** *man's choice*, of ways; good things; life; gods; God's pleasure. **2.** with אֲשֶׁר (alone, for אשׁר בחר ב ´): **a.** *divine choice*, of Israel; the people; men; king; place of sacrifice; the city; Jerusalem; fast; way. **b.** *man's choice*, place to dwell; gardens; king; wives; what to do. **3.** with acc. and לְ, *choose someone or something for*: **a.** *divine choice*, of Levi; Jacob; inheritance. **b.** *human choice*, persons; things. **4.** with acc. and מִן, *choose*, *select from*. **5.** acc. **a.** *divine choice*, temple; Judah; servant. **b.** *man's choice*, persons; things. **6.** with עַל; with acc. and עַל pregn. **7.** with לְ of acc. The ptcp. בָּחוּר, *chosen*, of a ruler, warrior; as cedars; coll. רכב בחור *chosen chariots*; איׁש בחור *chosen men*, *warriors*. **8.** *test*, *try*. **Niph.** — *to be chosen*. **Pu.** *chosen*, *selected*.

בָּחוּר **n.m. young man** — *young man* (choice, in the prime of manhood); coll. *young men*.

[בְּחוּרִים] **n.f.abstr.pl. youth**.

[בָּחִיר] **n.m. chosen**, always the *chosen* or *elect* of Yahweh.

בַּחֻרִים **n.pr.loc.** (*young men's village*) of a small town of Benjamin beyond the Mt. of Olives on the way to Jericho.

יִבְחָר **n.pr.m.** (*He* (*El* or ´י) *chooses*) son of David.

I. [מִבְחָר] **n.**[**m.**] (f.) **choicest, best**; vows; valleys; fir trees; cedars; bones; sepulchres; of the flock; of the Assyrians; captains; young men.

מִבְחוֹר **n.[m.] choice**.

II. מִבְחָר **n.pr.m.** (*choice*) one of David's warriors.

בַּחֲרוּמִי **adj.gent. Baharumite**.

[בָּטָה ,בָּטָא] **vb. speak rashly, thoughtlessly** — **Qal** *babble*. **Pi.** *speak rashly*, *unadvisedly* (of Moses).

מִבְטָא **n.[m.] rash utterance**.

I. בָּטַח **vb. trust** — **Qal I.** *trust*. **1.** abs. **2.** with cogn. acc. מה הבטחון הזה אשׁר בטחת *what is this trust that thou dost trust*? **3.** with בְּ *trust in* **a.** *God*. **b.** *persons*. **c.** *things*. **d.** in the name of God; mercy of God; word of God; salvation of God. **4.** with עַל, *trust* or *rely upon* **a.** *God*. **b.** *persons*. **c.** *things*. **5.** with אֶל *trust to* **a.** *God*. **b.** *persons*. **c.** *things*. **II.** *be confident*; *secure*. **Hiph.** *cause to trust*, *make secure*, abs.; with עַל; with אֶל.

I. בֶּטַח **n.[m.] security** — *securely*.

בִּטְחָה **n.f. trusting**.

בִּטָּחוֹן **n.m. trust**; *hope*.

בַּטֻּחוֹת **n.f.pl. security, safety**.

מִבְטָח **n.**[**m.**] **confidence** — **1.** *the act* of confiding. **2.** *the object* of confidence. **3.** the state of confidence, *security*.

II. בֶּטַח **n.pr.loc.** city of Hadadezer king of Zobah.

II. בטח

אֲבַטִּחִים **n.**[**m.**]**pl. water-melons** — Egyptian fruit.

[בָּטַל] **vb. cease** — **Qal** *cease*.

I. בטן

I. בֶּטֶן **n.f. belly, body, womb** — **1. a.** *belly*, *abdomen*, of man, of woman; as beautiful in form; as seat of hunger; as eating; as seat of passion, avarice; in fig. of God's casting riches out of extortioner's belly; fig. of innermost part of a man = *inmost soul*; as seat of intell. faculties (= Eng. *breast* or *bosom*); as trembling at the theophany. **b.** belly of hippopotamus. **c.** בֶּטֶן שְׁאוֹל. **2.** *body*, opp. soul (opp. **3** .(נֶפֶשׁ. *womb*; esp. פְּרִי בִ ´ i.e. offspring; בַּר בִּטְנִי = *my son* (|| בְּרִי); of birth בֶּטֶן ;יָצָא מִבֶּטֶן alone = *birth*; גָּחָה מִבֶּטֶן *take*, *draw out of the womb*, subj. ´ י (i.e. cause to be born). **4.** architectural word of some rounded projection connected with the two pillars Jachin & Boaz *bell*, *cushion*.

II. בֶּטֶן **n.pr.loc.** city in Asher (= *depression*, *basin*, *valley*?).

II. בטן

בָּטְנִים **n.[m.]pl. pistachio**, an oval nut = *pistachia terebinthus*; one of the articles carried from Canaan to Egypt by sons of Jacob as present to Joseph; still a delicacy in Egypt and Syria.

בְּטֹנִים **n.pr.loc.** city of Gad, east of Jordan, mod. *Baṭne*, W. of *Es-Salṭ*.

[בָּיַי, בַּי] **vb. entreat**.

בִּי **part. of entreaty**, craving permission to address a superior, always foll. by אֲדֹנִי (or אֲדֹנָי), and always at the beginning of a speech, **I pray, excuse me**; so that בִּי אֲדֹנִי will be literally *a supplication of* (i.e. *to*) *my lord*!

בִּין **vb. discern** — **Qal 1.** *perceive* (with the senses): **a.** *eyes*, with לְ. **b.** *ears*, acc., with reflex. לְ. **c.** *touch*, acc. **d.** *taste*, acc. **2.** *understand*, *know* (with mind): **a.** abs. **b.** acc. **c.** with כִּי. **d.** with inf. & **3** .לְ. *observe*, *mark*, *give heed to*, *distinguish*, *consider* (with attention): **a.** acc. **b.** with לְ. **c.** with בְּ. **d.** with אל. **e.** with **4** .עַל. *have discernment*, *insight*, *understanding*. **Niph.** *be intelligent*, *discreet*, *discerning*, *have understanding*. **Po›l.** *attentively consider*. **Hiph. 1.** *understand*: **a.** abs. **b.** acc. **2.** give heed to, attend to, observe, discern, abs.; c. בְּ ;מֵבִין בְּ skilled in; c. **3** .אֶל. *give understanding*, *make understand*, *teach*: **a.** abs. **b.** with acc. pers. **c.** with לְ pers.; with לְ pers. & acc. rei. **d.** בְּ rei, + acc. pers. **e.** double acc. מֵבִין *teacher*. **Hithpo›l. 1.**

shew oneself attentive, *consider diligently*: **a.** abs. **b.** acc. **c.** with אֶל. **d.** with עַל. **e.** with עד. **f.** with בְּ. **2.** *get understanding*, *understand*. **3.** *shew oneself to have understanding*.

בּוּנָה **n.pr.m.** (*intelligence*) a man of Judah.

[בַּיִן] **subst.** prop. **interval, space between** — **1.** always (exc. dual) as **prep. in the interval of, between**; more gen. *among*; less exactly *within*. When the space separating two distinct objects is to be indicated, this is done **a.** most commonly by repeating בין, as בֵּין בֵּיתְאֵל וּבֵין הָעָי lit. *in the interval of* Bethel, and *in the interval of* ›Ai, i.e. *between* Bethel *and* ›Ai. **b.** more rarely by בֵּין … לְ. **c.** by בֵּין … וּלְ. **d.** by בֵּין בֵּין … לְבֵין is used not only of actual locality, but also with verbs of dividing (fig.), and of judging, knowing, teaching, etc., if the idea of *distinguishing* be involved, as הַאֵדַע בֵּין טוֹב לְרָע can I discern *between* good and evil?; and in other metaph. applications, as of a covenant or sign *between* two contracting parties; or an oath; enmity or strife; peace; good-will. It is used of *time* in the phrase of בֵּין הָעַרְבַּיִם (v. sub עֶרֶב), & בֵּין עֲשֶׂרֶת יָמִים *during the interval of* ten days, i.e. every ten days (unusual). With other prepositions: **a.** אֶל־בֵּין, after a verb implying motion, *in between*, *in among*. So אֶל־בֵּינוֹת לְ ib. **b.** בְּבֵין *in the midst of*, *amongst*. **c.** עַל־בֵּין nearly as אֶל־בֵּין. **d.** מִבֵּין *from between*. Less precisely *from the midst of*: מִבֵּין *out of the midst of*, מִבֵּין *from amongst*. **e.** מִבֵּינוֹת לְ *from between*. **2. Dual** בֵּנַיִם **space between two armies**.

בֵּית fem. of בֵּין ,בַּיִן **prep. between**.

בִּינָה **n.f. understanding** — **1.** *the act*. **2.** *the faculty*. **3.** *the object* of knowledge. **4.** personified.

יָבִין **n.pr.m.** (*one who is intelligent*, *discerning*) two Canaanite kings of Hazor.

מבונים Kt; rd. מבינים (Qr) & v. sub בין Hiph.

תְּבוּנָה **n.f. understanding** — **1.** *the act*. **2.** *the faculty*. **3.** *the object of knowledge*; *reasons*. **4.** personified, as *teacher*.

תְּבוּנָם, תּוּבַנְתּוֹ v. sub תְּבוּנָה.

בֵּיצָה v. sub בוץ.

בַּיִר v. בּוֹר sub באר.

בִּירָה **n.f. castle, palace** — **1.** of *temple* at Jerusalem; of fortress near temple. **2.** fortress in the city bearing the same name.

[בִּירָנִית] **n.f. fortress, fortified place**.

בַּיִת **n.m. house** — **1.** *house*, **a.** as dwelling, habitiation; בֵּית = *in the house of*, when modifying word follows; so in n.pr. בֵּיתְאֵל; בַּיְתָה) *into the house*, *home* (of man & beast); partic. (α) occasionally of tent (c. בנה; here of nomad's hut); usually (β) house of solid materials, with doorposts, etc., walls, of stones, timber & mortar; supported by pillars; with roof on which one could walk; v. esp. temple and king's house in Jerusalem; of Ezekiel's temple; בָּתִּים סְפוּנִים of luxurious houses; (γ) cstr. before word of material; בֵּית גָּזִית *house of hewn* stone; (δ) also before word of quality or characteristic; (ε) in combinations, of structures for various purposes: (1) בֵּית הַמֶּלֶךְ *palace*; (2) בֵּית הַסֹּהַר = *the prison*; (3) בֵּית הַנָּשִׁים *house of the women*, *harem*; (7)בֵּית הַגָּן *garden-h*.; (8) בֵּית־עֵקֶד *binding-h*.; (9) בֵּית עֲבָדִים *h. of slaves* (where slaves live), only fig. of Egypt; esp. (10) בֵּית יְ = *temple* & very oft.; also (mostly late) בֵּית הָאֱלֹהִים + oft.; but also of earlier tent of worship; v. also בֵּית הָאֵל; cf. בֵּית אֱלֹהִים of local shrine; & also in mouth of Jacob, as explanation of name of Bethel, & as name of stone, or *Macceba*; also בֵּית יְ of earlier tent of worship; also of heathen temples בַּעַל־בְּרִית; made of woven material; (ζ) of portion of larger building. **b.** as shelter or abode of animals. בֵּית עַכָּבִישׁ *spider's web*; of wild ass. **c.** fig. of human bodies בָּתֵּי־חֹמֶר *houses of clay*, cf. in phr. שֹׁמְרֵי הַבַּיִת *keepers of the house*, i.e. the arms. **d.** of She‹ôl, שְׁאוֹל בֵּיתִי. **e.** of abode of light & darkness. **f.** Ephraim as **2** בֵּית יְהוה. *place*, of Jerusalem. **3.** *receptacle*, תְּעָלָה כְּבֵית סָאתַיִם *a trench like a receptacle of two seahs*; esp. בָּתִּים לְבַדִּים *holders for the staves*, i.e. rings, טַבָּעוֹת *ib*. **4.** of house as containing a family, hence in phr. of slaves

belonging to household יְלִידֵי בֵיתוֹ; fig. of Israel. Hence **5.** *household*, *family* **a.** ordinary sense, those belonging to the same household; even where expressly said to inhabit *tents*; of a family of handicraftsmen; also with fig. of house clearly in mind. **b.** family of descendants, descendants as organized body. **c.** שְׁאוּל בֵּית. **d.** esp. of Hebrew people & subdivisions: (α) בֵּית יִשְׂחָק; (β) עֵשָׂו ׳ב; (γ)בֵּית יַעֲקֹב; most frequently (δ) בֵּית יִשְׂרָאֵל; further בֵּית מְרִי *rebellious house* (of Isr.); (ε) בֵּית יְהוּדָה; (ζ) ׳ב יוֹסֵף; (η) אֶפְרַיִם ׳ב; (θ) בִּנְיָמִן ׳ב; (ι) יְשָׁשכָר; (κ) לֵוִי ׳ב; & (λ) אַהֲרֹן ׳ב. **e.** technically, yet with some looseness of usage, אָב בֵּית *father's house*, of family or clan, pl. בֵּית אָבוֹת *father-houses*, *families*; = tribe; = main division of tribe; further subdivision. **6.** house, including *household affairs*, persons, property, etc.; hence אשׁר על הבית as title of governor of the palace; hence of personal property; family and property (everything on which one depends). **7.** בָּיְתָה ,בַּיְתָה, lit. *housewards*, hence metaph. *inwards*. **8.** מִבַּיִת **a.** adv. *on the inside* (of a building, chest, etc.: opp. מִחוּץ). **b.** מִבֵּית לְ prep. *within* (opp. מִחוּץ לְ;אֶל־מִבֵּית לְ (after a verb of motion) *in within*. בַּיִת c. art. הַבַּיִת **n.pr.loc.** but abbrev.; perh. for בֵּית דִּבְלָתַיִם or בֵּית בָּמוֹת.

בֵּית אָוֶן **n.pr.loc.** eastward from Bethel; site unknown.

בֵּיתְאֵל **n.pr.loc. Bethel** — **1.** ancient place and seat of worship in Ephraim on border of Benjamin, identif. with *Luz* (former name); later important place of worship; abode of prophet; Jereboam set up one of the golden calves at Bethel; mod. *Beitîn*. **2.** place in south country of Judah, not far from Beersheba & Ziklag.

בֵּית הָאֵלִי **adj. gent.** c. art. **the Bethelite**.

בֵּית הָאֵצֶל **n.pr.loc.** in Judah; dub., cf. sub אצל.

בֵּית אַרְבֵאל **n.pr.loc.** perh. *Arbel* near Pella (E. of Jordan).

בֵּית בַּעַל מְעוֹן **n.pr.loc.** city assigned to Reuben; possessed by Moab; mod. *Ma‹în*.

בֵּית בִּרְאִי **n.pr.loc.** v. בית לבאות infr.

בֵּית בָּרָה **n.pr.loc.** in combin. בֵּית עֲבָרָה=?) וְאֶת־הַיַּרְדֵּן ׳ב ׳עַד ב, *place of ford*).

בֵּית גָּדֵר **n.pr.loc.** in Judah (*place of a wall*).

בֵּית הַגִּלְגָּל **n.pr.loc.**; cf. גִּלְגָּל.

בֵּית גָּמוּל **n.pr.loc.** in Moab (*place of recompense*) mod. *Umm ej-Jemâl*?, 5 hours S. from Boṣra.

בֵּית הַגָּן **n.pr.loc.**? mod. *Jenîn*? v. גַּן, sub גנן, and עֵין גַּנִּים.

בֵּית דִּבְלָתָיִם **n.pr.loc.** in Moab = עַלְמוֹן דִּבְלָתָיְמָה v. ׳ד.

בֵּית דָּגוֹן, בֵּית דָּגֹן **n.pr.loc. 1.** in Judah name appears in mod. *Beit Dejân*, SE of Jaffa, but loc. unsuitable. **2.** in Asher perh. = *Beit Dejen*, near Akko.

בֵּית הָרָם **n.pr.loc.** in Gad, mod. *Beit Harrân*, 1 hour E. of Jordan, opp. Jericho.

בֵּית הָרָן v. בֵּית הָרָם.

בֵּית חָגְלָה **n.pr.loc.** (*place of partridge*) in Benjamin, on border of Judah, mod. *ʻAin Ḥajla*.

בֵּית חוֹרֹן **n.pr.loc.** two cities in Ephraim, lower & upper B.H.; mod. *Beit ʻŪr el-fôqa* & *et tahta*; — cf. הַחֹרֹנִי **adj. gent.**.

בֵּית חָנָן **n.pr.loc.** in Dan (Judah? Philistine territory);—mod. *Beit Ḥanûn*.

בֵּית הַיְשִׁימוֹת **n.pr.loc.** E. of Jordan (*place of the desert*, יְשִׁמוֹן) in Moab; given to Reuben;—perh. mod. *es-Suweime*.

בֵּית כָּר **n.pr.loc.** (*place of a lamb*) appar. belonging to Philistines.

בֵּית הַכֶּרֶם **n.pr.loc.** in Judah (*vineyard place*).

בֵּית לְבָאוֹת **n.pr.loc.** in Simeon (*place of lionesses*?).

בֵּית לֶחֶם **n.pr.loc. 1.** in Judah (*place of bread* (*food*)), 2 hours south of Jerusalem; birth-place of David; mod. *Beit Laḥm*, 5 m. S. of Jerus. **2.** בֵּית לָחֶם = *Beit Laḥm*, 7 m. NW. of Nazareth.

בֵּית הַלַּחְמִי **adj. gent.** the Bethlehemite.

בֵּית לְעַפְרָה **n.pr.loc.** appar. in Philistine territory; site unknown.

בֵּית מִלּוֹא v. מִלּוֹא sub מלא.

בֵּית מְעוֹן v. בֵּית בַּעַל מְעוֹן supr.

בֵּית מַעֲכָה **n.pr.loc.**

בֵּית הַמֶּרְחָק possibly **n.pr.loc.** house or settlement on bank of Kidron.

בֵּית מַרְכָּבוֹת **n.pr.loc.** in Simeon (*place of chariots*); site unknown.

בֵּית נִמְרָה **n.pr.loc.** E. of Jordan, in Gad (*place of leopard*); mod. *Tel Nimrîn*.

בֵּית עֵדֶן **n.pr.loc.** Aramaean city, or land = *Paradisus*, mod. *Jusieh*? or cuneif. *Bit-Adini*, in Mesopot.

בֵּית עַזְמָוֶת **n.pr.loc.** near Jerusalem; mod. *El-Ḥizmeh* c. 5 m. NNE. of Jerus.

בֵּית הָעֵמֶק **n.pr.loc.** on border of Asher (*valley-house*).

בֵּית עֲנוֹת **n.pr.loc.** in Judah;—mod. *Beit ʿAnûn*.

בֵּית עֲנָת **n.pr.loc.** in Naphtali.

בֵּית עֵקֶד הָרֹעִים

בֵּית הָעֲרָבָה **n.pr.loc.** (*place of the depression*) reckoned to Judah, to Benjamin; cf. also

adj.gent. הָעַרְבָתִי; site unknown.

בֵּית פֶּלֶט **n.pr.loc.** (*place of escape*) in south of Judah; cf. **adj.gent.** הַפַּלְטִי.

בֵּית פְּעוֹר **n.pr.loc.** (= פ בעל ׳ב ׳, cf. sub בעל) E. of Jordan, in land of Amorites, in land of Moab.

בֵּית פַּצֵּץ **n.pr.loc.** in Issachar (*place of dispersion*); site unknown.

בֵּית־צוּר **n.pr.loc.** in Judah (*house of rock*); mod. *Beit Ṣûr*, c. 12 m. S. fr. Jerusalem.

בֵּית־רְחוֹב **n.pr.loc.** (*place of street*, or *market*?) near Dan on road to Hamath; loc. dub.

בֵּית רָפָא **n.pr.loc.**? in Judah; as **n.pr.m.**

בֵּית שְׁאָן **n.pr.loc.** in Manasseh, W. of Jordan (*place of quiet*); mod. *Beisân* (Scythopolis).

בֵּית הַשִּׁטָּה **n.pr.loc.** (*place of the acacia*).

בֵּית שֶׁמֶשׁ **n.pr.loc.** (*sun-temple*) **1.** city in SW Judah; distinguished from other places of same name as ב ׳שׁ ׳אֲשֶׁר לִיהוּדָה; assigned to Levites; ruin at mod. ʿ*Ain Shems*. **2.** city in Naphtali. **3.** city in Issachar; possibly ʿ*Ain esh-Shemsîyeh*, Jordan valley, S. of Beisân (Beth Shean). **4.** = On-Heliopolis, in Egypt.

בֵּית־הַשִּׁמְשִׁי **adj.gent.** of foregoing **1.** בֵּית־תַּפּוּחַ **n.pr.loc.** in Judah (*place of apples*); mod. *Taffûḥ*.

בִּיתָן **n.[m.] house, palace.**

בֵּית **prep. between**, v. [בַּיִן] sub בין.

בָּכָא **n.[m.] balsam-tree**.

בָּכָה **vb. weep, bewail** — **Qal 1.** *weep* (in grief, humiliation, or joy). **2.** c. acc. cogn. בְּכִי;

sq. קוֹל גָּדוֹל; *weep bitterly* מַר יִב ׳; also c. inf. abs. *weep intensely*, *grievously*. **3.** sq. עַל *weep upon*, i.e. embrace and weep; also sq. עַל *weep over*, *for*; sq. אֶל־; sq. לְ; sq. מִפְּנֵי *because of* (נפשׁ); sq. temp. clause (of occasion of weeping). **4.** sq. acc. *bewail*. **5.** sq. עַל in sense of burden, annoy with weeping. **6.** יִ לְפָנַי ׳בּ ׳ of penitent weeping; joined with fasting; so of weeping in anxious entreaty. **Pi.** *lament* sq. עַל; *bewail*, sq. acc.

בֶּכֶה **n.[m.]** *a weeping*.

בְּכִי **n.m. weeping —** *weeping*; as acc. cogn. (c. בכה); audible; as disfiguring; contrition (humiliation); of bitter weeping.

בְּכוּת **n.f. weeping**.

[בְּכִית] **n.f. weeping**.

בֹּכִים **n.pr.loc.** near Bethel.

[בָּכַר] **vb.** — **Pi. 1.** *bear early*, *new fruit*. **2.** *make* or *constitute as first-born*. **Pu.** *born* or *made a firstling*. **Hiph.** *one bearing her first child*.

בְּכוֹר **n.m. first-born** — **1.** *men and women*: **a.** *individuals*. **b.** coll. **c.** pl. **d.** כל בכור. **2.** *animals*: **a.** *individuals*. **b.** coll. **c.** pl. **3.** *figurative*, of relation בכור מות *first-born of death* (deadly disease); בְּכוֹרֵי דַלִּים *first-born of the poor* (the poorest); Israel is the first-born of Yahweh among the nations; and the seed of David among dynasties.

בֶּכֶר **n.pr.m.** (*young camel*) **1.** son of Ephraim. **2.** son of Benjamin.

בַּכְרִי **adj.gent.** c. art. as n. coll.

בֹּכְרוּ **n.pr.m.** a Benjamite.

בִּכְרִי **n.pr.m.** (*youthful*) **1.** a Benjamite. **2.** perh. **adj.gent.** pl. c. art.

הַבִּכְרִים *the Bichrites* (i.e. family of Sheba›).

בִּכְרָה **n.f. young camel, dromedary**.

בְּכֹרָה **n.f. right of first-born**.

בְּכֹרַת **n.pr.m.** (*first-born*) Benjamite.

בְּכִירָה **n.f. first-born**, always of women.

בִּכּוּרָה **n.f. first ripe fig, early fig** (regarded as a delicacy).

בִּכּוּרִים **n.m. first-fruits** the first of grain and fruit that ripened and was gathered and offered to God according to the ritual; לֶחֶם הַבִּכּוּרִים bread made of the new grain offered at Pentecost; יום הבכורים *day* of the first-fruits (Pentecost).

בַּל v. sub בלה.

בֶּל, בֵּלְאשַׁצַּר v. sub בעל.

בַּלְאֲדָן **n.pr.m.** father of מְרֹדַךְ בַּלְאֲדָן king of Babylon (v. sub מְרֹדַךְ).

[בָּלַג] **vb. gleam, smile** only **Hiph.** — **1.** *shew a smile*, *look cheerful*. **2.** *cause to burst* or *flash*.

בִּלְגָּה **n.pr.m.** (*cheerfulness*) 1. priest of 15th coursr (David's time). **2.** priest that went up with Zerubbabel.

בִּלְגַּי **n.pr.m.** (*id.*) priest with Neh.

[מַבְלִיגִית] **n.f. smiling, cheerfulness, source of brightening** — *brightening*.

בִּלְדַּד **n.pr.m.** 2nd friend of Job.

בָּלָה **n.pr.loc.** in Simeon.

[בָּלָה] **vb. become old and worn out** — **Qal** wear out (intr.), esp. of garments, all c. מֵעַל pregn. *wear out* (and fall) *from upon* …; fig. of the heavens (with sim. of garment); the bones (through suffering); afflicted man; of an aged and decrepit woman. **Pi.** caus. of Qal. **a.** *wear out* (trans.) **b.** *wear out by use*, *use to the full*, and the work of their hands יְבַלּוּ they shall *use to the full*, *enjoy*, they *wear out* their days in prosperity.

[בָּלֶה] **adj. worn out**.

[בְּלוֹא] **n.[m.] worn out things, rags**.

[תַּבְלִית] **n.f. destruction**.

בַּל **adv. not** a poet. syn. of לֹא, of comparatively rare occurrence.

בְּלִי **subst. wearing out, 1.** fig. *destruction* שַׁחַת בְּלִי pit of destruction (of She‘ôl). **2.** *defect*, *failure*, hence **adv. of negation** (cf. אֶפֶס), chiefly poet. for אֵין ,לֹא: **a.** with finite vb. rare and only once in prose, עַל־בְּלִי הִגִּיד לוֹ because he told him not. **b.** used to negative an adj. or ptcp. (בְּלִי מָשִׁיחַ) *not* anointed): more freq., joined with a subst. in sense of *without*, will the reed-grass grow בְּלִי־מָיִם *without* water? they go about naked בְּלִי לְבוּשׁ *without* clothing, words בְּלִי־דַעַת *without* knowledge. With preps. **a.** בִּבְלִי, in בִּבְלִי דַעַת (= *awares*); *without knowledge*. **b.** לִבְלִי *in a state of* (v. sub לְ) *no* …, i.e. *without*, לִבְלִי־חֹק *regardless of*, *without* measure, that is made לִבְלִי־חָת (to be) *in a state of no* fear, i.e. to be fear*less*. **c.** מִבְּלִי (α) *from want of*, followed by a subst. or infin., מִן expressing *causation*, מִבְּלִי יְכֹלֶת י ׳ on account of Jehovah’s *not* being able …, *unawares* (= suddenly). Followed by a pleon. אֵין in the phrase … הֲמִבְּלִי אֵין is it *on account of* there being no …? (lit. is it *from the deficiency of no* … ? (β) *so that there is no* … (lit. *away from* there being *no* …, מִן expressing negation, and בְּלִי being pleon., as in מֵאֵין, v. sub **6** אַיִן **d** β); its cities are burnt מִבְּלִי יוֹשֵׁב *so that there is no* inhabitant. Once as a conj. מִבְּלִי אֲשֶׁר, with pleon. לֹא, *so that not*. In Job מִבְּלִי is used

more freely = *without*, the connection with a preceeding verb being no longer distinctly felt. (γ) *partitive*, cf. sub **6** אַיִן **d** γ. **d.** עַד־בְּלִי *till* there be *no*.

בְּלִימָה **n.[m.] nothingness** (from מָה & בְּלִי, lit. *not-aught*).

בְּלִיַּעַל **n.[m.] worthlessness** (cpd. בְּלִי *not*, *without* and יַעַל *worth*, *use*, *profit*) — the quality of *being useless*, *good for nothing*. **1.** abstr. אִישׁ, אַנְשֵׁי הבליעל (ה)בליעל, *worthless*, *good-for-nothing*, *base fellows*; בַּת ב ׳ (drunken woman); עֵד ב ׳ *base witness*; דְּבַר ב ׳ *base*, *wicked thing*; דָּבָר ׳ ב … (elliptical and in apposition). **2.** concr. elliptical of ב אִישׁ ׳. **3.** *ruin*, *destruction*; יֹעֵץ ב ׳ *counsellor of ruin*; ב ׳ alone *a man of ruin*, *destroyer*; נַחֲלֵי ב ׳ *floods of destruction* (|| שְׁאוֹל).

בִּלְעֲדֵי prop. *not unto*, hence **apart from, except, without**: **a.** *except*, *apart from*. Also with sf., as a particle of deprecation, בִּלְעָדַי *not to me*! i.e. I claim nothing (in our idiom) *not at all*! **b.** with מִן, מִבַּלְעֲדֵי. (α) *apart from*, esp. with the coll. idea of without the knowledge and consent. (β) *apart from*, *besides*, *except*.

[בֶּלֶת] **subst.** (from בָּלָה) prop. *failure*, hence used as a **particle of negation, not, except** (cf. **1**:(בְּלִי, אֶפֶס **. adv. not**. **2.** after a preceding negation, *not* = **except** (syn. **3** .(זוּלָתִי **. conj.** (likewise after a neg., expressed or implied) *except*; *save that*. **4.** With preps. **a.** לְבִלְתִּי *so as not* …, *in order not* … (negation of לְ sq. inf.), usually sq. inf. cstr.; after vbs. of commanding, swearing, agreeing, interceding. **b.** מִבִּלְתִּי *on account of not* … (negation of מִן sq. inf.): sq. inf.; a verbal noun. **c.** עַד־בִּלְתִּי *until not* …, sq. **perf.**, or an **inf.**.

[בָּלַה] **vb. be troubled** — only **Pi.** *troubled*.

בַּלָּהָה **n.f. terror, dreadful event, calamity, destruction** — **1.** *terrors*; מָוֶת ב ׳ = death, cf. **2** .צַלְמָוֶת ב ׳ **.** *calamity*, *destruction*.

I. בִּלְהָה **n.pr.f.** handmaid of Rachel, concubine of Jacob.

II. בִּלְהָה **n.pr.loc.** a city of Simeon; site dub.

בִּלְהָן **n.pr.m. 1.** descendant of Esau. **2.** a Benjamite.

בִּלּוֹא v. sub בלה.

בֵּלְטְשַׁאצַּר **n.pr.m.** name given to Daniel by Neb.

בִּלִי, בִּלְימָה, בִּלְיַעַל v. sub בלה.

I. בָּלַל **vb. mingle, mix, confuse, confound** — **Qal 1.** *mingle*, *confuse* (obj. שָׂפָה = speech, language, q.v.). **2.** *mix* (cakes or flour, etc., always with oil) sacrificial techn. term. **Hithpo.** *mix*. **Hiph.**

בְּלִיל **n.m. fodder** — *fodder* (strictly, *mixed fodder*, *farrago*); as growing in field.

II. [בָּלַל] **vb. denom. to give provender** — **Qal** sq. *give provender to*.

שַׁבְּלוּל **n.m. snail** (Shaph. form, *causing moisture*, from notion of moisture or fluid in בלל); name due to slimy trail.

תֶּבֶל **n.[m.] confusion**, violation of nature, of the divine order.

תְּבַלֻּל **n.[m.] confusion, obscurity**.

[בָּלַם] **vb. curb, hold in** — **Qal**.

בלס

[בָּלַס] **vb. denom. gather figs**, tend fig-trees, sycamores — **Qal**.

בָּלַע **vb. swallow down, swallow up, engulf** — **Qal 1.** *swallow down* c. acc. **2.** *swallow up*, *engulf*; fig. of greed; of violence, extortion; of devastation by enemy; overwhelming by calamity; of full enjoyment, profit (no obj.). **Niph.** -*swallowed up* i.e. devastated; engulfed by wine. **Pi.** —

1. *swallow* (כְּבַלַּע *as a swallowing* = for an instant); elsewhere **2.** *swallow up*, *engulf*, usually c. acc., **a.** fig. of destruction, ruin; (obj. דֶּרֶךְ); subj. ´י; (obj. עֲצָה), i.e *confuse*, *confound*; subj. wicked men, enemies; obj. reflex. in sense; = annihilate; **b.** lit. = *destroy*; indef. subj.; **c.** fig. for greedily (seize, adopt) practise, for extravagance, squandering. **Pu.** — *be swallowed up*, i.e. destroyed; ruined. **Hithp.**

I. בֶּלַע **n.[m.] swallowing, devouring, thing swallowed**. **1.** *swallowing = destruction*. **2.** *thing swallowed*.

II. בֶּלַע **n.pr.m. 1.** a king of Edom. **2.** 1st son of Benjamin. **3.** a Reubenite.

בַּלְעִי **adj.gent.** of **2**, ´הַבּ n. coll.

III. בֶּלַע **n.pr.loc.** city = צֹעַר, q.v.

בִּלְעֲדֵי v. sub בלה.

I. בִּלְעָם **n.pr.m. Balaam**, son of בְּעוֹר, prophet fr. פְּתוֹר (q.v.).

II. בִּלְעָם **n.pr.loc.** town in Manasseh; mod. *Bel'ame*, 6 hours N. of Nâblus.

[בָּלַק] **vb. waste, lay waste** — **Po. Pu.** *devastated*, or as subst. *a devastated city*.

בָּלָק **n.pr.m.** (*devastator*) king of Moab.

בִּלְשַׁאצַר ,בֵּלְאשַׁצַּר v. בֵּל sub בעל.

בִּלְשָׁן **n.pr.m.** an Israelite who returned with Zerbbabel.

[בִּלְתִּי ,[בֶּלֶת v. sub בלה.

בָּמָה **n.f. high place** — **1.** *high place*, *mountain*. **2.** *high places*, *battle-fields*, the chief places of the land giving possession, victory, dominion. **a.** *of Israel*. **b.** *of God*. **3.** *high places*, as places of worship, at first on hills and mountains, later on artificial mounds or platforms, under green trees, and in cities; still later for the chapels erected thereon and once apparently for for a portable sanctuary (decked with diverse colours). The ancient worship of Israel was conducted

on these high places. **4.** *funeral mound* (?).

בָּמוֹת **n.pr.loc.** (*high place* or *great high place*) place in Moab.

בִּמְהָל **n.pr.m.** descendant of Asher.

בְּמוֹ v. sub בּ.

בָּמוֹת v. sub במה.

בֵּן **n.m. son** — **1.** *son*, male child, born of a woman; begotten by a man; of son as desired; rejoiced in; beloved; cared for; spared; disciplined & trained; owing reverence, obedience, etc. to parents. In partic. **a.** בֶּן־אִמּוֹ *son of his mother*, i.e. own (uterine) brother; בְּנֵי אָבִיךָ *sons of thy father* = brethren (poet.). **b.** בְּנֵי דֹדֵיהֶן = *cousins*. **c.** בְּנִי *my son*, as term of kindliness or endearment. **d.** בְּנֵי האלהים applied to supernatural beings. **e.** בֶּן־אָדָם *son of man*. **f.** בֶּן־בִּנְךָ = *thy grandson*; also בֵּן alone with similar reference (Laban son of Nahor); Laban calls his daughters' children his own sons; so of Naomi. **g.** constantly, as more precise designation, added to personal name; also without personal name (often with implication of contempt). **h.** designated as בֶּן־זְקֻנִים i.e. born in old age of father; opp. בְּנֵי הַנְּעוּרִים *sons of one's youth*; also בֶּן־בֵּיתִי *one born in my house* (i.e. slave). **i.** in various combinations: (α) as expression of contumely; בֶּן־הַמְרַצֵּחַ הַזֶּה *this son of a murderer*; (β) as term of respect, dignity, בֶּן־חוֹרִים *son of nobles*. **j.** oft. pl. with name of ancestor, people, land, or city, to denote descendants, inhabitants, membership in a nation or family, etc. **2.** *children* (male and female). **3.** *youth*, *young men*. **4.** *the young* of animals. **5.** of plant-shoots **6** .בֵּן פֹּרָת **.** fig. of lifeless things, בְּנֵי רֶשֶׁף *sparks*; *stars* עַיִשׁ עַל־בָּנֶיהָ; *arrows* 7 .בֶּן־קֶשֶׁת **. a.** *member* of a guild, order or class, בְּנֵי הַנְּבִיאִים i.e. those belonging to the prophetic order; also בְּנֵי הַגּוֹלָה = *exiles*; further, in בֶּן־נֵכָר = *foreigner*. **b.** of animals, בֶּן־בָּקָר *son of* (*the*) *herd*, i.e. young one of the herd. **8.** ב ´ as n. relat. followed by word of quality, characteristic, etc. esp. (α) בֶּן־הַיִל(בני) = *mighty man*; (β) בְּנֵי עַוְלָה *wicked men*; (γ) בְּנֵי מֶרִי *rebels*; (δ) בְּנֵי הַתַּעֲרֻבוֹת *sons of pledges* = hostages; (ε) בְּנֵי מָוֶת i.e. those deserving of death; (ι) בְּנֵי שָׁאוֹן = *tumultuous ones*; (κ) בְּנֵי הַיִּצְהָר i.e. anointed ones; (λ) בֶּן־מֶשֶׁק *son of possession*, i.e. heir; (μ) הֵילֵל בֶּן־שָׁחַר *son of dawn*; (ν) of

animals בְּנֵי שָׁחַץ i.e. proud beasts; (χ) of Jonah's gourd בֶּן־לַיְלָה; (ο) of a fertile hill קֶרֶן בֶּן־שֶׁמֶן. **9** **.** n. relat. of age: **a.** of men. **b.** of animals.

בֵּן **n.pr.m.** a Levite.

בֶּן־אֲבִינָדָב **n.pr.m.** (?) (*son of Abinadab*) an officer of Solomon.

בֶּן־אוֹנִי **n.pr.m.** (*son of my sorrow*) Rachel's name for Benjamin (cf. infr.).

בֶּן־גֶּבֶר **n.pr.m.** (*son of a man*, or *of Geber*) an officer of Solomon.

בֶּן־דֶּקֶר **n.pr.m.** (?) (*son of Deker*) an officer of Solomon.

בֶּן־הֲדַד **n.pr.m.** name for king of Aram; in partic.; **1.** time of Asa & Baasha. **2.** son of **1. 3.** son of Hazael. Vid. הדד.

בֶּן־זוֹהֵת **n.pr.m.** one of tribe of Judah.

בֶּן־חוּר **n.pr.m.** (*son of Chur*) an officer of Solomon.

בְּנוֹ as **n.pr.m.**

בֶּן־חַיִל **n.pr.m.** (*son* (*man*) *of might*) a prince of Jehoshaphat.

בֶּן־חָנָן **n.pr.m.** one of tribe of Judah.

בֶּן־חֶסֶד **n.pr.m.** (*son of mercy*) an officer of Solomon.

בֶּן־עַמִּי **n.pr.m.** (*son of my people*) son of Lot by his younger daughter, and ancestor of the Ammonites (בְּנֵי עַמּוֹן v. עַמּוֹן).

בְּנֵי־בְרַק **n.pr.loc.** city of Dan; mod. *Ibn Abraḳ*, c. 1 1/4 hour S. of E. from Jaffa.

בְּנֵי יַעֲקָן **n.pr.loc.** a station of Israel in wilderness.

בִּנְיָמִין usually בִּנְיָמִין **n.pr.m.** (*son of* (*the*) *right hand*) **1.** youngest son of Jacob, so called by him, but by Rachel, the mother, who died at Benjamin's birth, called בֶּן־אוֹנִי (q.v.); own brother of Joseph; name of tribe of Benjamin; בְּנֵי בנימן of tribe; in name of a temple-gate. **2.** a son of Bilhan and great-grandson of Benjamin **1. 3.** a Jew of Ezra's time.

בֶּן־יְמִינִי **adj.gent.** from בִּנְיָמִין.

בְּנִינוּ **n.pr.m.** (*our son*?) a Levite.

I. בַּת **n.f. daughter** — **1.** *daughter*, female child, born of a woman; begotten by a man; בַּת־(הַ)מֶּלֶךְ = *princess*; in partic. **a.** girl called בְּתֻנוּ by father and brothers. **b.** of adopted daughter. **c.** used in speaking to daughter-in-law. **d.** בַּת־אָבִיו = *sister*; also *half-sister*. **e.** בַּת־דֹּדוֹ = *cousin*. **f.** used in kindly address, בִּתִּי (Boaz to Ruth); בְּנוֹתַי in mouth of י ׳. **g.** בְּנוֹת בָּנָיו = *granddaughters*. **h.** רִבְקָה בַּת־בְּתוּאֵל (as more precise designation). **i.** oft. pl. as designation of women of a particular city, land, or people: **2** בְּנוֹת צִיּוֹן. **2.** *young women*, *women*. **3.** with name of city, land, or people, poet. personif. of that city or inhabitants, etc. **4.** pl. = *villages*, after name of city. **5.** in phrases denoting character, quality, etc., בַּת־אֵל בֵּכָר *daughter of a strange god*, i.e. idolatrous (woman or people); בַּת־גְּדוּד *daughter of a troop*, i.e. war-like city; בְּנוֹת הַשִּׁיר *the daughters of song*, i.e. songs, melodious notes. **6.** בַּת יַעֲנָה = *ostrich*; בַּת עַיִן = *pupil of the eye*. **7.** fig. לַעֲלוּקָה שְׁתֵּי בָנוֹת *two daughters* (i.e. She‹ôl & the barren womb). **8.** of vine = *branch*. **9.** as n. relat., of age of woman; of ewe-lamb; of she-goat *id*. Cf. **9** בֵּן. II. בַּת v. sub בתת.

בַּת־רַבִּים **n.pr.loc.** (*daughter of multitudes*) apellation of populous city of Heshbon, or of its gate.

בַּת־שֶׁבַע **n.pr.f.** (*daughter of oath*? cf. אֱלִישֶׁבַע) wife of Uriah; afterwards of David, & mother of Solomon.

בַּת־שׁוּעַ **n.pr.f.** (?) (*daughter of opulence*?) **1.** wife of David, mother of Solomon, etc. **2.** wife of Judah.

בִּתְיָה **n.pr.f.** (= בַּת יָהּ i.e. *worshipper of Yah*?) wife of Mered of Judah, called בַּת־פַּרְעֹה.

בָּנָה **vb. build — Qal** *build*, **1.** (lit.) **a.** c. acc. (α) of city; v. also sub *rebuild*, **i.** infr.; (β) house; as sign of security; of luxury; of permanent residence; esp. of temple; fig. of wisdom's house; esp. build temple ליהוה etc.; obj. chambers, or stories, court; of Yahweh's building his sanctuary, Jerusalem, a house; also his chambers in the heavens; of Sol.'s palace; (γ) of a fortress; (δ) of wall; (ε) gate; (ζ) tower; (η) siege-works against (עַל־) a city; (θ) altar; oft. sq. ליהוה (ι) high places (בָּמָה). **b.** c. acc. of material; c. בְּ of material. **c.** וַיִּבֶן אֶת־הַצֵּלָע לְאִשָּׁה *and he* (Yahweh) *fashioned the rib into a woman*. **d.** abs. **e.** Pt. act. = *builder*. **f.** c. indef. obj. **g.** וַיִּבֶן אֶת־הָהָר = *and he built* on *the hill*. **h.** sq. בְּ *build at* (cf. בְּ **I 2 b,**). **i.** = *rebuild* all of city; of walls; of gate; temple; altar; high places. **2.** fig. **a.** *build a house* (בית) = perpetuate and establish a family; subj. Leah & Rachel; subj. a brother; subj. י (promise to David); (to Solomon); = cause a household to flourish; also of establishing David's throne. **b.** build up Israel (after exile); obj. Zion. **Niph. 1. a.** *be built*, (lit.) of city; of temple (c. acc. mater.); Pt. = *to be built*. **b.** *be rebuilt*: of city of Sihon, of wall of Jerusalem, of Jerusalem, of ruinous places, of a devoted city, of temple, indef. subj. **2. a.** (fig.) of restored exiles, = *established*, of prosperous wicked, of repentant offender. **b.** *established*, made permanent, subj. חֶסֶד. **c.** of childless wife, by means of concubine אִבָּנֶה מִמֶּנָּה *I shall be built up*, i.e. become the mother of a family, *from* or *through her*; cf. **Qal 2 a.**

בּוּנִי v. בָּנִי infra.

בִּנּוּי **n.pr.m. 1.** head of a family that returned with Zerubbabel. **2.** a Levite of Ezra's time. **3.** Israelites of Ezra's time.

בָּנִי **n.pr.m. 1.** one of David's heroes. **2.** Levites. **3.** a man of Judah. **5.** heads of families of Isr. **6.** an Israelite.

בֶּנִי **n.pr.m. 1.** Levites. **2.** a chief of people.

בִּנְיָה **n.f. structure, building,** cf. also בִּנְיָן.

בִּנְיָה, בִּנְיָהוּ **n.pr.m.** (*Yah hath built up*, cf. **1** (**יבנאל.** one of David's captains and heroes, son of Jehoiada. **2.** one of David's thirty. **3.** a Simeonite. **4.** Levites. **5.** Israelites.

בִּנְיָן **n.m. structure** applied **a.** to enclosing wall of Ezekiel's temple; **b.** to rear-building of same; **c.** appar, to whole temple.

יַבְנְאֵל **n.pr.loc.** (*El causeth to build*, cf. **1** (**בניהו, יַבְנֶה.** town in Judah = יַבְנֶה (q.v.); = Gk. *Iamnia*, mod. Yebna. **2.** town in Naphtali.

יַבְנֶה **n.pr.loc.** (*he causeth to build*) a Philistine city; = **1** יַבְנְאֵל., q.v.

I. יִבְנְיָה **n.pr.m.** (*Yah buildeth up*) a Benjamite.

II. יִבְנְיָה **n.pr.m.** (*id*.) a Benjamite.

[מִבְנֶה] **n.m. structure**.

מִבְנַי **n.pr.m.** one of David's heroes.

תַּבְנִית **n.f. construction, pattern, figure** — **1.** app. originally *construction*, *structure*. **2.** *pattern*, acc. to which anything is to be constructed, of tabernacle, utensils of tab.; an altar; temple; chariot, i.e. cherubim; מַלְאֲכוֹת הַתּ ׳ i.e. objects of which the pattern is given. **3.** *figure*, *image*, of idols in form of animals; cf. יָד ׳ תּ i.e. something like a hand.

בנט

אַבְנֵט **n.[m.] girdle** — *girdle*, of high priest; of priests; of high official.

בֵּנַיִם v. sub [בַּיִן].

בִּנְעָא **n.pr.m.** a descendant of Jonathan.

בְּסוֹדְיָה **n.pr.m.** (? *in the secret of Yah*) Israelite in Nehemiah's time.

בֵּסַי **n.pr.m.** head of a family of Nethinim, בְּנֵי־בֵסַי.

בסר

בֹּסֶר **n.m. unripe** or **sour grapes** coll — *upripe grapes*; *sour g*.

בעד

בַּעַד **subst.** prop. **separation**, with a gen., *in separation from*, in usage a **prep. away from, behind, about, on behalf of** — **1.** lit. **a.** with verbs of falling, letting down, leaning forward so as to look out, *through* (lit. *away from*) a window, etc. **b.** idiom. with vbs. of *shutting*, esp. סָגַר בְּעַד to shut *behind* or *upon* — whether oneself, or another. Without a vb., *upon* (or *about* me). Hence **c.** after a vb. of protecting, *about*. **2.** metaph. *on behalf of*; very freq. after הִתְפַּלֵּל; also with other vbs. of entreating, or consulting (דָּרַשׁ); with כִּפֶּר *atone*, עָשָׂה (= offer). Almost = *for the sake of*, *on account of*. With מִבַּעַד לְ ,מִן׳: *from behind*.

[בָּעָה] **vb. inquire, cause to swell** or **boil up** — **Qal 1.** of rising desire, *seek*, *inquire*, abs., of inquiring of prophet. **2.** *cause to boil up*. **Niph.** *searched out*; *swelling*, *swelling out* (of decaying wall).

בעז

בֹּעַז **n.pr.m.** (*quickness*?) **1.** kinsman of Naomi, who married Ruth. **2.** name of the left hand of two pillars set up before temple.

[בָּעַט] **vb. kick** — **Qal** *kick* (only fig. of refractory Israel); *kick at* (c. בְּ).

בְּעִי v. עִי.

בָּעַל **vb. marry, rule over** — **Qal 1.** *marry*; sq. בְּ *be lord* (*husband*) *over*. **2.** *rule over* (sq. לְ). **Niph.** *be married*.

I. בַּעַל **n.m. owner, lord** — I. **1.** *owner* (oft. pl. c. sf. in sg. mng.): of ox, of house, of debt, the land, the ass, goods, riches; טוֹב ׳ב one to whom good is due, gain; שֹׂכל ׳ב one having understanding; הִשׁחד ׳ב receiver of the gift. **2.** *husband*. **3.** *citizens*, *inhabitants*: בַּעֲלֵי of Jericho, of the high places of Arnon, of Shechem, of the tower of Shechem, of the city, of Gibeah, of Keilah, of Jabesh. **4.** *rulers*, *lords*: **5** .בַּעֲלֵי גוֹיִם **.** *n. of relation*. Esp. II. *lord*, specif. as divine name, **Baal**. **1.** *without article*. **2.** *c. art*. **3.** הַבְּעָלִים *emphatic pl*. (cf. ,האלהים האדונים) *the great lord*, *the sovreign owner*. **4.** *c. attrib.*: בַּעַל בְּרִית *Lord of covenant* (cf. אל ברית)*Lord of flies*, Philistine god; ׳ב זְבוּב;

II. בַּעַל **n.pr.loc.** city in the tribe of Simeon. **2. n.pr.m. a.** a Reubenite; **b.** a Gibeonite.

בַּעַל גָּד **n.pr.loc.** where Baal was worshipped as Gad, god of fortune, a city in the בִּקְעָה of Lebanon, under Mt. Hermon.

בַּעַל הָמוֹן **n.pr.loc.**

בַּעַל חָנָן **n.pr.m.** (*Baal is gracious*) **1.** king of Edom. **2.** a Gederite.

בַּעַל חָצוֹר **n.pr.loc.** (*possessor of a court*) a city on the border of Ephraim and Benjamin.

בַּעַל חֶרְמוֹן **n.pr.loc.** a city so named as seat of the worship of Baal.

בַּעַל מְעוֹן **n.pr.loc.**

בַּעַל פְּעוֹר **n.pr.loc.** *Baal of Peor* i.e. worshipped at פְּעוֹר q.v.; or *Baal-P*. (whence *Peor* as n.pr.loc.).

בַּעַל פְּרָצִים **n.pr.loc.** (*possesor of breaches*, or *Baal of Peraṣim*?) where David defeated Philist.; site unknown.

בַּעַל צְפוֹן **n.pr.loc** near Red Sea in Egypt, prob. Mt ʾ*Atāka*.

בַּעַל שָׁלִישָׁה **n.pr.loc.** place in Ephraim near Gilgal.

בַּעַל תָּמָר **n.pr.loc.** (*possessor of palms*; or *Baal of Tamar*?) near Gibeah.

I. [בַּעֲלָה] **n.f. 1.** *mistress*. **2.** n.rel. בַּעַל אוֹב necromancer; בַּעַל כְּשָׁפִים sorceress.

II. בַּעֲלָה **n.pr.loc.** = קִרְיַת בַּעַל (*city of Baal*, from a high place of Baal there) = בַּעֲלֵי יְהוּדָה (so-called as seat of Baal-worship in Judah, in distinct. fr. like places elsewhere) = קִרְיַת יְעָרִים; a city of Judah; ?*Kirjat el'Enab*.

בַּעֲלָת **n.pr.loc.** a city of Dan, possibly *Bel'aîn*.

בְּעָלוֹת **n.pr.loc.** a city in the south of Judah, possibly the same as II. בַּעַל.

בַּעֲלַת בְּאֵר **n.pr.loc.** (*mistress of a well*) = *Ramath Negeb*, a city of Simeon = II. בַּעַל.

בְּעֶלְיָדָע **n.pr.m.** (*Baal knows*) son of David, the original name changed to אלידע.

בַּעַלְיָה **n.pr.m.** (*Yah is lord*) one of David's heroes.

בֵּל **n.pr.m.** a chief Babylonian deity = Merodach (cf. מרדך), tutelary god of Babylon (to be distinguished from older *Bēl*u, one of ancient Babylonian triad).

בֵּלְאשַׁצַּר **n.pr.m.** (*Bēl-šar-uṣur*, *Bel*, *protect the king*) represented as king of Babylon, successor, and appar. son of Nebuchadrezzar; in cuneif. inscr. known only as prince, son of Nabonidus (last Shemite king of Babylon).

בַּעֲלִים **n.pr.m.** (בֶּן־עַלִים = בַּעְלִים *son of delight*? cf. sub בְּ) king of Ammonites.

בְּעֹן v. בית בעל מעון sub בית.

בַּעֲנָא **n.pr.m.** (?בֶּן־עָנָה *son of distress*) **1.** name of two officers of Solomon. **2.** father (ancestor) of an Israelite of Nehemiah's time.

בַּעֲנָה **n.pr.m.** (?*id*.) **1.** a Benjamite, one of the murderers of Ishbosheth. **2.** father of one of David's heroes. **3.** head of a family of returning exiles; perh. also = **4** .בַּעֲנָא **.** a chief of the

people.

I. [בָּעַר] **vb. burn, consume** — **Qal** *burn*, **1.** (intr.) specif. *begin to burn*, *be kindled* sq. מִן; fig. **2.** *be burning*, *burn*; of torch לַפִּיד; of oven תַּנּוּר (i.e. heated by fire within it. **3.** trans. *burn*, *consume* (subj. אֵשׁ, להבה etc., sq. בְּ); in simile; fig. (subj. wrath of יְ) **4.** act. but abs., fig., subj. wrath of יְ; of human anger; subj. wickedness. **Pi. 1.** *kindle*, lit. c. acc. אֵשׁ; fig. of יְ sending destruction; *light*, obj. lamps in temple. **2.** *burn*, lit. c. acc., גֶּלֶל *dung*; abs. **3.** fig. *consume*, utterly remove, partic. of evil and guilt, c. acc.; also of devoted (tabooed) things; of persons (*exterminate*); sq. אחרי pregn.; = devour, devastate, greedily enjoy the fruits of; abs. הָיָה לְבָעֵר *be for destruction*, *be destroyed*. **Pu.**—*burn* (i.e. be supplied with fire) of fire-far. **Hiph. 1.** *kindle* (c. acc. cogn.). **2.** *burn up*, c. acc. (sacrifice of children **3**.(בָּאֵשׁ. *consume* = *destroy* (sq. אַחֲרֵי).

בְּעֵרָה **n.f. burning**, only הַבְ as acc. cogn. with הִבְעִיר.

תַּבְעֵרָה **n.pr.loc.** in the wilderness (*burning*).

[בְּעִיר] **n.m. beasts, cattle**, coll. — *beasts* of burden; elsewhere general, *cattle*.

II. [בָּעַר] **vb. denom. be brutish — Qal** *be stupid*, *dull-hearted*, *unreceptive*; of *inhuman*, *cruel*, *barbarous* men. **Niph.** *brutish*, *stupid*; *dull-hearted*, ignorant of God. **Pi.** *feed*, *graze*. **Hiph.** *cause to be grazed over*, sq. שָׂדֶה.

בַּעַר **n.m. brutishness** in combination, אִישׁ־בְ *brutish man*; elsewhere בְ alone in same sense (concrete), & as pred. = adj.

בַּעֲרָא **n.pr.f.** wife of a Benjamite.

בְּעוֹר **n.pr.m.** (*a burning*) **1.** father of Balaam. **2.** father of בֶּלַע, a king of Edom.

בַּעֲשֵׂיָה **n.pr.m.** a Levite;—cf. (מַעֲשֵׂיָה(וּ sub עשׂה.

בַּעְשָׁא **n.pr.m.** a king of Israel.

בְּעֶשְׁתְּרָה **n.pr.loc.** (? = בֵּית עשתרה = *house of Ashtoreth*, cf.sub בית) a Levitical city in Manasseh; = עַשְׁתָּרוֹת.

[בָּעַת] **vb. fall upon, startle, terrify — Niph.** *be terrified*. **Pi. 1.** *fall upon*; *overwhelm*; *assail*. **2.** *terrify*.

בְּעָתָה **n.f. terror, dismay.**

[בְּעוּתִים] **n.m.pl. terrors, alarms** occasioned by God.

בֹּץ v. בצץ.

בֵּצָי **n.pr.m.** one of the chiefs of the people; בְּנֵי ב ´ i.e. a family.

בצל (*strip*, *strip off*).

[בָּצָל] **n.m. onion**.

בְּצַלְאֵל **n.pr.m.** (*in the shadow* (*protection*) *of El*) **1.** a skilled artisan of tribe of Judah. **2.** an Israelite.

בַּצְלוּת **n.pr.m.** (*stripping*) head of Isr. fam. at return from exile.

[בָּצַע] **vb. cut off, break off, gain by violence — Qal** *cut off*, *break off* (c. acc. capitals of pillars); fig.; obj. om.; usually *gain by violence* or in gen. *wrongfully*; *Pt*. abs. = *greedy getter*, *robber*; & c. acc. cogn. בֶּצַע. **Pi.** *cut off*, (*dis*)*sever* (i.e. from life); = *finish*, *complete*; *accomplish* (= carry out, fulfill); *violently make gain of*, obj. pers.

בֶּצַע **n.m. gain made by violence, unjust gain, profit** *gain made by violence* (nearly = plunder); more generally, *unjust gain*; as acc. cogn. c. בָּצַע; *profit* (with selfish suggestion) מָה־ב ´.

בְּצַעֲנַיִם, בצענים, perh. **n.pr.loc.** in Naphtali.

בצץ

בֹּץ **n.[m.] mire**.

בְּצָה **n.f. swamp**, as place where rushes grow.

בּוֹצֵץ **n.pr.loc.** a rock by Michmash.

בָּצֵק **vb. swell — Qal** *swell*, or *receive swellings*, *blisters*, of foot.

בָּצֵק **n.[m.] dough** — *dough*, not fermented; no restriction.

בָּצְקַת **n.pr.loc.** city of Judah toward Philistines.

[בָּצַר] **vb. cut off, make inaccessible** (esp. by fortifying), **enclose — Qal** *cut off*, grape clusters; hence Pt. act. *grape-gathering*, *-gatherer*; fig. *cut off* (= take away); most often Pt. pass. *cut off*, *made inaccessible*, = *fortified*, always f.; generally adj. c. עיר, ערים; once, subst. of *secrets*, *mysteries* (= unattainable things). **Niph.** *be withheld*. **Pi.** *fortify*.

I. [בֶּצֶר] **n.[m.] precious ore, ingot > ring-gold**.

II. בֶּצֶר (*fortress*) **1. n.pr.loc.** city in Reuben. **2. n.pr.m.** a descendant of Asher.

I. בָּצְרָה **n.f. enclosure,** i.e. **(sheep-)fold**.

II. בָּצְרָה **n.pr.loc. 1.** city of Edom (*fortress*). **2.** of Moab.

בִּצָּרוֹן **n.[m.] stronghold**.

בַּצֹּרֶת **n.f. dearth**.

בַּצָּרָה **n.f. dearth, destitution** (i.e. diminution) — *dearth*.

בְּצִיר **n.m. vintage** (cf. בָּצַר) Qr (but rd. בצור Kt) — *vintage*.

מִבְצָר **n.m. fortification** — *fortification*, esp. in phrase עיר (המ׳) מ׳ ערי) = *fortified city*; *fortress*, *stronghold*, lit. without עיר etc.; sq. n.pr. מ׳ צֹר.

בַּקְבּוּק, בַּקְבֵּק v. sub בקק.

בַּקְבַּקַּר **n.pr.m.** a Levite.

בַּקְבֵּקְיָה v. sub בקק.

בקה (*test*, *prove*).

בֵּקִיָּהוּ **n.pr.m.** (*proved of* ׳י) Levite, son of Heman; son of Asaph (?).

בֵּקִי **n.pr.m.** (*id*.) **1.** a Danite chief. **2.** a descendant of Aaron.

בָּקַע **vb. cleave, break open or through — Qal 1.** *cleave*, *cleave open*, sq. acc., *bring forth by cleaving*; *cleave* or *rip open* pregnant women; of a broken staff, tearing the shoulder; *cleave* wood; of ploughing (furrowing) the earth; esp. of *dividing* the sea; of *hatching out* (a brood). **2.** *break through* or *into*, sq. בְּ; sq. acc. **Niph. 1.** *be cleft*, *rent open*, subj. the ground, (hyperb.); mountain; *burst open*; of men hurled from rock; of cloud beneath its weight of water; hyperb. of belly full of words seeking a vent; of serpent's egg *hatching out* as a viper. **2.** *be broken into*, of city captured by breaches in walls. **Pi.** *cleave*, *cut to pieces*, or *rend open* (oft. more complete or more violent than Qal), sq. acc., of cleaving wood i.e. cut it up for burning; of ripping open pregnant women; of tearing in pieces children; of cleaving open rocks, to bring forth water (subj. God); of cutting mining-shafts; *break through* or *down* (a wall, but no obj. expr.); of *hatching eggs* (fig.) **Pu.** *be ripped open*, of women; *rent*, of old wine-skins; *broken into*, of a city in whose walls a breach has been made. **Hiph.** *break into*; *break through* (abs.) with sword. **Hoph.** *be broken into*. **Hithp.** *burst* (*themselves*) *open*, of wine-skins; *cleave asunder*, of valleys.

בֶּקַע **n.[m.]** fraction, **half**, i.e. half-shekel, a weight.

בִּקְעָה **n.f. valley** (cleft), **plain — 1.** *valley* (opp. הַר mountain). **2.** *plain* (sts. valley-plain, broad valley).

[בְּקִיעַ, בָּקִיעַ] **n.[m.] fissure, breach**.

I. [בָּקַק] **vb. be luxuriant — Qal** *luxuriant* (fig. of Isr. as vine).

II. [בָּקַק] **vb. empty — Qal** *empty*, *lay waste* land, acc., also abs.; fig. *make void*. **Niph.** *be emptied* (laid waste) of land; fig. of spirit, courage. **Po.** *empty out* (devastate) land.

בַּקְבֻּק **n.[m.] flask**.

בַּקְבּוּק **n.pr.m.** head of a family of Nethinim.

בַּקְבֻּקְיָה **n.pr.m.** a Levite.

יַבֹּק **n.pr.fl.** it empties into Jordan from East, in latitude of Shechem; called (southern) boundary of Ammon, and (northern) of Amorites; but some confusion; mod. *Wady Zerqa*.

[בָּקַר] **vb. inquire, seek** — only **Pi.** *seek*, *look for*, sq. לְ; *seek* (to distinguish) sq. בֵּין־טוֹב לָרַע; *seek* (in order to care for) sq. acc. צֹאן (|| דרשׁ), fig. of יְ ׳ seeking his people; *contemplate*, sq. בְּ חָזָה (|| בְּ); *consider*, *reflect*, abs.

בָּקָר **n.m. cattle, herd, ox — 1.** mostly coll. **a.** *cattle*, generic (never pl. in form); as grazing; in sim. כַּבַּ ׳; as lowing; מִקְנֵה בָקָר *possession of* (i.e. property in) cattle; עֶדְרֵי ב ׳ *herds of cattle*; esp. בֶּן־בָּקָר *son of cattle* (i.e. *belonging to the* בקר), to denote a single ox, calf, etc.; as used for food; in these prob. = *calf*; usually for sacrifice; also indef. *cattle*, *oxen*, of a number not specified; also as beasts of burden. **b.** a particular *herd* of cattle. **2.** more individually, *head of cattle*, — yet alw. of more than one; of two; cf. also צֶמֶד ב ׳ *yoke* (pair) *of oxen*; 500 *yoke of oxen*; 1000 *yoke*.

בּוֹקֵר **n.m.denom.** herdsman; of Amos himself.

בֹּקֶר **n.m. morning — 1.** *morning* (of point of time, time at which, never during which, Eng. *morning* = forenoon): **a.** of end of night (opp. לַיְלָה). **b.** implying the coming of dawn, and even daylight. **c.** of coming of sunrise cf. מוֹצֵי ב ׳ וערב i.e. places of sunrise and sunset (|| קְצוֹת i.e. *ends* of earth). **d.** of beginning of day. **e.** opp. עֶרֶב; esp. מן־הבקר עד־הערב = *all*

day; מבקר לָעֶרֶב = between morning and evening; also מֵעֶרֶב עַד־בֹּקֶר = *all night*; note also the formula וַיְהִי עֶרֶב וַיְהִי בֹקֶר *and evening came and then morning*, the day ended with evening, and the night with morning. **f.** oft. c. prep, *in the morning*, בַּבֹּקֶר; *in* (or *at*) *the morning*, ׳לַבֹּ; *for* (*against* or *by*) *the morning*; nearly = *until* (עַד־); further ׳בַּבֹּ בַּבֹּ *morning by morning*, *every morning*; also ׳לַבֹּ ׳לַבֹּ, same sense; pl. לַבְּקָרִים *every m. afresh*; alm. = *continually*; v. לִרְגָעִים || לִבְקָרִים *every moment*); also without prep. or art. *in the morning*, **g.** fig. of bright joy after night of distress (poet.). **h.** in phrases, ׳וַיַּשְׁכֵּם הַשְׁכִּים בַּבֹּ etc.) *he rose early in the morning*; ׳אַשְׁמֹרֶת הַבֹּ *morning watch*. **2.** *morrow*, *next day*; *to-morrow morning*; adv. use in this sense (without prep. or art.).

[בַּקָּרָה] **n.f.verbal. a seeking**.

בְּקֹרֶת n.f. punishment after examination (inquisition).

[בָּקַשׁ] **vb. seek — Pi. 1.** *seek to find*: **a.** abs. **b.** acc. **c.** with לְ. **d.** acc. rei לְ pers. **2.** *seek to secure*. **a.** acc. the priesthood; David for king; in battle; בקשׁ נפשׁ *seek to take one's life*. **b.** *aim at*, *practise*: בקשׁ רעה *seek hurt of*. **c.** *Inf.* **d.** לְ & *Inf.* **3.** *seek the face* **a.** *of rulers*. **b.** *of God* 9from resorting to sacred places); without פְּנֵי **c.** ׳דבר ;אלהים ;יהוה. **d.** sq. *Inf.* **c.** לְ, of resort to wizards, but no obj. **4.** *desire*, *demand*: **a.** acc. **b.** acc. rei מִן pers. **5.a.** *require*, *exact*, acc. rei מִיַּד pers.; מִן pers., acc. rei. **b.** *exact equivalent* or *penalty* for, acc. rei, מִיַּד pers. **6.** (late) *ask*, *request*, acc. rei; עַל rei; עַל rei מִן pers.; עַל rei מִלִּפְנֵי pers.; acc. rei מִן pers. (obj. cl. c. מִן ;(אשׁר pers. **Pu.** *be sought*.

[בַּקָּשָׁה] **n.m. request, entreaty**.

I. בַּר **n.m. son**, only in late Heb.

II. בַּר **corn**, III. בַּר **pure**, בָּר, I. II. בֹּר v. ברר.

I. בָּרָא **vb. shape, create — Qal** *shape*, *fashion*, *create*, always of divine activity, with acc.

rei. **1.** obj. heaven and earth; mankind; the host of heaven; heavens; ends of the earth; north and south; wind. **2.** the individual man; the smith and the waster; Israel as a nation; the seed of Israel. **3.** new conditions and circumstances: righteousness and salvation; darkess and evil; fruit of the lips; a new thing הַדָּשָׁה (a woman encompassing a man); cloud and flame over Zion. **4.** of tranformations: a clean heart; new heaven and earth (in place of old); transformation of nature; with double acc. בורא ירושלם גילה *transform Jerusalem into rejoicing*. **Niph.** *Pass*. **1.** *be created*: heaven and earth; creatures; mankind; heavens. **2.** with reference to birth: במקום אשר נבראת *in the place where thou wast created* (i.e. native land). **3.** of something new, astonishing: miracles; new things, חדשות. **Pi. 1.** *cut down*: a forest. **2.** *cut out*: יָד hand, as an index.

בְּרִיאָה **n.f. a creation, thing created**, as preternatural, unparalleled; acc. cogn. אִם־ב ´; cf. בָּרָא **Qal 3, niph. 3.**

בְּרָאיָה **n.pr.m.** (י ´ *hath created*) a Benjamite.

II. [בָּרָא] **vb. be fat — Hiph.** *to make self fat*.

בָּרִיא **adj. fat** — *fat*, cattle בקר; sheep; food; אִישׁ ב ´ *fat man*.

בְּרֹאדַךְ בַּלְאֲדָן **n.pr.m.** v. sub מְרֹדַךְ.

בְּרִאי v. בית בראי sub בית.

בַּרְבֻּרִים v. sub ברר.

ברד

בָּרָד **n.m. hail** — *hail*; fig. of judgment of י ´.

בָּרַד **vb. denom. hail**.

[בָּרֹד] **adj. spotted, marked** (as if sprinkled with hail?) of sheep & goats; horses.

1 בֶּרֶד. n.pr.loc. near Kadesh. **2. n.pr.m.** an Ephraimite.

I. בָּרָה **vb. eat — Qal** *eat bread*. **Pi.** *devour*. **Hiph.** *cause to eat bread*.

בְּרִיָה **n.f. food**.

[בָּרוּת] **n.f. food**.

II. ברה

בְּרִית n.f. covenant — pact, *compact*, *covenant*. **I.** *between men*. **1.** *treaty*, *alliance*, *league*: Abraham and Amorites; Edom and its allies; with Philistines; Jacob and Laban; Joshua and Gibeonites; Israel and Canaanites; Ammonites and Jabesh; Solomon and Hiram; Ahab and Benhadad; Syria and Israel; Nebuchadnezzar and Zedekiah; nations against Israel; nations with Egypt; Ephraim and Assyria; Judah and Israel; Judah and Tyre; Assyria and Judah; הגיד ברית *a prince in league* (with him); fig., with death; with stones of the field. **2.** *constitution*, *ordinance*, between monarch and subjects: David and Abner; David and elders of Israel; Zedekiah and his people; hostile prince and Israelites. **3.** *agreement*, *pledge*; Jedoiada and captains; with oneself; with Leviathan to be a servant; between man and man. **4.** *alliance* of friendship between David and Jonathan. **5.** *alliance of marriage*. In all cases כרת ברית is the technical phrase for making covenant except הגביר ברית לְ ;באו בברית. Various preps. are used, most oft. לְ, but also עִם ,אֵת ,בֵּין. **II.** *between God and man*. **1.** *alliance* of friendship (|| סוֹד). **2.** *covenant*, as a divine constitution or ordinance with signs or pledges (vid. אוֹת). **a.** *with Noah*; a divine promise that there would be no other deluge. **b.** *with Abraham*, *Isaac and Jacob*; a promise to multiply their seed, give them the land of Canaan, and make them a blessing to the nations. **c.** *with Israel at Sinai* = Horeb, with a covenant sacrifice; renewed in plains of Moab; with blessings and curses; a divine constitution of obedience and penalties for disobedience, in the form of tables of the covenant, inscribed with the ten words, placed in ארון ברית (י׳) the ark of the covenant. **d.** *with Phinehas*, a constitution, establishing an everlasting priesthood in his line. **e.** *with Joshua and Israel*, an ordinance or constitutional agreement to serve Yahweh only. **f.** *with David*; a divine promise to the seed of David of an everlasting kingdom, the relation of sonship, and superintendence of the temple. **g.** *Jehoiada and the people*, a constitutional agreement to be the people of Yahweh. **h.** *Hezekiah and the people*, a constitutional agreement to reform the worship. **i.** *Josiah and the people*, a constitutional agreement to obey the book of the covenant. **j.** *Ezra and the people*, a constitutional agreement to put away foreign wives and observe the Law. **k.** *the prophetic covenant*, a divine promise through a series of prophets to establish a new constitution, ברית חדשׁה, with new institutions and precepts. **III.** Phrases. **1.**

covenant making: כרת ברית; הקים ברית *establish a covenant*, *confirm covenant*; נתן ברית; שׂם ברית; עבר בברית; בא בברית; צוה ברית; נשׂא ברית על פי **2.** *covenant keeping*: on the part of man שׁמר ברית, נצר ברית, מחזיקים בברית; on the part of God זכר ברית. **3.** *covenant violation*: עבר ברית.

בְּרוֹשׁ, בְּרוֹת v. sub ברשׁ.

בָּרוֹת v. sub I. ברה.

בֵּרוֹתָה, בֵּרֹתַי, בֵּרֹתִי v. sub באר.

ברז

ברזות **n.pr.f.** (?) descend. of Asher, Kt (Qr בִּרְזָיִת).

בַּרְזֶל **n.m. iron — 1.** *iron*, lit.: **a.** iron-ore, stone containing iron; **b.** as raw material (to be worked); **c.** as article of commerce; **d.** as material of furniture, utensils, implements, etc. **2.** *tool* of iron; head of an axe; so *weapon*. **3.** *iron* in fig. of unwatered earth; of Egyptian bondage; of oppression; of strength; of prophet, firm through Yahweh's might; of distress; of evil-doers; simile of scorching sky; מְטִיל ב׳ of bones of hippopotamus; גִּיד ב׳ of obstinate neck of Isr.

בַּרְזִלַּי **n.pr.m.** (*man of iron*) **1.** a Gileadite. **2.** a priest, who adopted name בַּרְזִלַּי. **3.** a Meholathite.

בָּרַח **vb. go through, flee — Qal 1.** *go* or *pass through*, of bar. **2.** *flee*; fig. of days fleeing away; of man, like a shadow; c. מִן *flee from* a place (+ מֵעַל pers.), a weapon; a person, c. מֵאֵת, usually c. מִפְּנֵי; מִיַּד י׳ fig.; *flee to*, c. acc. place; c. place & לְ; c. place & הָ loc.; c. place & אֶל־; c. אֶל־ & pers.; אַחֲרֵי & pers.; *flee*, sq. inf. **3.** flee = *hasten*, *come quickly*. **Hiph. 1.** *pass through*, lit. cf. **Qal. 2.** *cause to flee*, *put to flight*, animal, men; *drive away* (sq. מֵעָלַי).

I. [בָּרִיחַ] **adj. fleeing**; as subst. בְּרִיחִים *fugitives*.

II. בְּרִיחַ **n.pr.m.** son of Shemaiah.

בְּרִיחַ **n.m. bar — 1. a.** *bar*, of wood, joining boards of tabern. **b.** *bar*(*s*) of city-gates; *id*. of gates of Jerusalem. **2.** fig. בַּרְזֶל ׳ב of distress, etc.; of fortress, אַרְמוֹן ׳ב in simile; fig. ׳ב of earth (prictured as house out of which Jonah is shut out). (Older usage *sg*. of bar of door or gate, i.e. the great bar across the gate.)

[מִבְרָח] **n.m. (flight) fugitive**.

בַּרְחֻמִי v. sub בחר.

בֵּרִי **n.pr.m.** v. sub באר.

בְּרִי v. רִי sub רוה.

[בִּרְיָה ,[בְּרִי v. בְּרִיא sub II. ברא.

בֵּרִים obscure, many rd. בַּחֲרִים.

בְּרִית v. sub II. ברה; also II. בִּרִית **4.** בַּעַל **3.**, אֵל v. sub ברר.

[בָּרַךְ] **vb. kneel, bless — Qal 1.** *kneel down*. **2.** *bless* (only pt. pass.). **a.** *of God*. **b.** *of men*. **c.** *of things*. **Niph.** *bless oneself* (cf. **Hithp.**). **Pi. 1.** *bless God*, adore with bended knees. **2.** *God blesses* **a.** *men*. **b.** *things*: sabbath; field; bread; work. **3.** *men bless men*: priests & kings; Melchizedek Abraham; Moses; Joshua; priests; Solomon; David; Eli; Balaam; fathers, esp. on death-bed; in consecrating a sacrifice. **4.** *salute*, *greet*, with an invocation of blessing (stronger than שָׁלוֹם). **a.** *in meeting*. **b.** *in departing*. **c.** *by messengers*. **d.** *in gratitude*. **e.** *morning salutation*. **f.** *congratulations* for prosperity. **g.** *in homage*. **h.** *in friendliness*. **5.** *bless*, with the antithetical meaning *curse* from the greeting in departing, saying adieu to, taking leave of; but rather a blessing overdone and so really a curse as in vulgar English as well as in the Shemitic cognates. **Pu. 1.** pass. *to be blessed*, *adored*. **2.** *prospered by God*: **a.** persons. **b.** things. **3.** *have prosperity invoked*. **4.** *in gratitude*. **Hiph.** *make kneel*. **Hithp.** *bless oneself*, congratulate oneself בלבבו in his heart; by the Messianic king.

בֶּרֶךְ **n.f. knee** — *knee*, *knees*; knees as seat of strength, weak from terror; or fasting.

I. בְּרָכָה **n.f. blessing — 1.** *blessing*: **a.** *of parent*, of Moses. **b.** *of God*; ברכת אברהם, the blessing given to Abraham. **c.** *of the people*, in recognition of good men. **d.** *of a poor man*, in recognition of benefits. **2.** *source of blessing*: Abraham; Israel; seed of the righteous; the king; memory of the righteous; new wine. **3.** *blessing*, *prosperity*. **4.** *blessing*, *praise of God*. **5.** *a gift*, *present*; נֶפֶשׁ בְּרָכָה *a liberal person*. **6.** *treaty of peace*.

II. **1 בְּרָכָה. n.pr.loc.** valley in wilderness by Tekoa; mod. *Bereikût*. **2. n.pr.m.** one of David's band.

בָּרוּךְ **n.pr.m.** (*blessed*) **1.** friend and amanuensis of Jeremiah. **2.** a priest, son of Zabbai (Zaccai). **3.** son of Colhozeh, of the tribe of Judah.

בְּרֵכָה **n.f. pool, pond**.

בָּרַכְאֵל (*El doth bless*) father of Elihu.

יְבָרֶכְיָהוּ **n.pr.m.** (= יְבָרְכְיָהוּ s. *Yah blesseth*) father of a Zechariah in Isaiah's time; usually in abbreviated form as foll.: **1** ,בֶּרֶכְיָה**.** son of Zerubbabel. **2.** a Levite guard of the ark. **3.** father of Meshullam, one of Nehemiah's chiefs. **4.** father of the prophet Zechariah = ;בֶּרֶכְיָהוּ בֶּרֶכְיָהוּ also **5.** father of Asaph. **6.** Ephraimite chief.

בֶּרֶכְיָה, בֶּרֶכְיָהוּ v. יְבָרֶכְיָהוּ.

ברם

בְּרֹמִים **n.[m.] variegated cloth**.

בַּרְנֵעַ cf. ´ ב קדשׁ.

בֶּרַע **n.pr.m.** king of Sodom.

בְּרִיעָה **n.pr.m. 1.** a son of Asher. **2.** son of Ephraim. **3.** a Benjamite. **4.** a Levite.

בְּרִיעִי **adj.gent.** c. art. as n. coll.

בָּרַק **vb. flash**, of lightning — **Qal** *flash*, trans. *flash lightning*, subj. י ´.

בָּרָק **n.m. lightning** — *lightning*, **1.** lit. mostly pl. = *lightnings*, *lightning-flashes*; in sim. of brightness; swift destruction. **2.** fig. (always sing.) of flashing arrow-head.

בָּרָק **n.pr.m.** (*lightning-flash*) son of Abinoam, & leader of Israel.

בְּרַק cf. בני ברק.

בָּרֶקֶת **n.f.** a precious stone, **emerald**.

בָּרְקַת **n.f.** id.

בַּרְקוֹס **n.pr.m.** head of a family of Nethinim.

בַּרְקָנִים **n.m.pl. briers**.

[בָּרַר] **vb. purify, select — Qal 1.** *purge out*, *purify*. **2.** *choose*, *select*: chosen, valiant men; porters; musicians; sheep. **3.** *cleanse*, *make shining*, *polish*, pt. pass. חֵץ בָּרוּר *polished arrow*. **4.** *test*, *prove*. **Niph.** *purify oneself*: **a.** ceremonially, the bearers of the sacred vessels. **b.** morally. **Pi.** *purify*. **Hiph. 1.** *purify*, *cleanse*. **2.** הָבֵרוּ הַחִצִּים *polish arrows* (vid. **3.** above). **Hithp. 1.** *purify oneself*. **2.** *shew oneself pure*, *just*, *kind*.

II. בַּר **adj. pure, clean — 1.** *pure*, *clear*: בר לבב *pure in heart*; a pure damsel, man, commands of God. **2.** *clean*. **3.** perh. adv. נַשְּׁקוּ־בַר *kiss purely*, of *sincere* homage but cf. I בַּר.

III. בַּר **n.m. grain, corn**.

I. בֹּר **n.m. lye, potash**, alkali used in smelting metals (see בֹּרִית).

II. בֹּר **n.m. cleanness, pureness**.

בֹּרִית **n.f. lye, alkali, potash, soap,** used in washing.

בָּר **n.m. field** — *field*.

בַּרְבְּרִים **n.m.pl.** birds fattened for table of Solomon; *capons*, *geese*.

ברשׁ

בְּרוֹשׁ **n.m. cypress** or **fir — 1.** (lit.) a noble tree, usually || ארז; as standing and growing. **2.** sim. of luxuriance, stateliness, productiveness, fig. for spear-shafts; fig. for mighty men. **3.** as material (always pl.), for building temple (´ עצי ב); for ships (no עץ).

[בְּרוֹת] **n.m. id.**

בִּרְשַׁע **n.pr.m.** king of Gomorrah.

בֵּרֹתַי, בֵּרֹתִי, בֵּרוֹתָה, v. sub בארות.

בשׂם (*have a sweet odour*).

[בָּשֶׂם, בָּשָׂם] v. בּשֵׂס.

בֹּשֶׂם **n.m. spice, balsam, balsam-tree — 1.** *spice*, *perfume*, *sweet odour*; *spices* as costly, token of wealth; royal gifts; as article of commerce; burnt at burial; appointed for ingredient of the anointing oil; stored in temple; used for purifying the women of Ahasuerus. **2.** elsewh. *spices*, *balsam-juice* gathered; *balsam-tree*; *beds of balsam*; cf. ´ עֲרוּגַת ב sim. of lover's cheeks.

בָּשְׂמַת **n.pr.f.** (*perfume*?) **1.** Hittite woman, a wife of Esau; called daughter of Ishmael, and sister of Nebaioth. **2.** daughter of Solomon, wife of Ahimaaz.

יִבְשָׂם **n.pr.m.** a descendant of Issachar.

מִבְשָׂם **n.pr.m. 1.** a son of Ishmael. **2.** a descendant of Simeon.

[בָּשַׂר] **vb. bear tidings — Pi. 1.** *gladden with good tidings*: birth of a son; victory. **2.** *bear tidings*; even of evil. **3.** herald as glad tidings: the salvation of God, *preach* (chiefly exilic usage)

the advent of יְ in salvation; the praises of Yahweh; His righteousness in the great congregation; His salvation daily; the Messianic servant preaches good tidings to the meek. **Hithp.** *receive good tidings*.

בָּשָׂר **n.m. flesh — 1.** *of the body*: **a.** *of animals*. **b.** *of men*. **2.** *flesh for the body itself*. **3.** *male organ of generation* (euphemism). **4.** *flesh* for *kindred*, *blood-relations*. **5.** *man over against God as frail* or *erring*; eyes of flesh; arm of flesh; horses are flesh not spirit. **6.** the phrase כָּל־בָּשָׂר: **a.** *all living beings*. **b.** *animals*. **c.** *mankind*.

בְּשׂרָה **n.f. tidings — 1.** *good tidings*. **2.** *tidings*, *news*. **3.** *reward for good tidings*.

בְּשׂוֹר **n.pr.** of brook in Philistine territory; alw. נַחַל הַבְּשׂוֹר; mod. *Wady Ḥazze* (Gaza); it empties into sea SW of Gaza.

בָּשַׁל **vb. boil, seethe** (intr.), **grow ripe — Qal** *boil*, *cook* (intr.); *grow ripe* (of קציר); **Pi. 1.** *boil* (tr.) obj. om.; of offerings; opp. אפה *bake*. **2.** *cook* (general). **Pu.** *be boiled*, *sodden*. **Hiph.** *ripened*, *brought to ripeness* (grape-clusters).

בָּשֵׁל **adj. cooked, bolied**.

מְבַשְּׁלוֹת **n.f.pl. cooking-places**.

בִּשְׁלָם **n.pr.m.** (= בֶּן־שִׁלְם *son of peace*? cf. sub בן) a Persian officer in Canaan.

בשן

בָּשָׁן **n.pr.terr.m.** (*smooth* (& fertile) land) **Bashan**, first mentioned as kingdom of Og, E. of Jordan, stretching from stream Jabbok (thus including northern Gilead) northward to Hermon, between Gennesaret (W) and mts of Hauran (E); later a type of fertility.

נְבָשָׁן **n.pr.loc.** in south. Judah.

בָּשְׁנָה v. sub בוש.

[בשס] **vb. Po.** prob. *your trampling* (by dissim. fr. בוס) sq. עַל.

בֹּשֶׁת v. sub בוש.

I. בַּת *daughter* v. sub בן.

II. בַּת *bath* (a measure), בָּתָּה ,בַּתָּה, v. בתת.

I. בְּתוּאֵל **n.pr.m.** (? = מְתוּאֵל *man of God*) son of Nahor, neph. of Abr., living in Aram-Naharaim, in city of Nahor: Aramean of Paddan-Aram.

II. בְּתוּאֵל **n.pr.loc.** in Simeon; site unknown.

בְּתוּל v. II. בְּתוּאֵל.

בְּתְיָה v. בַּת sub בן.

בָּתִּים v. בית.

בתל

בְּתוּלָה **n.f. virgin** — one living apart in her father's house as *a virgin*; נערה בתולה *a virgin damsel*; personification of nations.

בְּתוּלִים **n.f. virginity**.

[בָּתַק] **vb. cut, cut off, cut down —** only **Pi.** *cut to pieces*.

[בָּתַר] **vb. cut in two — Qal**. **Pi.**

[בֶּתֶר] **n.m. part, piece. 1.** always of parts of animals cut in two in making covenants. **2.** הָרֵי בָתֶר *mountains of cutting*, i.e. *cleft mountains*.

בִּתְרוֹן prob. **n.pr.terr.** (*cleft*, *ravine*) E. of Jordan.

בתת

II. בַּת **n.m. (f.) bath** — a liquid measure = אֵיפָה of dry measure, each being 1/10 חֹמֶר (q.v.). The actual size of bath is appar. c. 40 litres (= Attic *metretes*; = 39.39 lit.). I. בַּת v. sub בֵּן.

[בַּתָּה] **n.f. precipice, steep** (as *cut off*, *abrupt*) בְּנַחֲלֵי הַבַּתּוֹת *in the ravines of the precipices*.
בָּתָּה **n.f. end, destruction** — *destruction*.

ג

ג ,ג, *Gîmel*, third letter; in postB Heb. = numeral 3 3000 = ג֫, no evidence of this usage in OT times.

גֵּא v. sub. גאה.

גָּאָה **vb. rise up Qal 1.** *rise up*, of waters. 2. *grow up*, of plants. 3. *be lifted up*, *exalted*, of head, of יְ ´ in triumph.

גֵּא **adj. proud**, scribal error for גֵּאֶה.

גֵּאֶה **adj. proud**. Qr גאי יונים (>Kt גאייונים).

גֵּאָה **n.f. pride**.

גַּאֲוָה **n.f. majesty, pride** — **1.** *rising up*, *swelling* of the sea. **2.** *majesty* of Israel. **3.** *pride*, *haughtiness*.

גָּאוֹן **n.m. exaltation** — **1.** *exaltation*, *majesty*, *excellence*, **a.** of nations. **b.** of God. **c.** גאון

הירדן *majesty of the Jordan*, גַּלֶּיךָ גְּאוֹן *majesty of thy waves*. **2.** *pride* (bad sense); of Moab.

גְּאוּת **n.f. majesty**; **1.** *lifting up* גְּאוּת עָשָׁן *column of smoke*; גְּאוּת הַיָּם *swelling of the sea*. **2.** *majesty* of God; גְּאוּת עָשָׂה *he hath done majestically*; עֲטֶרֶת גְּאוּת *crown of majesty* (Samaria, on a round hill majestically commanding the country). **3.** *pride* דִּבְּרוּ בְגַאוּת *they speak proudly*.

גְּאוּאֵל **n.pr.m.** (*majesty of El*) the spy of the tribe of Gad.

[גַּאֲיוֹן] **adj. proud**.

גאייונים **v. foregoing**, and also גֵּאֶה.

I. גֵּוֶה **n.f. pride** — **1.** *pride* **2.** *lifting up* an exclamation, *up*!

גֵּאָיוֹת v. גַּיְא

I. גָּאַל **vb. redeem, act as kinsman** — **Qal 1.** *act as kinsman*, *do the part of next of kin*, גֹּאֵל *kinsman*. **a.** in taking a kinsman's widow. **b.** in redeeming from bondage; **c.** in redeeming a field; **d.** claim as kinsman; **e.** גֹּאֵל הַדָּם *the avenger of blood*. **2.** *redeem*, by payment of value assesed, of consecrated things, by the original owner. **3.** *redeem*, with God as subj. implying personal relationship, chiefly in poetry: **a.** individuals, from death, orphans. **b.** Israel, from Egyptian bondage. **c.** from exile; Yahweh is גֹּאֵל; and the people גְּאוּלִים (cf. גְּאוּלַי infr.). **Niph. 1.** refl. *redeem oneself*. **2.** pass. *be redeemed*, **a.** field, slave; **b.** consecrated things; **c.** Jerusalem by Yahweh.

גְּאוּלִים **n.abstr.** *redemption*.

גְּאֻלָּה **n.f. kin(?), redemption** — **1.** *kin*. **2.** *redemption*, of field. **3.** *right of redemption*. **4.** *price of redemption*.

יִגְאָל **n.pr.m.** (*He redeems*) **1.** one of the spies. **2.** one of David's heroes. **3.** descendant of Zerubbabel.

II. [גָּאַל] **vb. defile**, late (cf. גָּעַל) — **Niph.** *be defiled*, hands with blood. **Pi.** *pollute*, *desecrate*, obj. ´ י (desecrated in his altar). **Pu.** וַיְגֹאֲלוּ מִן־הַכְּהֻנָּה *and they were desecrated out of the priesthood*. i.e. deposed, as desecrated ones. **Hiph.** *I have polluted*, i.e. *stained*, *all my raiment*. **Hithp.** *defile himself*.

[גֹּאֶל] **n.[m.] defiling, defilement.**

גַּב **back**, etc. v. sub גבב.

[גָּבִים ,גָּב] v. גוב.

I. [גֵּב] *locust*, v. sub גבה.

II. [גֵּב] **pit**, III. [גֵּב] *beam*, v. sub גוב.

גֹּב ,גּוֹב **n.pr.loc.** v. sub גבב.

גבא

גֶּבָא **n.m. cistern, pool — 1.** *cistern*. **2.** *pool*, *marsh*.

גַּב .גבב **n.m. (f.)** anything convex, curved, gibbous, e.g. **back**, chiefly late; **1.** *back*, of man (fig. of Isr.). **2.** *mound*, for illicit worship. **3.** *boss*, or convex projection, of shield. **4.** *bulwarks*, *breastworks*, fig. for arguments. **5.** *brow*. **6.** *rim* of wheel, *felloe*; *elevation*, i.e. basement of altar.

גֹּב ,גּוֹב **n.pr.loc.** field of battle with Philistines; site of Gob unknown.

גַּבַּי סַלָּי appar. **n.pr.m.** a Benjamite.

גִּבְּתוֹן **n.pr.loc.** (*mound*, *height*) Philistine city; assigned to Dan, and to Levites: site unknown.

גבה (*collect*).

I. [גֵּבֶה] **n.[p.] locust** (name from *swarm*, *collection*) — גֵּב II, III, v. sub גוב.

גּוֹב **n.[m.] locusts;** cf. גֻּבַי.

גֻּבַי, גּוֹבָי **n.m. coll. locusts** (*swarm*, *multitude*) גֻּבַי symbol of Yahweh's judgment on Isr.; in sim. of disappearance of Assyrian leaders at destruction of Nineveh.

גָּבַהּ **vb. be high, exalted — Qal 1.** *be high*, *lofty*, *tall*. **2.** *be exalted* of man in dignity and honour, a servant of Yahweh, God, God's ways. **3.** *lofty* גָּבַהּ לִבּוֹ **a.** in a good sense, *encouraged* in the ways of Yahweh; **b.** elsewhere in a bad sense, *be haughty*. **Hiph.** *make high*, *exalt*.

גָּבֹהַּ **adj. high, exalted — 1.** *high*, *lofty*, *tall*. **2.** *exalted in station*. **3.** *haughty*. **4.** *loftiness*; cf. **10** גָּדוֹל.

גֹּבַהּ **n.m. height — 1.** *height* of buildings and trees; of man; heaven. **2.** *exaltation*, *grandeur*. **3.** *haughtiness*.

גַּבְהוּת **n.f. haughtiness.**

יָגְבְּהָה **n.pr.** place in the tribe of Gad.

ה)גבול) Kt

גבח

גִּבֵּחַ **adj. having a bald forehead.**

גַּבַּחַת **n.f. bald forehead**; in all, as place of appearance of an eruption; = *in its front*, i.e. front of garment.

גֻּבַי v. sub גבה.

גַּבֵּי סַלְיָ, גַּבַּי v. sub. גבב.

גֵּבִים **n.pr.loc. v. sub**. גוב.

גבל

גְּבוּל **n.m. border, boundary, territory — 1.** *border*, *boundary*, **a.** of land or people. **b.** *boundary* of smaller divisions. **c.** *boundary* of territory belonging to an individual. **d.** *border* of stream. **e.** *limit* to waters of deep. **f.** a concrete object marking limit, (α) *barrier* in Ezekiel's temple; (β) *border* of altar; (γ) *surrounding wall* of restored Zion. **2.** *territory* (enclosed within boundary), **a.** of land or people. **b.** *territory* of a city (or *limit* of such territory). **c.** *territory* about Ezekiel's temple. **d.** pl. in like sense (only use of pl.), of land. **e.** fig. *territory* (region) *of darkness; territory of wickedness*; *territory of his holiness* (of Canaan).

[גְּבוּלָה] **n.f. border, boundary** — *border*, *boundary* of the earth (poet.); of peoples; of land of Canaan; of a tribe; of territory about cities; of a piece of ground; of barley-field.

גַּבְלֻת **n.f. twisting.**

מִגְבָּלֹת **n.f.pl. the twisted**, i.e. **cords**.

[גָּבַל] **vb. denom. bound, border — Qal** *bound*, *border*, c. acc.; c. בְּ *border upon*, *adjoin*; trans. *set bounds* (c. acc. cogn.). **Hiph.** *set bounds for*, c. acc.

גְּבַל **n.pr.loc.** maritime city on the Phenician coast.

גִּבְלִי **adj. gent.** of foregoing, c. art. = n. coll.

גְּבָל **n.pr.loc.** mountainous region S. of Dead Sea.

גבן

גִּבֵּן **adj. crook-backed, hump-backed.**

גְּבִינָה **n.f. curd, or cheese.**

[גַּבְנֹן] **n.[m.] peak, rounded summit.**

גבע (*convex*, *projecting*, *high*)**.**

גֶּבַע n.pr.loc. — Levitical city, in Benjamin; northernmost city in kingdom of Judah; situated S. of pass of *Michmash*. — Mod. *Jeba*ʿ.

גִּבְעָא n.pr.m. a son of Caleb.

I. **גִּבְעָה n.f. hill —** *hill*, *height*, *elevation*, both high and low. **1.** in ordinary prose, *hill*, lower than mountain; it may be n.pr. v. also sub II. **2** .**גִּבְעָה** esp. as place of illicit worship. **3.** very commonly || **הר** in poet. & proph.; rarely in prose; sometimes as rejoicing, majestic (poet.) **גׄ עולם** (‘everlasting hills’). **4.** hills with special names, some nearly or quite = n.pr.loc., which see under the respective words: **גׄ מוֹרֶה** *teacher’s hill*, in valley of Jezreel; **גׄ הָעֲרָלוֹת** *hill of the fore-skins.*

II. **גִּבְעָה n.pr.loc.** (*hill*) **1.** a city of Judah. **2.** city of Benj. **3.** a city of Ephraim, called **גִּבְעַת פִּינְחָס**.

גִּבְעַת n.pr.loc. v. foregoing, **2. גִּבְעָתִי adj.gent.** of **גִּבְעָה** of Benjamin (?).

גָּבִיעַ n.m. cup, bowl.

מִגְבָּעוֹת n.f.pl. head-gear, turban, of common priest (conical or convex).

גִּבְעוֹן n.pr.loc. Levitical city in tribe of Benjamine; formerly inhabited by Hivites (*pool of Gibeon*) (*great waters which are in Gibeon*); vid. esp. **גׄ יוֹשְׁבֵי**; it was the site of the great *Bamah*, where was ‘the tabernacle of Yahweh in the high place’.

גִּבְעֹנִי adj.gent.

גִּבְעֹל n.[m.] bud.

גָּבַר vb. be strong, mighty — Qal 1. *be strong*, *mighty*; with **מִן** *stronger than*; with **בְּ**

mighty among. **2.** *prevail*:—**a.** abs. e.g. enemies, water, power. **b.** with עַל *prevail over*, subj. enemies, blessings, mercy of God. **Pi.** *make strong*, *strengthen*. **Hiph.** הִגְבִּיר בְּרִית לְ *confirm a covenant*. **Hithp.** of ´ י, *shew himself a mighty one* against (עַל); of wicked, *behave proudly* toward (אֶל); of erring righteous.

גְּבַר v. following.

I. גֶּבֶר **n.m. man** — man as strong, disting. fr. women, children, and non-combatants whom he is to defend, chiefly poetic; = *each* (of locusts), cf. אִישׁ.

II. גֶּבֶר **n.pr.m.** an official of Solomon.

גִּבָּר **n.pr.**

גִּבּוֹר **adj. strong, mighty — 1. adj.** גִּבּוֹר בַּבְּהֵמָה *mightiest among beasts*; מלך גבור; אֵל גִּבּוֹר the Messiah; attribute of God especially as fighting for his people. **2. n.m.** *strong*, *valiant man*, cf. phrases גִּבּוֹר חיל *mighty man of valour*; גבורים לשתות *valiant to drink*.

גְּבוּרָה **n.f. strength, might — 1.** *strength*. **2.** *might, valour*; קוֹל עַנּוֹת גְּבוּרָה *noise of shouting in warlike strength*; cf. phrases of the compiler of Kings. **3.** *might* of God; גְּבוּרוֹת *mighty deeds* of God.

גְּבִיר **n.m. lord.**

גְּבִירָה **n.f. a. lady, queen; 2. queen-mother.**

גְּבֶרֶת **n.f. 1.** *lady*, *queen*. **2.** *mistress* of servants.

גַּבְרִיאֵל **n.pr.m.** (*man of El*) an archangel.

גבשׁ (*be firm*, *massive*).

גָּבִישׁ **n.m. crystal** (cf. אֶלְגָּבִישׁ *hail*) — רָאמוֹת וְגָבִישׁ *coral and crystal*.

מַגְבִּישׁ **n.pr.m.** a family of returning exiles.

גִּבְתוֹן v. sub גבב.

גָּג **n.m. roof, top — 1.** *roof* (of house); as places of idolatrous worship (esp. of heavenly bodies). **2.** top of altar of incense, in tabern.

גַּד, גָּד, גְּדְגָּד, גֻּדְגֹּדָה, v. sub גדד.

[גָּדַד] **vb. penetrate, cut — Qal. Hithpo. 1.** *cut oneself*, as religious (heathen) practice; practised also by men of Shechem, etc. in worship of יְ (late); for the dead, forbidden. **2.** *gather in troops*, or *bands*; *go in troops* or *throngs*, *throng*. (denominative fr. גְּדוּד q.v.) cf. תִּתְגֹּדְדִי בַּת־גְּדוּד (addressed to Jerusalem).

I. גְּדוּד **n.m. band, troop** (as *making inroads*; others, as a *division*, *detachment* (as severed), but this usually later in Heb.) — **1.** *marauding band* (making *incursions*, *inroads*, cf. גדד); fig of God's attacking forces, his chastisements. **2.** *troop*, of divisions of ary of Isr. (late); *band of Israel* i.e. troop of mercenaries hired from Isr. by Amaziah; בְּנֵי הַגְּדוּד i.e. *soldiers of the band*; of army in general כְּמֶלֶךְ בַּגְּדוּד, in sim.; also בַּת־גְּדוּד of Zion. **3.** *foray*, *raid*.

II. [גְּדוּד, or גְּדוּדָה] **n.[m.** or **f] furrow, cutting — 1.** *furrow*. **2.** *cuttings* upon hands, cf. גדד Hithpo. **1.** sign of mourning.

I. גַּד **n.m. coriander.**

II. [**1** [גַּד. **n.[m.] fortune, good fortune.** בגד Kt, i.e. בָּא גָּד) בְּגָד Qr), *by* or *with good fortune*. **2. n.pr.m. god of fortune.**

III. גָּד **n.pr.m. — 1.** son of Jacob and Zilpah; **a.** strictly as personal name. **b.** as name of tribe. **2.** a prophet in David's time, called נָבִיא, but חֹזֵה דָוִיד & הַנָּבִיא חֹזֵה דָוִד.

I. גָּדִי **adj. gent.** of **1 גָּד, Gadite.**

II. גָּדִי **n.pr.m.** father of Menahem.

גַּדָּה in חֲצַר גַּדָּה v. sub חצר.

גַּדִּי **n.pr.m.** (*my fortune*) a man of Manasseh.

גַּדִּיאֵל **n.pr.m.** (*El is my fortune*) a man of Zebulun.

גִּדְגָּד, in חֹר הַגִּדְגָּד v. following & sub חֹר.

גִּדְגָּדָה c. art. הַגִּדְגָּדָה **n.pr.loc.** station of Israel in wilderness.

מְגִדּוֹ and מְגִדּוֹן **n.pr.loc.** old Canaanitish city, assigned to Manassah.

גדה (*cut*, *cut* or *tear away?*)**.**

[גָּדָה] **n.f. bank of river.**

[גדיה] Kt., v. foregoing.

גְּדִי **n.m. kid**.

[גְּדָיָה] **n.f. kids**.

גָּדַל **vb. grow up, become great — Qal 1.** *grow up*, **a.** child; **b.** lamb. **2.** *become great*, **a.** in extent, wealthy; **b.** in value; *prized by* **c.** in intensity, grief, mourning, punishment, trespass; **d.** in sound, loud cry; **e.** in importance, of a king (under fig. of horn), chief, Messiah, Jerusalem; **f.** of God, his works, his power. **3.** *to be magnified*, **a.** house of David; **b.** Yahweh, his name. **Pi. 1.** *cause to grow*, e.g. hair, plants, *bring up children*. **2.** *make great, powerful*. **3.** *magnify*, **a.** man; **b.** God. **Pu.** *brought up*. **Hiph 1.** *make great*, e.g. shekel, pile for fire, joy. **2.** *magnify*, salvation, mercy, teaching, the word of Yahweh **3.** *do great things* הִגְדִּיל לַעֲשׂוֹת, **a.** in a good sense, of God; **b.** in bad sense, ‘of the northern one’; with עַל, of enemies; of speaking גָּדַל בְּפִיכֶן עָלַי. **c.** also, with Inf. implied, wept greatly. **Hithp.** *I will magnify myself*, shew myself great and

powerful (of God); with עַל in a bad sense, *magnify oneself against*.

גָּדֵל **pt.m.** or **adj.verbal.** **becoming great, growing up**; also **great.**

גֹּדֶל **n.m. greatness — 1.** *greatness*, *magnitude*, tree, arm of God, mercy of God. **2.** *magnificence*, **a.** king; **b.** God. **3.** in a bad sense, גֹּדֶל לֵבָב = *pride*, *insolence of heart*.

גְּדִלִים **n.[m.]pl. twisted threads — 1.** *tassels*, on border of garment. **2.** *festoons*, on capitals of columns.

גָּדוֹל **adj. great** — *great*, **1.** *in magnitude and extent*. **2.** *in number*. **3.** *in intensity*. **4.** *in sound*, *loud* voice. **5.** *in age*, elder, eldest, son, daughter, brother, sister. **6.** *in importance*, **a.** *things* דָּבָר(הַ) (גָּדוֹל(הַ)) *an important thing* or *affair*; **b.** *of men*, *great*, *distinguished*; **c.** *of God*, *himself*; *his works*; *glory*; *name*; *mercy*; *goodness*; *compassion*. **7.** in phrases עוֹד הַיּוֹם גָּדוֹל *it is yet high day* (the day is at its height); כַּקָּטוֹן כַּגָּדוֹל (or reverse) *as well small as great*; גָּדוֹל מִקָּטוֹן וְעַד(לְ) (or reverse) *from small to great*). **8.** גָּדוֹל (הַ)כְּנָפַיִם *great* of wings, so of anger (Qr); usually of God, in power, counsel, mercy. **9.** as subst. concr. עשׂה גדלות *do great things*, of God's great acts of redemption and judgment; of the miracles of Elisha; of things *too great* and so presumptuous, haughty. **10.** as subst. neut. *greatness of* arm; cf. גְּבֹהַּ **4.** גְּדוּלָּה **n.f. greatness —** chiefly late Heb. a. of Psalmist, Mordecai, king; **b.** *of God's greatness*, as an attribute, or of his acts.

הַגְּדוֹלִים **n.pr.m.** father of Zabdiel.

גֵּדֵל **n.pr.m.** (*very great*) **— 1.** head of one of the families of Nethinim. **2.** head of one of the families of Solomon's servants.

גְּדַלְיָה **n.pr.m.** (*Yah is Great*) **— 1.** governor of Judea appointed by Nebuchadnezzar. **2.** son of Amariah, a son of Hezekiah. **3.** priest of the sons of Jeshua.

גְּדַלְיָהוּ **n.pr.m.** (*Yah(u) is great*) **— 1.** governor of Judea = **2** .גדליה **.** son of Pashur, one of the chiefs of Jerusalem in the time of Jeremiah. **3.** one of the sons of Jeduthun, in the time of David.

גְּדַלְתִּי **n.pr.m.** (*I magnify (God)*) son of Heman.

יְגְדַלְיָהוּ **n.pr.m.** (*Yah(u) is great*) a prophet of the age of Josiah.

מִגְדָּל **n.m. tower — 1.** *tower*, watchtower in vineyard; fig. of God as refuge; beautiful neck like tower of David; an ivory tower; breasts. Special towers mentioned on Lebanon, Penuel, Shechem; and at Jerusalem, the tower of David (the arsenal), (tower of the furnaces). **2.** *elevated stage*, *pulpit*, of wood. **3.** *raised bed*.

מִגְדַּל־אֵל **n.pr.** (*tower of God*) stronghold in Naphtali.

מִגְדַּל־גָּד **n.pr.** (*tower of Gad*) stronghold in Judah.

מִגְדַּל־עֵדֶר **n.pr.** (*flock-tower*) shepherd's watch-tower near Bethlehem.

מִגְדּוֹל **n.m. tower**. Qr (Kt מַגְדִּל = מגדיל).

מִגְדֹּל **n.pr.** (מִגְדּוֹל) fortified city on the NE. border of Egypt.

גָּדַע **vb. hew, hew down** or **off — Qal** *hew*, *cut in two*, a staff; metaph. *hew off*, an arm; horns; *hew down*, trees *off*. **Niph.** be *hewn off*, of alter horns, of idols; of severance of a tribe from a nation; fig. of king of Babylon; of Babylon as hammer; of a minister, under fig. secure peg or pin; of horn of Moab. **Pi.** hew off, down, in two, of *Asherîm*, of idols; fig. horns of wicked; bars of iron (i.e. of Babylon's gates). **Pu.** *be hewn down* (of trees).

גִּדְעוֹן **n.pr.m.** judge of Israel; called also יְרֻבַּעַל & יְרֻבֶּשֶׁת.

גִּדְעֹנִי **n.pr.m.** a Benjamite.

גִּדְעֹם **n.pr.loc.** marking limit of pursuit of Benjamites by rest of Israel.

[גָּדַף] **vb.** only **Pi. revile, blaspheme — 1.** *revile*, between man and man. **2.** *blaspheme*, sq. acc. י.

גְּדוּפָה **n.f. taunt.**

גְּדוּפִים **n.m.pl. revilings, reviling words**; between men.

גָּדַר **vb. wall up** or **off, build a wall — Qal** *wall up, shut off* abs. = *masons* (wall builders); (obj. פֶּרֶץ); fig. of Yahweh's dealings with men, obj. אֹרַח, דֶּרֶךְ; cf. (acc. cogn. גָּדֵר), in all = obstructing path of life; of restoring fallen booth of David (obj. פרצים); of repairing fortunes of Israel, a work neglected by prophets, and by all in power (both c. acc. cogn.).

גָּדֵר **n.m. wall** — *wall*, *fence*, bordering a road; connected with Ezekiel's temple; city wall; fig. of Yahweh's vineyard; of fortunes of Israel (fig. as woman); of man beset by enemies.

גֶּדֶר **n.pr.loc.** Canaanitish city.

I. גְּדֵרָה, גְּדֵרֹת **n.f. wall** — *wall*, *hedge*; wall, connected with Ezekiel's temple; defences; elsewhere צֹאן ג׳ *sheep-folds*. גְּדֵרָתִי **adj.gent.** of II. גְּדֵרָה, הַגְּדֵרָתִי.

II. גְּדֵרָה **n.pr.loc.** a city of Judah.

גְּדֵרוֹת **n.pr.loc.** in Judah.

גְּדֵרֹתָיִם **n.pr.loc.** in Judah.

גְּדֵרִי **adj. gent.** of גֶּדֶר; others גְּדֵרָה.

גְּדוֹר, גְּדֹר **n.pr. 1. n.pr.loc.** city of Judah גְּדוֹר; also as n.pr.m., under fig of genealogy גְּדֹר son of Penuel, גְּדוֹר son of Yered. **2. n.pr.loc. 3** .גְּדֹר **. n.pr.m.** גְּדוֹר a Benjamite, of Gibeon.

I. גדשׁ

I. גָּדִישׁ **n.m. heap, stack** — *stack* of sheaves.

II. גדשׁ

II. גָּדִישׁ **n.[m.] tomb.**

גֵּה

[גָּהָה] **vb. depart,** i.e. **be cured, healed** (subj. wound). **Qal.**

גֵּהָה **n.f. healing, cure.**

[גָּהַר] **vb. bend, crouch — Qal.**

גַּו, גֵּו v. sub גוה.

גֹּב, גֻּבַּי v. sub גוב] .גבה] **vb. dig — Qal.**

II. [גֵּב] **n.[m.] pit, ditch, trench.** — i.e. *full of ditches*; further, *cisterns*.

גֵּבִים **n.pr.loc.** (*trenches*) N. fr. Jerusalem; site unknown.

III. [גֵּב] **n.[m.] beam, rafter ?** *vaulted roofs*.

גּוֹג **n.pr.m. — 1.** a Reubenite. **2.** *Gog of the land of Magog*, *prince of Rosh*, *Meshek*, *and Tubal*.

מָגוֹג **n.pr.terr.** (= *land of Gog*?). [גּוּד] **vb. invade, attack** (cf. גדד) — Qal. *attack*, allit. c. גָּד n.pr. & גְּדוּד.

I. גֶּוָה v. sub גאה.

גּוּה (*project*, *be convex*)**.**

[גַּו] **n.[m.] back.** — alw. ׳ג הִשְׁלִיךְ אַחֲרֵי *cast behind the back*, i.e. put out of mind, ignore, reject ׳י, and his law.

I. גֵּו **n.[m.] back.** — *back*, as beaten, lashed; of Yahweh's casting sins of penitent behind his back, putting them out of mind; as trodden upon, fig. of extreme humiliation.

II. גֵּו **n.[m.] midst.**

II. גֵּוָה **n.f. back — I.** גֵּוָה sub גאה.

גְּוִיָּה **n.f. body, corpse — 1.** living human *body* (sg., of many persons); of man in Daniel's vision (body apart from extremites); also of the living creatures in Ezek.'s vision. **2.** *dead body*, *corpse*, *carcass*: **a.** of man (sg. of several persons); coll.; **b.** of lion.

גּוֹי **n.m. nation, people — 1.** *nation*, *people*; **a.** specif. of descendants of Abraham. **b.** definitely of Israel; of Israel and Judah as *two nations* (said by heathen); of Judah; **c.** usually of non-Heb peoples; opp. Israel as ´ **2** .עַם י **.** fig. of swarm of locusts; of all species of beasts.

I. [גּוּז] **vb. pass over, away — Qal.** *pass away*, of the life of the aged; trans. *bring over*, subj. wind, obj. quails fr. sea.

גּוֹזָן **n.pr.loc.** city and district of Mesopotamia, on or near the middle course of the Euphrates, through which the river *Chabur* (חָבוֹר) flowed; thither some of the exiled Israelites were brought [by Sargon, B.C. 722-21].

גוה v. גיה.

גּוֹי v. sub גוה.

גְּוִיָּה v. sub גוה.

גּוֹיִם **n.pr.gent.** תִּדְעָל מֶלֶךְ גּוֹיִם *Tid›al king of Goim*.

גול v. גיל.

גּוֹלָן **n.pr.loc.** city of Manasseh in Bashan, named as a city of refuge cf. both Qr (Kt גלון); given to the sons of Gershom son of Levi.

גון

גּוּנִי **n.pr.m.** **1.** a Naphtalite. **2.** a Gadite.

גּוֹנִי adj.gent. of foregoing **1**; c. art. as n. coll. הַגּוֹנִי; also of individ.

גָּוַע vb. expire, perish, die — Qal *expire* and die.

[גּוּף] **vb. shut, close — Hiph.** *close* (doors, דלתות).

[גּוּפָה] **n.f. body, corpse.**(late)**.**

I. **גּוּר vb. sojourn — Qal 1.** *sojourn*, dwell for a (definite or indef.) time, dwell as a new-comer (cf. גֵּר) without original rights; of patriarchs in Canaan; cf. further גָּרַת בַּיִת of a woman in another's house as lodger or guest; so (poet.) of worshipper in Yahweh's house; fig. of evil particularly of the גֵּר in Israel. **2.** *abide*, nearly or quite = *dwell*; of wolf dwelling with lamb; *stay* (inactive). **Hithpol.** *seek hospitality with*, sq. עִם.

I. **גּוּר n.pr.loc.** (*sojourning*, *dwelling*)**.**

גּוּר־בָּעַל n.pr.loc. (*dwelling* or *Gûr of Baal*)**.**

גֵּר n.m. sojourner — 1. *sojourner*, temporary dweller, new-comer (no inherited rights), (opp. *homeborn*); of Abraham at Hebron. **2.** usually of גֵּרִים in Israel; dwellers in Israel with certain conceded, not inherited rights. The גֵּר is to share in Sabbath rest; otherwise he is to have like obligations with Israel.

גֵּרוּת n.f. lodging(-place).

יָגוּר n.pr.loc. a southern city of Judah, toward Edom.

I. [מָגוֹר] **n.[m.] sojourning-place, dwelling-place, sojourning.** *dwelling-place*; *sojourning* (*-place*); *sojourning* (pl.)= life-time.

מְגוּרָה n.f. store-house, granary.

מַמְגֵּרוֹת n.f.pl. id.

II. [גּוּר] **vb. stir up strife, quarrel; gather together — Qal 1.** *stir up strife*; sq. עַל־; sq. acc. **2.** *quarrel*; sq. אֶת־ *with*. **Hithpo›l.** v. גדד.

[גּוֹר] **n.[m.] whelp** of lion — sim. of Babylonians; fig. of Assyrians.

II. גּוּר **n.m. whelp, young — 1.** lion's *whelps*, fig. of Judah. **2.** young of jackals.

III. [גּוּר] **vb. dread** (cf. יָגֹר) — **Qal 1.** *be afraid* of, sq. מִפְּנֵי; c. acc. (poet.). **2.** *stand in awe* of; sq. מִן.

II. מָגוֹר **n.m. fear, terror.** — *fear*, *terror*; = cause of terror; elsewhere in phrase, coined by Jere., מָגוֹר מִסָּבִיב *terror on every side* (where as n.pr.).

[מְגוֹרָה] **n.f. fear, terror.** — *terror* (= thing dreaded).

[גורנך [גורן Kt v. גָּרוֹן.

גּוֹשׁ (*be hard*)**.**

גּוֹשׁ **n.[m.] clod, lump.** — וְגִישׁ עָפָר, Qr וְגוּשׁ עָ.

גֵּז v. sub גזז.

גִּזְבָּר **n.m. treasurer.**

[גָּזָה] **vb. cut**, (cut off, sever) **Qal.**

גְּזִית **n.f. a cutting, hewing.** — *hewing*, אַבְנִים גָּ = *hewn stones* (building-stones) (for tables); also without אבני = *hewn stones* (altar).

גִּזָּה v. sub גזז.

גִּזוֹנִי **adj.gent.** cf. גּוֹנִי.

[גָּזַז] **vb. shear — Qal** *shear* sheep (obj. צֹאן) ; cf. Pt. *shearer*; abs. = *sheep-shearer*; obj. man's head (רֹאשׁוֹ); of a woman's (fig. of Israel). **Niph.** *be cut off* (= destroyed) of Assyrians.

גֵּז n.[m.] shearing, mowing — *shearing* = thing sheared off, *wool*, *fleece* צֹאן ג׳; *mowing*; = land to be mown.

גִּזָּה n.f. fleece.

גֵּזֵז n.pr.m. son of עֵיפָה concub. of Caleb.

גְּזִית v. sub גזה.

I. **גָּזַל vb. tear away, seize, rob — Qal.** *tear away*, *rob* c. obj. rei (movable); flock (עֵדֶר), ass, women. tear away orphan child from breast, יתום מִשֹּׁד, snatch a spear from enemy's hand; fig. of drying up snow-water; (obj. stationary) *take violent possession of*, well of water; c. acc. cogn. = *seize*, *plunder*, obj. גְּזֵלָה; indef.; fig., obj. מִשְׁפָּט; c. obj. pers. robbed. **Niph.**

גָּזֵל n.[m.] robbery. — *robbery*; = *thing plundered*, taken as plunder, as acc. cogn. (גָּזַל גָּזֵל); fig. גֵּזֶל משפט = wrestling of justice. **גְּזֵלָה n.f. plunder, spoil.** — *thing seized*, *spoil*.

II. גזל

גּוֹזָל n.m. young of birds — pigeon; eaglet (suff. ref. to נָשַׁר.

גזם (*cut off*)**.**

גָּזָם n.m. locusts. (coll.) — always as devouring, devestating.

גַּזָּם n.pr.m. head of a family of returned exiles.

גזע

[גֵּזַע] **n.m. stock, stem.** — *stock, stem* of a tree; ישׁי ג׳ '*stem of Jesse*'.

גָּזַר vb. cut, divide — Qal 1. *divide*, *cut in two*, sq. acc. **2.** *divide* the Red Sea. **3.** *cut down*. **4.** *cut off* (piece of meat to eat, but obj. not expr.). **5.** *cut off*, i.e. *destroy, exterminate* (c. acc.; indef. suj.), sq. מִן loc. **6.** decree c. acc. **Niph. — 1.** *be cut off*, separated, excluded from (**2** .(מִן. *be cut off = destroyed*. **3.** *be decreed*, sq. עַל *against* (cf. **Qal 6**).

I. [גֶּזֶר] **n.[m.] part**, of halves of animals; of divided portions of the Red Sea.

II. [גֶּזֶר] **n.pr.loc.** (*portion*) Levitical city on border of Ephraim.

גִּזְרִי adj.gent. Qr (Kt והגרזי).

גְּזֵרָה n.f. separation — אֶל־אֶרֶץ גְּזֵרָה *unto a land of separation*, of the goat of Azazel.

גְּזָרָה n.f. cutting, separation — 1. *cutting*, i.e. *polishing*. **2.** *separation*, separate place; i.e. yard, or space adjoining the temple on three sides.

[מַגְזֵרָה] **n.f. cutting instrument, axe** — of David's treatment of captives.

גֵּחַזִי v. sub גַּיְא גֹּחִי v. [גִּיחַ, גּוֹחַ].

גחל

גַּחֶלֶת n.f. coal — *coal*, גַּ֫חֲלֵי אֵשׁ *coals of fire*; in simile (of strife) (opp. פֶּחָם *black coal*); גַּחֲלֵי אֵשׁ (ot the living creatures); fig. of hope in posterity, of divine judgment, גַּ֫חֲלֵי רְתָמִים *coals of broom-plant*, also (negat.); of kindness to enemy.

גחם

גַּחַם n.pr.m. (*flame*?) a son of Nahor, brother of Abraham, by רְאוּמָה his concubine.

גחן

גָּחוֹן n.m. belly, of reptiles — of the serpent.

גחר

גַּחַר n.pr.m. head of a family of returned exiles.

גַּיְא n.m. (f.) valley — *valley*; specif., valley in Moab, a station of Isr.; over against Beth-Peor; a valley near גְּדוֹר; חִזָּיוֹן גּ׳ near Jerus.; שְׁמָנִים גּ׳ *valley of fatness*, fertility, the valley surrounding Samaria; apocalyptic valley, made by cleaving Mt. of Olives; valley of slaughter ההרגה גּ׳, a future name of the valley of Hinnom; elsewhere in combination with n.pr.

גֵּיחֲזִי ,גֵּחֲזִי n.pr.m. (*valley of vision ?*) servant of Elisha.

גיד

גִּיד n.m. sinew — *sinew*, in general of human body; of thigh (of beast); iron sinew, fig. of obstinacy; of hippopot., פחדו גּ׳, i.e. of his loins.

[גִּיחַ ,גּוּחַ] **vb. burst forth — Qal 1.** intrans. *burst forth*, of dashing river (a very Jordan); of sea fig. as babe from womb; **2.** trans. **a.** *draw forth* from womb (subj. יּ׳); also **b.** *break forth* (with that which is to be born), *bring forth*, fig. of travail, applied to Jerusalem in distress; burst forth with rivers (fig. of Pharaoh under image of תַּנִּים) **Hi.** of troops *burst forth*.

גִּיחַ n.pr.loc. (fr. a spring?) near Gibeon in Benjamin.

גִּיחוֹן n.pr.fl. (*a bursting forth*) **— 1.** one of the rivers of Eden. **2.** spring of water near Jerusalem.

גֵּיחֲזִי v. sub **גַּיְא**.

[גִּיל] **vb. rejoice — Qal 1.** *rejoice*. **a.** abs.; **b.** c. בְּ; **c.** with עַל. **2.** tremble.

I. **גִּיל n.[m.] rejoicing** — *rejoicing*.

II. [גִּיל] **n.[m.] circle, age.**

גִּילָה n.f. rejoicing.

גִּלֹה n.pr.loc. city in mountains of Judah.

גִּילֹנִי adj.gent.

גִּינַת v. sub **גנן**.

גיר (*boil, boil up?*)**.**

גִּר n.[m.] chalk, lime.

[גֵּיר] **n.m.** v. **גֵּר** sub I. **גור**.

גיש Kt, v. **גוּשׁ**.

גִּישָׁן n.pr.m. a descendant of Judah through Caleb.

גַּל, גֵּל, גֹּל v. sub **גלל**.

גלב (= *shear*, *shave*)**.**

[גָּלָב] **n.[m.] barber.**

גִּלְבֹּעַ n.pr.loc. Gilboa› (derivation unkown), mountain-ridge at S.E. end of plain of Jezreel, where Saul & Jonathan were killed.

גַּלְגַּל, גִּלְגָּל, גֶּלְגֹּלֶת, v. sub **גלל**.

גלד

[גָּלֶד] **n.m.skin** of man.

גָּלָה **vb. uncover, remove — Qal 1.** גָּלָה אֹזֶן *uncover the ear* of one, i.e. *reveal* to him; גָּלוּי לְ *disclosed*, *published*. **2.** intr. *remove*, *depart*. **3.** *go into exile*. **Niph. 1.** refl. **a.** *uncover oneself* (one's nakedness). **b.** discover or *shew oneself*, אֶל. **c.** *reveal himself* (of God), **2** .אֶל. pass. **a.** *be uncovered* (one's nakedness). **b.** *be disclosed*, *discovered*, foundations; gates of death. **c.** *be revealed*;with לְ, *the things revealed*. **3.** *be removed*. **Pi. 1.** *uncover*, **a.** *nakedness* (oft + *contract marriage*); of *exposure*, as a reproach; *immodesty*; ג´ alone (all subj. fem.) **b.** in gen.: feet, leg, vail (i.e. *remove* it), eyes (open them so as to see). **2.** *disclose*, *discover*, *lay bare*. **3.** *make known, shew, reveal*; with לְ; with עַל. **Pu.** *be uncovered*; *open rebuke*. **Hiph.** *carry away into exile*, *take into exile*. **Hoph.** carried into exile. **Hithp. 1. 2.**

גּוֹלָה **n.f. exiles, exile — 1.** coll. *exiles*. **2.** abstract, *exile*; הלך בגולה *go into exile*; הוליך גולה *carry into exile*; כלי גולה *equipment for exile*; עד הגלה *until the exile*; בני הגולה *exiles*; שבי הגולה *captivity of the exile*.

גָּלוּת **n.f. exile — 1.** abs. *exile*. **2.** coll. *exiles*.

גִּלָּיוֹן **n.m. table, tablet.**

גָּלְיָת **n.pr.m.** (*conspicuous?*)**.**

יָגְלִי **n.pr.m.** (*led into exile?*) chief of tribe of Dan.

גִּלֹּה **n.pr.loc.** v. sub גיל.

גָּלָה v. sub גָּלַח] .גלל]**vb. be bald; Pi. shave, shave off — 1.** *shave*, obj. the head, רֹאשׁ (hair as containing impurity); obj. הַנֵּתֶק; obj. persons. **2.** *shave off*, the hair שֵׂעָר; the beard **3** .זָקָן. fig. of devastation by Assyrians (obj. הָרֹאשׁ, שַׂעַר הָרַגְלַיִם and **4** .(הַזָּקָן. intrans. *he shaved* (himself). **Pu.** *be shaven*, subj. pers. (of Samson). **Hithp.** *shave oneself*; c. acc. אֶת־נִזְרוֹ.

I. גלל

I. [גָּלַל] **n.[m.] account**, only in cnstr. st. with בְּגִלַּל, בְּ *on account of, for the sake of.*

II. [גָּלַל] **vb. roll, roll away — Qal.** *roll* a stone; roll away stone from upon (מֵעַל) the moth of well; *roll* stones unto (אֶל) the mouth of cave; fig. reproach from upon (מֵעָל) the people. **Niph.** *roll, rollup* or *along* (intrans.). **Pilp. Pōʿal. Hithpo.** *roll oneself over and over*. **Hithpalp**. cf. Hithpo. **Hiph.** *roll away* stone from upon (מֵעַל) of well; as **Qal**.

גַּל **n.m. heap, wave, billow** (*as rolled together*, *rolling*, *rolling up*), also **spring, 1.** *heap* of stones **a.** גִּ֫ל אבנים raised (הקים) over a dead body (c. הִצִּיב). **b.** גַּל alone (roots wraped about it). **c.** *heap* or *pile* made (עשׂה) for use in ratifying compact of Jacob with Laban cf. also גַּלְעֵד **n.pr. d.** *heap* of ruins. **2.** *waves* (*rollers*) poet. only pl., waves of the sea; cf. also in simile; fig. of chastisements from יְ֫; of army of Babylon's conqueror. **3.** *spring*.

גִּלִּים **n.pr.loc.** (*heaps*) place N. of Jerus.; personified as בַּת־גִּ֫.

גַּלְעֵד **n.pr.loc.** (*witness-pile*) name of pile of stones erected by Jacob and his company.

[גֵּל] **n.[m.] dung** (*ball* of dung); human dung used as fuel.

גֻּלָּה, גֻּל, v. גֻּלָּה.

גֻּלָּה **n.f. basin, bowl — 1.** *basin* (*pool, well?*). **2.** *bowl*, **a.** of lamp, i.e. oil-receptacle. **b.** of bowl- or globe-shaped portion of capitals of the two pillars in temple.

II. גָּלָל **n.[m.] dung.** See also [גֵּל].

III. גָּלָל **n.pr.m.** of two Levites. **1. 2.**

גִּלָּלִי **n.pr.m.** a Levitical musician.

I. [גָּלִיל] **adj. turning, folding** (= revolving).

II. גָּלִיל **n.m. cylinder, rod, circuit, district; 1.** *cylinder*, *rod*, of support of rich hangings. **2.**

circuit, *district*, on northern border of Israel, in Naphtali as **n.pr.loc.**, population largely heathen; as **n.pr.loc.** *Galilee* always c. art.

גְּלִילָה **n.f. circuit, boundary, territory**; belonging to a people; as **n.pr.loc.** *Galilee*.

גְּלִילוֹת **n.pr.loc. 1.** place on border between Benj. & Judah. **2.** locality described as follows: **a.** גִּ֠לְּ֠יל הַיַּרְדֵּן אֲשֶׁר בְּאֶרֶץ כְּנָעַן *unto Geliloth (= the circles) of Jordan which is in the land of Canaan*; **b.** אֶל־גְּלִילוֹת הַיַּרְדֵּן אֶל־עֵבֶר בְּנֵי יִשְׂרָאֵל אֶל־מוּל אֶרֶץ כְּנַעַן *in front of the land of Canaan*, *in Geliloth of Jordan*, *beyond the sons of Israel*. Others render גִּ֠לְּ֠יל here *circuit of Jordan* = כִּכַּר הַיַּרְדֵּן; *districts*, cf. גְּלִילָה.

[גִּלּוּל] **n.m. idols** (= *logs*, *blocks*, shapeless things); *idols*.

גַּלְגַּל **n.m. wheel, whirl, whirlwind — 1.** *wheel* **a.** of war-chariot, also coll. **b.** for drawing water. **2. a.** *whirl* (of dust or chaff), sim. of foes put to flight by God. **c.** *whirlwind* or *wheel*.

I. [גִּלְגָּל] **n.[m.] wheel** of cart, גִּלְגַּל עֶגְלָתוֹ.

II. גִּלְגָּל **n.pr.loc.** (= (sacred) *circle* of stones) **— 1.** place E. of Jericho, where Isr. lay encamped; **2.** place on border between Judah & Benjamin. **3.** place in N. Isr. **4.** place in N. Isr. near Mt. Gerizim and Mt Ebal. **5.** in phr. מֶלֶךְ גּוֹיִם לְגִלְגָּל, in list of Canaanitish kings.

גֻּלְגֹּלֶת **n.f. skull, head, poll** (person) **— 1.** *skull*, as broken by a stone; as severed from body **2.** *head*, *poll* (in counting, taxing, etc.; late).

מְגִלָּה **n.f. roll** (writing, book; late) *roll* of writing, book.

[גָּלַם] **vb. wrap up, fold, fold together. Qal.**

[גְּלוֹם] **n.[m.] wrapping, garment.**

[גֹּלֶם] **n.[m.] embryo.**

גַּלְמוּד **adj. hard, barren** — *hard*, *barren*, *unproductive*, mostly fig.: of company of wicked

men; of exiled Zion as bereaved and barren woman; so of night of Jacob's birth.

[גָּלַע] **vb. expose, lay bare** — only **Hithp. disclose oneself, break out**; *break* or *burst out* in contention, strife; (sq. בְּ *against*).

גַּלְעֵד v. sub II. גלל.

גִּלְעָד **n.pr.loc.** of mountain-range or hill country, land & city, E. of Jordan (mostly as **n.pr.m.** and in combin. with other **n.pr.loc.** cf. infr.) (so usually as name of mt. and land); Gilead, used of territory between the Arnon and the Jabboḳ, mod. *Belḳa*; also of that between the Jabboḳ and the Jarmuck, mod. *Jebel Ajûn*; also of the entire E. Jordan land occupied by Israel, including both the parts just named. **1.** territory S. of Jabboḳ. **c.** similarly alone (without art.) in poet.; but also in prose in phrases. **d.** so of Jephthah's burial-place. **2.** Northern Gilead. **d.** in combination יֹשֵׁב גִּ ֯ (city). **3.** more generally, of all Gilead. **c.** alone, of Isr. territ. in gen. E. of Jordan (of Reuben, Gad and Manasseh). **4.** name of a city. **5.** of Israelites living E. of Jordan (as a whole). **6.** treated as **n.pr.m. a.** son of Machir & grandson of Manasseh. **b.** father of Jephthah. **c.** (a Gadite).

גִּלְעָדִי **adj.gent. 1.** of **6** גִּלְעָד **a. 2.** of **5. 3.** of גִּ ֯ **n.pr.loc.**; cf. also sub גָּלַשׁ] **.5** גִּלְעָד] **vb. sit, sit up** possibly also **recline** — only **Qal.** of flocks of goats in sim. of a woman's hair; construction & sense rather awkward.

גַּם v. sub גמם.

[גָּמָא] **vb. swallow** (liquids) **Pi. Hiph.**

גֹּמֶא **n.m. rush, reed, papyrus** — *rush*, *paper-reed*, (Egypt.); coll.; as material.

גמד

גֹּמֶד **n.m short cubit** (fr. elbow to knuckles of clenched (contracted) hand)**.**

גַּמָּדִים **n.pr.gent.**

גִּמְזוֹ **n.pr.loc.**, city of Judah toward Philisitnes.

גָּמַל **vb. deal fully** or **adequately with, deal out to. 2. wean. 3. ripen. — Qal 1. a.** *deal out*

to, *do to*, c. 2 acc.; c. לְ pers.; *do* good *unto*, 2 acc. **b.** with עַל pers. *deal bountifully with*; **c.** *recompense*, *repay*, *requite*, in a bad sense, with 2 acc.; with עַל pers. **2.** *wean a child* (complete his nursing). **3.** trans. *ripen*, *bear ripe* (amonds); intrans. *become ripe* (grapes). **Niph.** *be weaned*.

גְּמוּל **n.m. dealing, recompence, benefit — 1.** גְּמוּל יָדַיִם *dealing with the hands*. **2.** *dealing*, hence (from context) *equivalent of dealing recompence*. **3.** *benefit*.

גָּמוּל **n.pr.m.** (*weaned*) a chief of the Levites.

גְּמוּלָה **n.f. dealing, recompence.**

[תַּגְמוּל] **n.m. benefit.**

גַּמְלִיאֵל **n.pr.m.** (*reward of God*) a prince of Manassah.

גָּמָל **n.m. camel** — *camel*, **1.** a property. **2.** as beasts of burden. **3.** for riding; a riding-company of camels i.e. a troop of camels with riders **4.** forbidden as food.

גְּמַלִּי **n.pr.m.** a Danite.

גמם

גַּם **adv.** denoting *addition*, **also, moreover, yea — 1.** *also, moreover*, emphasizing sts. the thought of an entire sentence, but more usually the word immediately following. Often before pronouns; esp. in genealogies; גַּם sq. pron. also begins a sentence with emph. in an elevated style, *thou (they) also*; After a pron; in an oblique case; וְגַם *and also* (more often than גַּם alone attaching a sentence); with negative = *neither*; גַּם… גַּם (like *et ...et*) *both ...and*; with negative *neither ...nor*; so (but seldom) גַּם… וְגַם. N.B. In poetry independence and emphasis is sts. given by גַּם to a new idea, where in English we should be satisfied with *and*. **2.** with stress on a particular word, *even*. Other cases. **3.** introducing a climax, *yea*, esp. in a rhetorical style; emphasizing an extreme, or aggravated, case, *yea*, *even*. **4.** expressing *correspondence*, esp. in the matter of *retribution* (the גַּם *correlativum*), so frequently גַּם אֲנִי, גַּם אָנֹכִי I *also* (on my part). In the apodosis (uncommon). The correspondence is sometimes of the nature of a climax.

5. connecting two ideas which express (or imply) a contradiction, גַּם acquires sts. an adversative force. (cf. **1** אַף end), *yet*, *but*, *though*. **6.** גַּם כִּי (with impf.) *yea*, *when*, *even when*, *yea though* (stating an imagined case); *also* (is it) *that*. כִּי גַּם = *for even* (v. supr. **2**); = *though even*, *although*.

[מְגַמָּה] **n.f.** (of the Chaldaeans).

גמץ

גּוּמָּץ **n.m. pit.**

גָּמַר **vb. end, come to an end, complete — Qal 1.** *come to an end*, *be no more*. **2.** trans. *bring to an end*, *complete*.

גֹּמֶר **n.pr. 1. m. a.** son of Japhet. **2. f.** wife of Hosea.

גְּמַרְיָהוּ, גְּמַרְיָה **n.pr.m.** (יְ *hath accomplished*) **1.** גמריהו son of Shaphan. **2.** גמריה son of Hilkiah.

גַּן, גַּנָּה v. sub גנן.

[גָּנַב] **vb. steal — Qal.** *steal* c. acc. rei; c. obj. pers; = *take by stealth* (for good purpose); גנב לֵב = *deceive*; of sudden sweeping off by storm, in simile; fig. of destruction of wicked. **Niph.** *be stolen*, subj. rei. **Pi.** *steal away* (trans.). **Pu.** *be stolen away* subj. pers.; subj. rei. consec.; *be brought by steath*. **Hithp.** *go by stealth*, *steal away*.

גְּנֵבָה **n.f. thing stolen.**

גַּנָּב **n.m. thief** — *thief* that breaks in; *thief* as one who steals; stealer of men (slave-dealer).

גְּנֻבַת **n.pr.m.** son of Hadad the Edomite.

גנז (*cover up, hide*).

[גְּנָזִים] **n.[m.] pl. 1. chests (?); 2. treasury**. **2.** *treasury*.

[גַּנְזַךְ] **n.[m.] treasury.** [גָּנַן] **vb. cover, surround, defend — Qal.** *defend*, subj. always יְ֫; obj. the city Jerusalem c. עַל; c. אֶל. **Hiph.** *defend* (= Qal). c. עַל; c. בְּעַד.

גַּן n.m. enclosure, garden.

גַּנָּה n.f. garden (cf. foregoing)**.** *garden*, *orchard*; in simile, of prosperous Isr., of chastised Isr., of Yahweh's blessing; in fig. of prosperity of wicked, as luxuriant plant; gardens as places of idolatrous worship.

גִּינַת n.pr.m. father of Tibni.

גִּנְּתוֹי = following.

גִּנְּתוֹן n.pr.m. a priest among the returned exiles.

מָגֵן n.m. shield — *sheild*, *buckler*, carried by warrior for defence; אִישׁ מָגֵן = armed man; laid up for show, or as treasure; of scales of crocodile (leviathan); fig. of wicked's defence against judgments of יְ֫; fig. of king; fig. of rulers of Ephraim; fig. of rulers of earth; fig. (very often) of יְ֫, as defence of his servants.

[מְגִנָּה] **n.f. covering**, מְגִנַּת־לֵב *covering of heart*, i.e. a hard shell about the heart = *obstinacy*; or, *covering of the understanding*, *blindness of heart*.

[מָגַן] **vb.** only **Pi. deliver up, deliver** (denom. fr. מָגֵן; on connex. of meanings cf. סָגַר)**.** *deliver up* to adversary; also *deliver*, *give*, c. acc. & sf. of indirect obj.

גָּעָה vb. low (of cattle).

[גִּעָה] **n.pr.loc.** close to Jerusalem; — site unknown.

[גָּעַל] **vb. abhor, loathe — Qal.** *abhor*, *loathe*, (usually c. acc.) **Niph.** *defiled*. **Hiph.** *loathesome*.

גֹּעַל **n.m. loathing.**

גַּעַל **n.pr.m.** appar. a Canaanite, son of עֶבֶד.

גָּעַר **vb. rebuke — Qal 1.** *rebuke*, father his son. **2.** of God rebuking nations.

גְּעָרָה **n.f. rebuke — 1.** of man. **2.** of God.

מִגְעֶרֶת **n.f. rebuke.**

[גָּעַשׁ] **vb. shake, quake — Qal.** *quake* of earth at theoph. **Pu.** *be shaken up*, *convulsed*. **Hithp.** *shake back and forth*, *toss* or *reel to and fro* וַיִּתְגָּעַשׁ Qr (< Kt **Qal**); of mountains; of waves of sea; of waters of Nile. **Hithpo.** *id.* of waters of Nile; of drunken men, *reel to and fro*, (fig. of nations confounded by י´.

[גַּעַשׁ] **n.pr.loc.** mt. in Ephraim.

גַּעְתָּם **n.pr.m.** a chief of Edom, son of Eliphaz.

גַּף v. sub גפף.

גפן

גֶּפֶן **n.f vine** — *vine* (always grape-bearing exc. (in dream) (in allegory).

גפף

[גַּף] **n.m. body, self, height, elevation — 1.** *body*, *self*; in law of slave. **2.** *height, elevation*.

גֹּפֶר **n.[m.] gopher,** wood of which the ark was made.

גָּפְרִית **n.f. brimstone** — *brimstone*, fig. of judgment (in all || אֵשׁ etc.). גֵּר v. sub. I. גור.

גִּר v. sub גיר.

גֵּרָא n.pr.m. son of Benjamin; son of Bela, & grandson of Benj.; designation of Benjamite family or clan.

גָּרָב. גרב n.[m.] itch, scab.

1 גָּרֵב. n.pr.m. one of David's heroes. **2. n.pr.loc.** *hill of Gareb*, appar. close to Jerusalem on the SW.

גַּרְגַּר, גַּרְגְּרוֹת v. sub **גרר**.

גִּרְגָּשִׁי adj.gent. only as n.pr.coll.; 'begotten' by Canaan; in list of Canaanitish peoples displaced by Isr.; territ. unknown.

[גָּרַד] **vb. scrape, scratch — Hithp.** *scrape one's self*.

[גָּרָה] **vb.** only **Pi. stir up strife, Hithp. engage in strife — Pi. Hithp. 1.** *excite oneself* against (**בְּ** pers.), *engage in strife with*; also + acc. of manner; fig. **2.** abs., *excite oneself* (against foe), *wage war*.

גָּרוֹן n.m. neck, throat — throat. **1.** of the visible exterior (front) of throat, *neck*. **2.** *throat*, as capable of thirst; as organ of speech.

[תִּגְרָה] **n.f. contention, strife, hostility.**

I. **גֵּרָה**, II. **גֵּרָה** v. sub **גרר**.

גֵּרוּת v. sub I. **גור**.

[גָּרַז] **vb. cut, cut off — Niph.** destroyed out of Yahweh's sight.

גַּרְזֶן n.m. axe (*pick*, *pick-axe*).

גִּרְזִי Kt, **גִּזְרִי** (q.v.) Qr **adj.gent.**

גְּרִזִּים n.pr.loc. mt. in N. Israel, S. of Sichem (Nabulus), opp. *Ebal* (**עֵיבָל**), which was on N.

גרטל

[אֲגַרְטָל] **n.m. a kind of vessel, basin or basket** (others *basket- like*, *basket-shaped* vessel); denoting vessels from temple at Jerus. restored by Cyrus.

גרל

גּוֹרָל **n.m. lot** — *a lot* cast for the decision of questions, designation of persons, etc., for service or punishment, assignment of property, etc.; for the agent, the usual verbs are הִשְׁלִיךְ, יָרָה, נָתַן, and הִפִּיל. Particularly: **1.** *lot* for dividing land, esp. that which Joshua cast at Shiloh; so of lot coming up, or forth, עָלָה, also sq. לְ pers., & foll. c. **2** .יָצָא **.** lot for assigning to service, duty or punishment, **a.** concerning the goats on day of atonement. **b.** assigning priests to their courses, singers, musicians & porters to their duties. **c.** *cast lots* for dwelling in Jerus. **d.** for supplying wood for altar-fire. **e.** (determining who shall go up, and who supply provision). **f.** to determine guilty persons. **g.** in allotting slaves. **h.** in distributing plundered garments. **i.** to determine favourable day for a scheme (sq. inf.; v. also **3** .(פּוּר **.** *thing assigned*, *apportioned*, *allotted* esp. of land assigned by lot, *allotment*, = *portion*, *share*. **4.** *portion = recompence*, *retribution*, both implying divine agency.

[גָּרַל] **adj.** גְּרַל־חֵמָה Kt; < Qr גְּדַל־.

I. [גָּרַם] **vb. cut off,** hence **reserve. Qal.**

גֶּרֶם **n.[m.] bone, strenght, self — 1.** *bone* (coll.); of behemoth (hippopot.) **2.** *strength*. **3.** *self* (cf. עצם).

II. [גָּרַם] **vb. denom. break bones, break — Pi.**

גַּרְמִי **adj.gent.**

גרן

גֹּרֶן **n.m. threshing-floor** — *threshing-floor*; place of storing corn, etc.; open place at city-gate; where kings of Isr. & Jud. sat; in simile of daughter of Babylon, (trodden smooth).

גָּרֹן, גָּרֶן v. sub גרה.

גָּרַס **vb.** v. sub גרשׂ.

[גָּרַע] **vb. diminish, restrain, withdraw — Qal 1.** *diminish*, usually sq. מִן. **2.** *restrain*. **3.** *withdraw*. (obj. עַיִן, *eye*, sq. מִן.) **Niph. 1.** *be withdrawn* c. מִן (inheritance, נחלה); impers. **2.** *be restrained*. **Pi.** *withdraw = draw up* c. acc.

[מִגְרָעָה] **n.f. recess, rebatement**, i.e. ledge.

[גָּרַף] **vb. sweep away — Qal.**

אֶגְרֹף **n.[m.] fist.**

[מֶגְרָפָה] **n.f. shovel.**

[גָּרַר] **vb. drag, drag away — Qal** *drag away*, fishs in net. **Niph**. c.acc. cogn. **Po›al**. (denom.) **Hithpo.**

I. גֵּרָה **n.f. cud** — *cud*, only in legislation of clean and unclean animals, and almost always c. (מַעֲלֵה (־ָה , ־ַת , ־ִי.

II. גֵּרָה **n.f.** a weight, 20th part of shekel, **gerah**. Only in definition of שֶׁקֶל, c. num. עֶשְׂרִים.

[גַּרְגַּר] **n.m. berry.**

גַּרְגְּרוֹת **n.f.pl. neck.** always in fig., instruction of parents an ornament, chain *upon neck*, *bind them upon thy neck*; so of mercy & truth.

מְגֵרָה **n.f. saw** — *saw* used in cutting stone; used in torture (or as tools for enforced labour) of captives.

גְּרָר **n.pr.loc.** south of Gaza, usually identif. with mod. *Umm Jerâr*.

גרשׁ

[גָּרַס] **vb. be crushed — Qal** *crushed*. **Hiph.** *crushed*, fig. of divine chastisement.

גֶּרֶשׁ **n.[m.] a crushing**, but only concrete of that which is crushed, *goats, grits*.

[גָּרַשׁ] **vb. drive out, cast out — Qal.** *cast out*, *thrust out*. **Niph.** *be driven* away; *be driven*, *tossed*. **Pi.** *drive out, away*. **Pu.**

[גֶּרֶשׁ] **n.[m.] thing thrust** or **put forth, yield;** *yield*, *produce* of moons; i.e. produce in its seasons.

[גְּרוּשָׁה] **n.f. expulsion, violence.**

גֵּרְשֹׁם **n.pr.m. 1.** son of Moses & Ṣipporah. **2.** a son of Levi. **3.** a son of Phinehas.

גֵּרְשׁוֹן **n.pr.m.** son of Levi (particularly in expression *sons of Gershon*, i.e. family, descendents of Gershon.

גֵּרְשֻׁנִי **adj.gent.** c. art. as subst. collect.; c. art. as adj. sing. m.

מִגְרָשׁ **n.m. common, common-land, open land** — *common land*, usually pl., and usually as attached to a city or town, esp. as surrounding Levitical cities; lands surrounding the holy city: *open land* or *space* about the temple; of (pasture-) lands in a district, cf. שׁרון.

גִּרְתָּיו v. גּוֹר sub II. גור.

גשׁם

I. גֶּשֶׁם **n.pr.m.** an opponent of Nehemiah.

II. גֶּשֶׁם **n.m. rain, shower —** *rain*, *shower*; fig. of blessing; of destruction.

[גשׁם] **vb.denom. — Pu**. *be rained upon*. **Hiph.** *cause* or *send rain*.

[גֶּשֶׁם] **n.[m.].**

גַּשְׁמוּ **n.pr.**, v. I. גֶּשֶׁם.

גֹּשֶׁן **n.pr.loc. 1.** district in Egypt E. of lower Nile. **2.** a city.

גִּשְׁפָּא **n.pr.m.** named after צִיחָא as an officer of Nethinim.

גשר

גְּשׁוּר **n.pr.m.** (*bridge?* or *land of bridges?*) **1.** of people. **2.** of land; a territory E. of the upper Jordan, exact limits unknown.

גְּשׁוּרִי **adj.gent** = subst. ´ **1** ;הַגּ **.2** people dwelling in Geshûr. **2.** a tribe of, or near, the Philistines.

[גשׁשׁ] **vb. feel with the hand, feel, stroke — Pi.** *ib*., *grope*, *grope for*.

גַּת **wine press**.

גַּת **n.pr.**

גִּתִּי **adj.gent.**

גִּתַּיִם **n.pr.loc.**

גִּתִּית **adj.** v. sub יגן.

גֶּתֶר **n.pr.m.** a son of Aram

ד ,ד, *Daleth*, fourth letter; in modern Heb. = numeral 4; 4000 = ד֯; no evidence of this usage in OT times.

[דָּאַב] **vb. become faint, languish — Qal.**

דְּאָבָה **n.f. faintness, failure of mental energy, dismay.**

[דְּאָבוֹן] **n.[m.] faintness, languishing.**

דָּאַג **vb. be anxious, concerned, fear — Qal 1.** *be anxious*, *concerned*, with reference to, in behalf of, c. לְ; id. c. מִן; *be anxious*, abs. **2.** fear, dread, sq. acc. of pers. feared (where also sq. cl. with פֶּן.

דֹּאֵג **n.pr.m.** an Edomite, servant of Saul (Kt דויג).

דְּאָגָה **n.f. anxiety, anxious care** — *anxiety* for = for fear of, c. מִן; *anxious care*.

דָּאג *fish*, cf. דָּג sub דגה.

[דָּאָה] **vb. fly swiftly, dart through the air — Qal.** *fly swiftly*, *dart*, of eagle, in simile of swift army; of Chaldaeans comp. with eagle, in judgment against Moab & Edom; of י֯ in theoph.

דָּאָה **n.f.** a bird of prey, possibly **kite**, forbidden as food.

[דַּיָּה] **n.f.** id. — frequenting ruins.

דֹּאר **n.pr.** v. sub II. דור.

דֹּב, דּוֹב v. דבב.

דבא

[דֹּבֵא] **n.[m.]** perh. **rest,** but sense very doubtful.

[דָּבַב] **vb. move gently, glide, glide over — Qal.**

דֹּב **n.m. bear** (from soft or gliding motion) *bear*, female.

דִּבָּה **n.f. whispering, defamation, evil report** (? as that which glides stealthily) **— 1.** *whispering*. **2.** *defamation* (c. **3** .(**הוציא.** *evil report*, specif. a (true) report of evil doing, unfavourable report of spies.

דִּבְיוֹנִים **n.[m.]** so Qr; = **דב יונים** *dove's dung (?)* for Kt **חרייונים**.

דבל

דְּבֵלָה **n.f. lump of pressed figs, pressed (fig-) cake** — used as food, as application to boil or eruption.

[דִּבְלָה] **n.pr.loc.** only c. **ה** loc. דִּבְלָתָה.

[דִּבְלַיִם] **n.pr.m.** father of Gomer wife of Hosea.

דִּבְלָתַיִם in **n.pr.loc.** v. **בית ד, ׳עלמן ד ׳**.

דָּבַק, דָּבֵק **vb. cling, cleave, keep close — Qal 1.** *cling*, *cleave to* **a.** lit.sq. בְּ; so sq. לְ; sq. אֶל. **b.** so also of abiding on the land of one's tribe. **c.** = *remain with*, *close to* sq. עִם. sq. **2** .בְּ. *cling*, *cleave to*, **a.** fig. of loyalty, affection etc., sts. with idea of physical proximity retained. **b.** of the opposite. **c.** subj. disease, calamity, sq. בְּ pers.; sq. אַחֲרֵי; sq. acc.; subj. sin (sq. בְּ pers.). **Pu.** pass. of Hiph. **1** sq. בְּ, *joined together* **Hiph. 1.** *cause to cling* or *cleave* to, sq. acc. + **2** .אֶל. *pursue closely*, sq. **3** .אַחֲרֵי. *overtake*, sq. acc. **Hoph.** *made to cleave* (*to*); cf. sub **Qal 1**.

דָּבֵק **adj. clinging, cleaving** (to).

דֶּבֶק **n.m. joining, soldering, appendage — 1.** ד ׳ *joining*, *soldering*. **2.** *appendages* of breastplate(?).

[דָּבַר] **vb. speak — Qal.** *speak*; with acc. rei; with אֶל of *person*, *unto*; עַל *concerning about*; עִם *with*. **Niph.** reciprocal sense, *speak with one another*, *talk* abs.; with בְּ *against*; with עַל, *concerning*, *about*. **Pi.** *speak*, **1.** abs. (throughout the literature) usu. with לֵאמֹר, less freq. **2** .וַיֹּאמֶר with acc. rei. very frequently. **3.** *with persons*: **a.** rarely acc. **b.** most frequently with אֶל throughout the literature; אל is used inexactly for על where it is rendered *concerning* or *against*. **c.** with לְ, *speak to*. **d.** with אֵת *speak with*. **e.** c. עִם *speak with*. **f.** לִפְנֵי *before*, *in the presence of*. **4.** with בְּ: **a.** *instrumental*, דבר בְּ *speak with*, *be*, or *by means of a person*. **b.** *local* (fig.), בְּאָזְנֵי *in the ears of*. **c.** *of the object*, *speak of*, *about* (prep. בְּ **IV.e**). **d.** *of hostility*, *against*. **e.** *of price*, (vid. בְּ **III.3**). **5.** with עַל, of the object *concerning* or *about which* one speaks. **6.** with infin. **Pu.** *being spoken*. **Hithp. Hiph.**

דָּבָר **n.m. speech, word — I.** sg. *speech*, *discourse*, *saying*, *word*, as the sum of what is spoken: **1.** *of men*, **b.** *word of command*. **c.** *message*, *report*, *tidings*. **d.** *advice*, *counsel*. **e.** *request*. **f.** *promise*. **g.** *charge*, *complaint*. **h.** *decision*, *sentence*. **i.** *theme*, *story*. **2.** *word of God*, as divine communication in the form of commandments, prophecy, and words of help to his people, used 394 times. This word is communicated several ways: **a.** ויהי דבר יהוה אל *then the word of Yahweh came unto*. **b.** Yahweh confirms his word of promise. **II.** *saying*, *utterance*, *sentence*, as a section of a discourse: **1.** *of men*, **a.** these sayings are commonly *written*. **b.** *title of writings*. **c.** in Ch *name of a work*. **2.** *of God*. **III.** *a word*, *words*: **1.** *of men*. **2.** *of God*. **IV.** *matter*, *affair*, thing about which one speaks: **1.** *business*, *occupation*. **2.** *acts* **3.** *matter*, *affair*. **4.** *events*, *things*. **5.** *cause*, *case* for judicial investigation. **6.** *something*, *anything* (indefinite). **7.** *way*, *manner*. **8.** *reason*, *cause*.

דֶּבֶר **n.m. pestilence — 1.** *plague*, *pestilence*, in general. **2.** *cattle-plague*, *murrain*.

[דֹּבֶר] **n.[m.] pasture.**

דֹּבְרוֹת **n.f.pl. floats, rafts.**

[דִּבְרָה] **n.f. cause, reason, manner.**

I. דְּבוֹרָה **n.f. bee.**

II. דְּבוֹרָה **n.pr.f.** (*bee*) **— 1.** the nurse of Rebekah. **2.** the prophetess.

דָּבְרַת **n.pr.loc.** Levitical city in Issachar, the present *Debûrije* at the foot of Mt. Tabor.

I. דְּבִיר **n.m.** *hindmost chamber*, *innermost room of the temple of Solomon* = קדשׁ הקדשׁים *holy of holies*, *most holy place*, the place of the ark and the cherubic images, the throne-room of Yahweh.

II. **1** דְּבִיר. **n.pr.m.** king of Eglon. **2. n.pr.loc. a.** דְּבִרָה c. ה loc., N. border Judah. **b.** לִדְבִר town of the Gadites. **c.** דְּבִיר, elsewhere דְּבִיר, a royal city of Canaanites anciently called קִרְיַת סֵפֶר; on the mountains of Judah, in the region of Hebron, assigned to the Aaronite priests as a city of refuge.

דִּבֵּר **n.[m.] speaking.**

[דַּבֶּרֶת] **n.f. word.**

דִּבְרִי **n.pr.m.** a Danite.

I. [מִדְבָּר] **n.m. mouth, as organ of speech.**

II. מִדְבָּר **n.m. wilderness — 1.** tracts of land, used for the pasturage of flocks and herds. **2.** *uninhabited land*. **3.** *large tracts* of such land bearing various names, in certain districts of which there might be towns and cities. **4.** fig.

דבשׁ

דְּבַשׁ **n.m. honey** — *honey*, product of bees, used as food; contrib. to priests and Levites; kept in store; a choice gift; article of trade; forbidden as burnt offering; *honey comb* = יַעְרַת דְּבַשׁ; most often in phrase describing abundance in land of Canaan; *honey*, used to illustrate moral teachings; sim. of sweetness of taste; of sweetness of the law; sweetness of lips; fig. of love.

[**1** [דַּבֶּשֶׁת. **n.f. hump** (of camel). **2. n.pr.loc.** on border of Zebulun.

יִדְבָּשׁ **n.pr.m.** a son of Etam? On real significance of names cf. עֵיטָם.

[דָּגָה] **vb. multiply, increase** (intr.); **Qal.**

דָּג **n.m. fish** Qr (Kt דָּאג) — *fish* of the sea.

דָּגָה **n.f. fish** — *fish*, almost always coll.

[דוג, דִּיג] **vb. denom. fish for, catch — Qal.**

[דַּוָּג, דַּיָּג] **n.m. fisher, fisherman**, דַּיָּגִים Qr (Kt דוגים).

דּוּגָה **n.f. fishing, fishery**, metaph. for dragging Isr. captive.

דָּגוֹן **n.pr.m.** god & idol of Philistines — god of Ashdod.

I. [דָּגַל] **vb. look, behold.**

[דֶּגֶל] **n.m. standard, banner** — *standard*, partic. of separate tribes of Isr.

II. [דָּגַל] **vb. denom. carry,** or **set up standard, banner — Qal.** *set up standard* in battle. **Niph.** *bannered*, *supplied with standards*, pt. as subst., of *bannered hosts*.

דגן

דָּגָן **n.m. corn, grain** (of cereals) — *corn* c. תִּירוֹשׁ *must*.

[דָּגַר] **vb. together as a brood — Qal** *gather together* into its shadow.

[דַּד] **n.m. breast,** better **teat, nipple** — of breasts of women; of Samaria & Jerusalem under fig. of young women.

דֹּד, דֹּדָה v. sub דוד.

[דָּדָה] **vb. [move slowly] Pi.** *lead slowly* (in procession). **Hithp.** *walk deliberately*, at ease, or as in procession.

דדי Kt v. דּוֹדוֹ sub דוד.

דְּדָן **n.pr.loc.** & **gent.** **1.** under fig. of son of רַעְמָה and grandson of בּוּשׁ; south-Arabian tribe on Persian Gulf. **2.** as son of יָקְשָׁן, father of אַשּׁוּרִם etc.

דְּדָנָה v. דְּדָן.

[דְּדָנִי] **adj.gent.**

דְּדָנִים **n.pr.gent.pl.**

[דָּהַם] **vb. astonish, astound — Niph.**

[דָּהַר] **vb. rush, dash,** of horse **— Qal.**

[דַּהֲרָה] **n.f. rushing, dashing,** of riders; repetition for intensity, *furious dashing*.

תִּדְהָר **n.[m.]** name of a tree, prob. **elm.**

[דּוּב] **vb. pine away** (cf. דאב, דאבון) **— Hiph.** *causing to pine away*.

דּוֹב *bear*, v. sub דבב.

דּוּג, דַּוָּג, דּוּגָה v. sub דגה.

דוד

דּוֹד **n.m. beloved, love, uncle — 1.** most often *loved one*, *beloved* (lover, betrothed); *beloved one*, *friend*. **2.** specif. *uncle*, (father's brother, *patruus*); = kinsman **3.** pl. abstr. *love*, (concr. *beloved ones*).

[דֹּדָה] **n.f. aunt** — father's brother's wife; father's sister.

דּוֹדוֹ **n.pr.m**. (*his beloved*, cf. דודוהו, or comp. דודה n.pr.divin., cf. דָּוִד infra.) **— 1**. man

of tribe of Issachar. **2.** דדי Kt (= דּוֹדוֹ ,(דּוֹדַי Qr = **3** .דּוֹדוֹ **.** father of אֶלְחָנָן.

דּוֹדַי **n.pr.m.** = דּוֹדוֹ (q.v.) (cf. דדי Kt).

דּוֹדָוָהוּ **n.pr.m.** father of Eliezer.

דָּוִד ,דָּוִיד **n.pr.m. David**, son of יִשַׁי, king of Israel, whose dynasty remained on the throne of Jerusalem till the Babylonian exile; in titles of ψ; so also as represented in coming (Messianic) ruler. Phrases are: **a.** עִיר דָּוִד = stronghold or cidadel of Zion; esp. of burial of kings.

[דּוּדַי] **n.m. mandrake.** (as love-producing) — *mandrakes*, as exciting sexual desire, and favoring procreation.

דּוּד **n.m. pot, jar** — **a.** *pot*, *kettle* for cooking (בְּשֵׁל); **b.** receptacle for carrying, *basket*.

[דָּוָה] **vb. be ill, unwell — Qal.**

דַּוַי **n.[m.] illness.**

דָּוֶה **adj. faint, unwell. 1.** *faint*. **2.** *unwell, menstruous*.

I. [מַדְוֶה] **n.m. sickness.**

[דַּוַי] **adj. faint** — *faint*, always of heart.

דְּיוֹ **n.m. ink.**

[דּוּחַ ,דִּיחַ] **vb. rinse, cleanse away by rinsing, washing — Hiph. 1.** *rinse*, victims to be offered in sacrifice. **2.** fig. *cleanse* by washing, of removing guilt.

דויג Kt v. דְּאֵג sub דאג.

[דּוּךְ] **vb. pound, beat** (in mortar) **— Qal.**

מְדֹכָה **n.f. mortar.**

דּוּכִיפַת **n.f.** an unclean bird.

דום

I. דּוּמָה **n.f. silence**; also מַשָּׂא דּוּמָה *oracle of silence*, i.e. of concealment, hidden meaning.

II. דּוּמָה **n.pr. 1.m.** son of Ishmael. **2.** city in mountains of Judah. **3.** name of Edom wiht mystic mng. *Duma* = *silence* of death, desolation.

דּוּמִיָּה, דֳּמִיָּה **n.f. silence, still waiting, repose** — *silence*; *still waiting*, *resignation*; *repose*.

דּוּמָם **n.[m.] silence. adv. in silence, silently.**

דּוּמֶשֶׂק cf. דַּמֶּשֶׂק.

[דון] **vb.** dub., only in יָדוֹן, v. דין.

[דוּן] **n.[m.]** dub.; Qr שַׁדִּין; v. דִּין **n.**

[דוץ] **vb. spring, leap, dance — Qal.**

דוק

דָּיֵק **n.m. bulwark, siege-wall.**

דּוּר **Vb. 1. heap up, pile. 2. dwell** (orig. *move in a circle, go about*, *surround*) **— Qal** *heap up*.

דּוּר **n.[m.] circle, ball — 1.** *circle*. **2.** *ball*. [**3.** *heap*, *pile*; but v. supr. sub דּוּר **vb.**]

I. דּוֹר, דֹּר **n.m. period, generation, dwelling. 1.** *period*, *age*, *generation*, mostly poet.: **a.** of duration in the past, *former age(s)*. **b.** usually of duration to come, *future age*(*s*). **c.** apparently including both past and future. **2.** of men living at a particular time (period, age), *generation*, as transitory: specific. **a.** in the present, and (or) the past. **b.** (present & future). **c.** esp. of a future generation, with numeral; of a succession of generations **3.** generation characterized by quality or

condition, *class* of men: דּוֹר עִקֵּשׁ *crooked generation*. **4.** *dwelling-place*, *habitation*.

II. דּוֹר ,דֹּאר **n.pr.loc.** city in Manasseh, on Mediterr., S. of Carmel (9 Roman miles N. of Caesarea).

מְדוּרָה **n.f. pile** (of wood, etc.); = *pyre* דּוּשׁ ,דִּישׁ **vb. tread, thresh — Qal** *tread on*, *trample on*, c. acc.; *tread* or *thresh*; *tread* or *thresh with* (אֶת = *together with*); and also sq. בָּהֶם, *with them*. **Niph.** *be trampled down*. **Hoph.** *be threshed*.

דַּיִשׁ **n.m. threshing,** i.e. the process of threshing.

[מְדֹשָׁה] **n.f. that which is threshed.**

I. דִּישׁוֹן **n.[m.]** a clean animal, **pygarg**, a kind of antelope or gazelle.

II. דִּישׁוֹן **n.pr.m. 1.** a son of Seir. **2.** a son of Anah & grandson of Seir.

דִּישָׁן **n.pr.m.** a son of Seir.

דָּחָה **vb. push, thrust — Qal.** *push*. **Niph.** *be thrust* or *cast down*, fig. of wicked. **Pu.**

[דְּחִי] **n.[m.] stumbling.**

מִדְחֵה **n.m. means or occasion of stumbling.**

[דָּחַח] **vb. Niph.**

דחן

דֹּחַן **n.m. millet.**

[דָּחַף] **vb. drive, hasten** (late) **— Qal. Niph.** *hasten one's self*, *hurry*.

[מַדְחֵפָה] **n.f. thrust.**

[דָּחַק] **vb. thrust, crowd, oppress — Qal** *thrust*, *crowd*, of locusts in swarm.

דַּי subst. sufficiency, enough. 1. absol. thrice only. **2.** Combined with בְּ, דְּ, and esp. מִן, דֵּי) דַּי) has a tendency to form compound prepositions, used idiomatically in certain applications: **a.** בְּדֵי (α) *for* (the בְּ *pretii*) what suffices for. (β) *in the abundance of*, i.e. *as often as*. **b.** כְּדֵי *according to the sufficiency*, or *abundance*, *of*. **c.** מִדֵּי *out of the abundance of*, hence *as often as*; (α) sq.inf. (β) sq. subst., the idiom. phrases מִדֵּי שָׁנָה בְּשָׁנָה = *yearly* (a combination of מִדֵּי שָׁנָה and שָׁנָה בְּשָׁנָה: v. sub שָׁנָה); and מִדֵּי חׇדֶשׁ בְּחׇדְשׁוֹ *as often as* month (comes) in its month (i.e. in its own time: חׇדֶשׁ made more precise by the add. of בְּחׇדְשׁוֹ; cf. the phrase דְּבַר יוֹם בְּיוֹמוֹ); (γ) as conj. with the finite verb (אֲשֶׁר being understood: cf. בַּעֲבוּר etc.).

דִּי זָהָב n.pr.loc. appar. on border of Moab.

דִּיבוֹן, דִּיבֹן n.pr.loc. 1. city in Moab (built up or at by Gad); in territory of Gad. **2.** דִּיבֹן place in Judah, toward south = דִּימוֹנָה.

דִּיג דַּיָּג v. sub דגה.

דִּיָּה v. sub דאה.

דִּיוֹ v. sub דוה.

דִּימוֹן n.pr.loc. = **1 דִּיבוֹן,** q.v.

דִּימוֹנָה n.pr.loc. = **2 דִּיבוֹן,** q.v.

דִּין vb. judge — Qal 1. *act as judge*, *minister judgment*, of God (poet.); Messianic king. **2.** *plead the cause*, **a.** of men, usu. c. acc. cogn.; also, acc. cogn. om. **b.** of God. **3.** *execute judgment*, *vidicate*, in battle against enemies; the Messianic king; God. **4.** *execute judgment*, *requite*. **5.** *govern*. **6.** לָדִין *contend*. **Niph.** (reciprocal).

דִּין **n.[m.] judgment — 1**. *judgment*. **2.** *cause*, *plea*. **3.** *judgment*, *condemnation*. **4.** *strife*. **5.** *government*.

דִּינָה **n.pr.f.** daughter of Jacob.

דָּן **n.pr.m.** (*judge*) **1.** son of Jacob and Bilhah. **2.** the tribe of Dan. **3.** a city on northern frontier of Israel at one of the sources of the Jordan, originally לָשֶׁם = ;לַיִשׁ captured by a colony of Danites; named Dan, and made a sacred place with rites of worship that lasted until the exile; = *Tell el Kâdî*.

דָּנִי **adj.gent**. alw. c. art. as n.pr. coll.

דַּיָּן **n.m. judge.**

דָּנְאֵל, later דָּנִיֵּאל **n.pr.m. 1.** son of David. **2.** דָּנִיֵּאל, priest of the line of Ithamar. **3.** דָּנְאֵל a great sage; classed with Noah and Job as models of righteousness. **4.** דָּנִיֵּאל one of the noble young men taken into captivity by Nebuchadrezzar, the hero of the book of Daniel.

I. מָדוֹן **n.m. strife, contention. 1.** *strife, contention*. **2.** *object of contention*. On מָדוֹן Qr, v. I. מְדָה sub מדד.

II. מָדוֹן **n.pr.loc.** a royal city of the Canaanites.

מָדָן **n.pr.m.** son of Abraham and Keturah.

מִדְיָן **n.pr.m.** **1.** son of Abraham and Keturah. **2.** an Arabian tribe. **3.** אֶרֶץ מִדְיָן *the land of Midian*; land on AElantic gulf.

מִדְיָנִי **adj.gent. Midianite.**

מְדִינָה **n.f.** province (an Aramaic word) — a district of an empire, **1.** districts of realm of Ahab with שָׂרִים over them. **2.** of the Babylonian empire. **3.** of the Persian empire; one of which was Palestine. **4.** provinces in general.

יָדוֹן **n.pr.m.** a Meronothite, one of the builders of the walls of Jerusalem.

יְפַת **n.pr.m.** a son of Gomer son of Japhet.

יָקֵ֫ד v. sub דוק.

דִּישׁ, דַּיִשׁ, **I, II.** דִּישָׁן, דִּישׁוֹן v. דוּשׁ.

[דָּכָא] **vb. crush, poet.** not in **Qal; Niph.** *crushed*, fig. = *contrite ones*. **Pi.** *crush*, (fig.) c. acc. **Pu.** *crushed*, broken in pieces, shattered; made humble, contrite. **Hithp.** *must let themselves be crushed*, i.e. maltreated; *are crushed* (the mighty, by God).

I. דַּכָּא **contrite** (crushed) — *contrite*.

II. דַּכָּא **n.[m.] dust** (as pulverized).

[דָּכָה] **vb.** ***crush*** **— Qal. Niph.** *be crushed*, *broken*, of physical distress; *be contrite*. **Pi.** *crush down*, of divine wrath, and *crush to pieces*.

[דֶּכִי] **n.[m.] (crushing), pounding of waves**, of ocean.

דכך

דַּךְ **adj. crushed, oppressed** — poet.; always fig., *oppressed*, *distressed*.

דַּכָּה **n.f. crushing.**

דַּל, דָּל **n.** *door*, v. sub דלה.

דַּל **adj.** v. sub דלל.

[דָּלַג] **vb. leap — Qal** *leap*, *one leaping*. **Pi.** *leap*, *leap over* c. acc.; sq. עַל of locality.

דָּלָה **vb. draw (water) — Qal** *draw* (water, but no obj. expr.); fig. of drawing counsel out of heart, c. acc. **Pi.**

[דָּל] **n.[m.] door** only fig.

[דָּלָה] **n.f. door**, only Qr דְּלָתְךָ (Kt דלתיך) fig., door of chamber in which people (personified) hide (cf. also דֶּלֶת).

דְּלִי **n.[m.] bucket**; fig. of Israel's prosperity.

[דַּלִּיּוֹת] pl. of [דָּלִית] **n.f. branch, bough**, metaph. of Israel under figure of olive tree.

דֶּלֶת **n.f. door; 1.** *door* of house (disting. fr. door-way); so fig. of wisdom's house; partic. *doors* of house of ´י; temple;so of Ezek.'s temple. **2.** *door* of room; also of court, and of porch. **3.** *gates of city* (´ד then generally distinct fr. שַׁעַר, wh. denotes the whole structure of gate, incl. posts, open space, etc., while ´ד is swinging door). **4.** in other senses (mostly fig.): door (prob. *lid*) of chest; aperture of womb; jaws of crocodile; lips of man; doors enclosing and shutting off sea; doors of heaven through wh. comes rain; of column of MS.; fig. of easily accessible woman; in simile; of Jerus. as gate of people; of Lebanon.

דְּלָיָהוּ, דְּלָיָה **n.pr.m.** (*Yah(u) hath drawn*) **1.** דְּלָיָהוּ **a.** a priest, contemp. David. **b.** a prince of Judah, contemp. Jerem. **2.** דְּלָיָה, **a.** head of a family contemp. with Zerubb. **b.** descendant of Zerubb. **c.** father of contemp. of Neh.

[דָּלַח] **vb. make turbid — Qal** — *stir up*, *trouble*, *make turbid* (always with *feet*) sq. מים.

[דָּלַל] **vb. hang, be low, languish — Qal** *hang*, '*depend*,' (of one descending a miner's shaft); *be low*, of streams; *be low*, *brought low*, metaph. of distress.; *languish*, of eyes, *look languishingly*. **Niph.** *be brought low*, *laid low*, fig. of Israel; of glory of Jacob.

דַּל **adj. low, weak, poor, thin** (especially common in Wisd. lit. and poet.); *weak*, *thin*, of kine; of Amnon; *wweak*, of family of Saul; *reduced*, *poor* (opp. rich); mostly subst., *a poor* (man), *the poor*; *reduced*, *weak*, *helpless*.

I. דַּלָּה **n.f.** coll., **hair, thrum** (both from hanging down); *hair*; *thrum* (threads of warp hanging in loom) in sim. of premature death.

II. [דַּלָּה] **n.f. the poor** — *the poor* (coll., weak, helpless ones).

דְּלִילָה **n.pr.f. Delila**, Philistine woman, mistress of Samson.

דְּלְעָן **n.pr.loc.** a city of Judah.

[דָּלַף] **vb. drop, drip** (WisdLt.) **— Qal** weeps (*drops* in tears); *drips*, i.e. leaks.

דֶּלֶף **n.m. a dropping** (of rain), fig.

דַּלְפוֹן **n.pr.m.** a son of Haman.

[דָּלַק] **vb. burn** (intrans.), **hotly pursue — Qal 1.** *burn*, (fig. of Isr. ravaging among Edomites. **2.** *hotly pursue*. **Hiph.** *inflame* c. acc.; *kindle*.

דַּלֶּקֶת **n.f. inflammation.**

דֶּלֶת v. sub דלה.

דָּם **n.m. blood — 1.** *blood* of man or animal, = the life (נֶפֶשׁ); hence blood of animals not to be eaten, but to be poured out & covered with dust. **2.** usually blood become visible, **a.** as from a wound; licked by dogs; from the nose; bloody issue of a woman; blood in which child welters; of goat; of slain bird. **b.** oft. obj. of שָׁפַךְ *spill*, *shed*. **c.** דַּם חָלָל (song) *blood of slain*. **d.** oft. of *innocent blood*, i.e. blood shed with injustice & cruelty. **e.** *avenger of blood* גֹּאֵל הַדָּם. **f.** pl. דָּמִים of abundance, blood in quantity, hence sts. of blood shed by rude violence, and of blood-stains; = slaughter; as symbol of oppression, violence. **g.** דָּמִים = *guilt of bloodshed*, *blood-guiltiness*, then more generally, *mortal sin*. **h.** pl. also in phrases: חֲתַן דָּמִים *bloody bridgroom*; also those denoting character, chiefly poet., אִישׁ דָּמִים *bloody man* (sanguinary); וּאל־בֵּית הַדָּמִים *bloody house*. **i.** דָּמָיו בּוֹ *his blood is in* (*upon*) *him*, he is responsible for his own death. **j.** of judicial process in case of bloodshed. **k.** in phrase *require blood at the hand of*, exact vengeance (for it) from. **l.** of blood as defiling a land; of a city *foot-printed with blood*; defiling hands; further, of blood as oppressing one who has shed it. **m.** atonement for blood-guilt is expressed by לְהֵם הַדָּם וְנִכַּפֵּר. **n.** blood (-shedding) as connected with divine wrath. **o.** of water turned into blood (sg.) in Egypt, by divine power; further, of appearance of blood in sky, & of colour of moon; specifically of red colour of water. **3.** blood used with religious significance,

a. blood of passover-lamb; note also דַּם הַבְּרִית, i.e. blood by which a covenant was ratified. **b.** blood used in ritual; thrown on altar, vb. זָרַק usually c. עַל; sprinkled, vb. הִוָּה; sprinkled toward tent of meeting (vb. הִוָּה); brought into tent of meeting; sprinkled toward the holy of holies (vb. הִוָּה; brought within the veil on day of atonement; thrown on people; sprinkled on priests; on garment (in sanctuary, הִוָּה); applied with finger to horns of altar; applied to tip of right ear of priest; poured out at base of alter (שָׁפַךְ אֶל־); cf. with מָצָה (niph.); with יָצַק; half of blood put in basons; blood poured out on altar; blood of red heifer burned; דַּם־חֲזִיר, *swine's blood*, as heathen offering. **4.** fig. of wine.

I. דָּמָה **vb. be like, resemble — Qal** *be like*, *resemble*, of external appearance, sq. לְ; sq. אֶל־ (all of tree, fig. of Pharaoh); of condition or quality sq. לְ. **Pi.** *liken*, *compare*; *imagine*, *think*, *devise*; 1. *liken*, i.e. *consider to be like*, *compare*, causat. of **Qal**, sq. לְ of external appearance; of quality or condition; sq. אֶל of external appearance (both obj. God in ref. to idols); abs. *use comparisons* or *similitudes* (parables, symbols, etc.). **2.** *imagine*, *form an idea*, *devise*; *think*, *intend*, sq. Inf.; abs.; *think that*, sq. obj. cl.; *think of*, sq. acc. **Hithp.** *make oneself* or *become like*.

דְּמוּת **n.f. likeness, similitude** (mostly late) **— 1.** *likeness*, *similitude*, of external appearance (*likeness*, i.e. something that appeared like). **2.** adverbially, *in likeness of*, *like as*.

[דִּמְיוֹן] **n[m.] likeness.**

II. [דָּמָה] **vb. cease, cause to cease, cut off, destroy — Qal 1.** intr. *cease*. **2.** *cause to cease*, *cut off*, *destroy*, c. acc. Israel. **Niph.** *be cut off*, *destroyed*, *ruined*, *be ruined*, *undone*.

דְּמִי **n.[m.] cessation, pause, quiet, rest; 1.** *quiet*.

I. [דָּמַם] **vb. be or grow dumb, silent, still — Qal 1.** *be silent*. **2.** *be still* (opp. to both speech and motion); = perish; c. לְ *be silent to* i.e. be resigned to; *be still*, motionless, stand still. **3.** *be struck dumb*, *astounded*, in amazement and fear (but cf. II. דמם. **Niph.** *be made silent*, i.e. destroyed. **Po.** *quieted* (as a weaned child). **Hiph.** *silenced* (= caused to perish). דְּמָמָה **n.f.** (silence) **whisper.**

דְּמָה **n.f. one silenced, brought to silence (?; destroyed?).**

II. [דָּמַם] **vb. wail — Qal.**

דמן

דֹּמֶן **n.m. dung,** always in this form and always of corpses, lying on ground as offal.

דִּמְנָה **n.pr.loc.** Levitical city in Zebulun.

מַדְמֵן **n.pr.loc.** in Moab.

I. מַדְמֵנָה **n.f. dung-place, dung-pit.**

II. מַדְמֵנָה **n.pr.loc.** in Benjamin, N. of Jerusalem.

1 מַדְמַנָּה**. n.pr.loc.** city of southern Judah. **2. n.pr.m.** descendant of Caleb.

[דָּמַע] **vb. weep.**

[דֶּמַע] **n.[m.]** (weeping, trickling) juice, i.e. wine or (&) oil.

דִּמְעָה **n.f.** coll. **tears** (chiefly poet. and late) — *tears*; of hypocritical tears; fig. tears as food.

דַּמֶּשֶׂק **n.pr.loc. Damascus**; ancient Aramaean city, situated lat. 33° 33’ N., long. 36° 15’ E., in plain E. of Hermon & SE. of AntiLebanon; on the *Nahr Baradâ*; mod. *Dimishḳ & Esh-Sham*; *Damascus*; a trading-centre; capital & residence of king of Aram; including surrounding territory; = kingdom.

דְּמֶשֶׂק **n.[m.].**

דָּן v. sub דין.

דָּנְאֵל v. sub דין.

דנג

דּוֹנַג **n.m. wax** — always in simile, of melting (simile of fear, despair).

דַּבֵּרָה **n.pr.loc.** a city of Judah ‘in the hill country,’ named just before *Ḳiryath Sanna* = *Debîr* (= *Ḳ Sepher*).

דִּבְנָה **n.pr.loc.** capital city of king Bela in Edom; identif. with *Tennib*.

דָּבְרִיאֵל v. דָּבְרִאֵל sub דין.

דֵּעַ, דֵּעָה v. sub ידע.

דְּעוּאֵל) רְעוּאֵל) v. sub רעה ,ידע.

[דָּעַךְ] **vb. go out, be extinguished** (poet. & esp. Wisd. lit). **Qal.** *go out*, *be extinguished*, of lamp, always fig., lamp of wicked (i.e. prosperity); of hostile armies. **Niph.** *be made extinct*, *dried up*, (of brooks). **Pu.** of assailants, *be extinguished*, *quenched*.

דַּעַת v. sub ידע.

דפה

[דֻּפִי] **n.[m.] blemish, fault.**

[דָּפַק] **vb. beat, knock — Qal. Hithp.** *beat violently*.

דָּפְקָה **n.pr.loc.** first station of Isr. after מדבר סין.

דַּק, דֹּק v. sub דקק.

דקל

דִּקְלָה **n.pr.m.(loc.)** a son of Joktan, i.e. an Arabian territory or people; unknown.

[דָּקַק] **vb. crush, pulverise, thresh; be fine — Qal 1.** *crush* (trans.) sq. acc.; of threshing (fig. of pulverizing mts.) **2.** *be fine*, of state to wh. Moses reduced the golden calf by grinding. **Hiph.** *make dust of*, *pulverize*. **Hoph.** *be crushed*.

דַּק **adj. thin, small, fine; 1.** *thin*; *thin*, *shrunk*, *withered*. **2.** *small*, *fine*.

דֹּק **n.[m.] veil, curtain** (as thin).

[דָּקַר] **vb. pierce, pierce through — Qal** *pierce*, *run through* (always c. acc.): as retributive act. **Niph.** *be pierced through*, slain. **Pu.** *pierced*, *riddled*, (i.e. desperately wounded) warriors, slain; by hunger.

דֶּקֶר **n.pr.m.** (*piercing*, i.e. *sharp weapon?*)**.**

[מַדְקָרָה] **n.f. piercing, stab, thrust**, sim. of rash speaking.

דַּר v. דרר.

דֹּר v. דור.

דרא

דֵּרָאוֹן **n.m. aversion, abhorence**, abs. *object of abhorrence*.

דרב

דָּרְבָּן **n.[m.] goad.**

[דָּרְבָּנָה] **n.[f.] goad,** only abs. pl. in. sim.

דרג

מַדְרֵגָה **n.f. steep place, steep.**

דַּרְדַּע **n.pr.m.**

דַּרְדַּר v. דרר.

דָּרוֹם, דְּרוֹר v. דרר.

דָּרְיָוֶשׁ **n.pr.m. Darius — 1.** Darius Hystaspis, 522-485. **2.** Darius Condomannus, 336-332. **3.** 'Darius the Mede.' דַּרְיָוֵשׁ v. דרשׁ.

דָּרַךְ **vb. tread, march — Qal 1.** *tread*, *march forth*. **2.** *tread upon* sq. בְּ. In technical senses **3.** *tread* wine- (oil-) press, sq. acc.; sq. acc. of thing pressed. **4.** *tread* (i.e. bend) the bow. **Hiph. 1.** *tread*, *tread down*, of treading down the enemy in battle; of treading a path; levelling threshing floor. **2.** *tread* (bend) the bow (= **Qal 4**), only fig. **3.** causat., *cause to tread* or *march*, *lead*, returning exiles (subj. יְ֫הוָה; no obj. expressed; with moral application; once of giving security & triumph (cf. **Qal 2**).

דֶּרֶךְ **n.m. way, road, distance, journey, manner — 1.** *way*, *road*, *path*; cstr. *way of* (oft. = to, toward). **2.** *journey*; *a common* (not sacred) *journey*; *go one's way*. **3.** of *direction*, almost or quite = *toward*. **4.** *way*, *manner*: **a.** *usage*. **b.** = customary experience, or condition. **c.** *the manner of Egypt*. **d.** *habit* of animals, ants. **5.** fig. of course of life, or action, undertakings. **6. a.** of moral action and character. **b.** of duty (commanded by יְ֫הוָה, etc.). **c.** specif.: in good sense. **d.** oftener in bad sense. **e.** way of יְ֫הוָה: (a) = his creative activity; applied in concrete sense to behemoth (hippopotamus). (b) = his moral administration. (c) = his commandments.

[מִדְרָךְ] **n.[m.] treading-** or **stepping-place**, place for the foot to tread on.

[(א)דַּרְכְּמוֹן, אֲדַרְכּוֹן prosthet.)] **n.[m.]** unit (appar. of weight, certainly) of value, rare & late, perh. **drachma**, other **darie**, v. infr.

דַּרְמֶשֶׂק v. דַּמֶּשֶׂק.

דרע

אֶדְרֶעִי **n.pr.loc.** a chief city of Bashan.

דָּרַע v. דרדע.

דרק

דַּרְקוֹן **n.pr.m.** head of family of Nethinim, who went up with Zerubbabel. דרר.

דַּר **n.[m.] pearl? mother of pearl?**

I. דְּרוֹר **n.[m.] a flowing; free run, liberty; 2.** c. קרא *proclaim liberty*, in Jubilee year; all ref. to liberty of Sabbatical year.

II. דְּרוֹר **n.f. swallow.**

דָּרוֹם **n.m. south** (poet. & late).

דַּרְדַּר **n.[m.] thistles** (coll.) symbol of wilderness, desert.

דָּרַשׁ **vb. resort to, seek, — Qal 1.** (*tread* a place,) *resort to*, *frequent*, with religious obj., c. acc. loc., אֶל־ loc. **2.** *seek*, *consult*, *inquire of*: **a.** acc. יְ׳; *the ark of God*; *word of Yahweh*; with בְּ Yahweh; his word; with אֶל, אֶל־אֵל; their God, Messianic king; מֵעַל־סֵפֶר יְ׳ *out of the book of* יְ׳. **b.** *heathen gods* and *necromancers*, הַדֹּרֵשׁ *the inquirer*; with בְּ; with **3** אֶל. **c.** *seek deity in prayer and worship*: **a.** *the true God* (cf. **3** בקשׁ). **b.** *seek heathen deities*, c. acc.; with **4** לְ. **a.** *seek*, with idea of demanding, *require* (בקשׁ is *seek*, simply), with acc. lost sheep. **b.** *inquire*, *investigate*, with לְ, *to inquire about*; sq. עַל pers. + inf. **5.** *ask for*, *require*, *demand*, c. acc. rei; + מִן pers; *exact*, oft. with collat. idea of *avenging*. **6.** *seek with application*, *study*, *follow*, *practice*. **7.** *seek with care*, *care for*. **Niph. 1.** *let oneself be inquired of*, *consulted*, only of God. **2.** *be sought out*. **3.** *be required*, of blood (cf. **Qal 5**).

[מִדְרָשׁ] **n.[m.] study, exposition, midrash**, (late).

[דָּשָׁא] **vb. sprout, shoot, grow green — Qal. Hiph.** *cause to sprout* or *shoot forth*; v. sub דוּשׁ.

דֶּשֶׁא **n.m. grass.**

דָּשֵׁן **vb. be fat, grow fat — Qal.** fig. of Isr.'s prosperity. **Pi.** causat. *make fat*, i.e. anoint, symbol of festivity and joy; *take away*, *clear away the fat ashes* (acc. of altar cleared). **Pu.** *be made fat*, of dust saturated; fig. of prosperity of the liberal, the diligent, the trustful. **Hothp.** *it hath fattened itself*.

דֶּשֶׁן **n.m. fatness, fat ashes — 1.** *fatness*, abundance, luxuriance, oil, (of olive tree); abundance, fertility. **2.** *fat ashes*, i.e. ashes of victims, mixed with the fat.

דָּשֵׁן **adj. fat**; as subst. *vigorous*, *stalwart ones*.

דָּת **n.f. decree, law, usage,** only in Persian period; **1.** *decree*, *edict*, *commission* of Pers. king. **2.** *law*, permanently valid and applicable.[—The distinction between **1** & **2** is not absolute. The king's will was law, and the royal edict (מַלְכוּת דְּבַר) concerning Vashti was reckoned among the laws (דָּתֵי) of the Persians & Medes.]

דָּתָן **n.pr.m.** a Reubenite, son of Eliab.

דֹּתָן **n.pr.loc.** — in N. Israel, north of Samaria.

ה

ה, Hē, fifth letter; = numeral 5 in postB. Heb.; no evidence of this usage in OT times.

הַ ,הָ ,הָ ,הַ ,◌ (on the use of these different forms, see the Grammars), **definite article**, **the** — in gen. the use of the art. in Heb. is analogous to its use in Greek or German: but naturally there are applications peculiar to Hebrew. **— 1.** joined with *substantives*: **a.** to mark a definite concrete object. Never, however, before true proper names, though it is used with certain terms, chiefly geographical, of which the orig. appellative sense has not been lost, as הַבַּעַל 'Baal,' lit. 'the lord,' in pl. הַבְּעָלִים i.e. the various local Baals. **b.** with an adjective to denote one who

exhibits a quality, i.e. to express the compar. or superl. degree. **c.** with nouns which are not definite in themselves, but *acquire their definition from the context*, *or from the manner in which they are introduced*: thus (α) in the standing phrases הַיּוֹם *to-day*; הַלַּיְלָה *to-night*, once *last night*; so הַשָּׁנָה *this* year; הַפַּעַם *this* time. (β) הַנָּהָר *the river* = Euprates. Hence occas. where a suffix would define the noun more precisely, as הַחֲמוֹר = *my ass*. **d.** it is a peculiarity of Hebrew thought to conceive an object as defined by its being *taken for a particular purpose*, and thus by a kind of prolepsis to prefix the art. to the noun denoting it. **e.** with nouns that denote *objects or classes of objects that are known to all*, as הַצֹּאן, הַזָּהָב, הַמַּיִם. **f.** in *comparisons*, the object compared being, as a rule, not an individual as such, but one exhibiting the characteristics of a class. Where, however, the standard of comparison is not the class in general, but only a particular part of it, defined by a special epithet (whether adj. or verb), the art. is naturally omitted. Where the art. is found, although a rel. clause follows, this is prob. to be regarded not as *limiting* the class of object compared, but as *describing* it. **g.** prefixed to *generic* nouns (in the singular) it designates the *class*, i.e. it imparts to the noun a *collective* force. **h.** with nouns denoting abstract ideas, esp. the names of moral qualities, chiefly in two cases — (α) where the art. is recognizable in the consonantal text, exceptionally, when some emphasis or definiteness is intended. (β) where the art. depends on the punctuation, after preps., esp. בְּ, but with much irregularity. The Living language may have used the art. more readily after a prep., where it did not lengthen the word by an entire syll.; still the disparity of usage between α and β is in many cases not original but due to the punctuators. **i.** to mark the *vocative*. N.B. In poetry, the article is frequently dispensed with before words which would naturally take it in prose. **2.** With *adjectives*, *participles*, and *demonstrative pronouns* (הוּא, הִיא, הֵמָּה, הֵם, זֶה, זֹאת, אֵלֶּה): viz. **a.** (so regularly) when the subst. qualified by these words *is defined by it likewise*; and with a pron., if it be defined by a gen., but not if it be defined by a sf. Similarly when the art. with the ptcp. has a *resumptive* force. **b.** (rare) when the subst. qualified by the adj. or ptcp. was felt to be sufficiently definite for its own art. to be dispensed with, as sts. with the word *day*; also in certain phrases where the subst. is defined by כֹּל; further in isolated cases, hardly reducible to rule. **c.** with the ptcp., where the ptcp. with the art. forms really the *subject*. **3.** The article is prefixed exceptionally — mostly in the latest Hebrew — with the force of a relative to the *verb*.

הֶ, ◌ֵ, הַ, הָ **interrog. part.**, prefixed as a rule, to the first word of a sentence (or clause). **1.** the *direct* questions: **a.** as a simple interrogative, where the answer expected is uncertain, הַאֵלֵךְ *shall I go*. **b.** often in questions, expressed in a tone of surprise, or put rhetorically, to which a *negative answer is expected*. Occasionally, one or more words precede הֲ (in the same clause) for special emphasis. **c.** it is used in questions which, by seeming to make doubtful what cannot be denied, have the force of an impassioned or indignant affirmation. **d.** in disjunctive questions, the first being introduced usually by הֲ, the second by אִם or (more rarely) וְאִם. The

disjunctive question may express a real alternative, or (as esp. in poetry) the same thought may be repeated in a different form, in two parallel clauses: In the latter case, the answer *No* is usually expected. Only very rarely is the second question introduced by הֲ, or **2** .אוֹ **—** In *indirect* interrogation, *whether* **— a.** singly, after verbs of *seeing*, *telling*, *trying*, *knowing*. **b.** disjunctively, — usually הֲ… הֲ; הֲ… אִם לֹא; הֲ… אִם. It is prefixed to other particles, as הַאִם, הֲלֹא, הֲכִי, הֲגַם, הַאַף: see אִם, אַף, etc.

הַל

הֵא **interj.**

הֵאָח **interj.** (onomatop.) expressing joy, **Aha!** always introduced by אָמַר, he says, *Aha*.

הָאָרִי v. הֲרָרִי.

הַב v. יהב.

הֵבוּ v. אהב.

הַבְהָבִים v. sub יהב.

I. הֶבֶל **n.m. vapour, breath** fig. vanity **— 1.** lit. Elsewhere always **2.** fig. of what is evanschent, unsubstantial, worthless, **vanity**.

[הָבַל] **vb. denom. act emptily, become vain — Qal. Hiph.**

II. הֶבֶל, הָבֶל **n.pr.m.** second son of Adam.

[הָבְנִי] **n.[m.] ebony.**

[הָבַר] **vb. ? divide** (so most, but dub.) **— Qal.**

הֵגֵא **n.pr.m.** eunuch of Ahasuerus.

הגג (*murmer*, the *muse*)**.**

[הָגִיג] **n.m. murmuring, whisper, musing. 1. 2.**

הַגְדִּגְדָה v. sub גדד.

I. הָגָה **vb. moan, growl, utter, speak, muse** (only peot.) (onomatop.) **— Qal. 1.** of inarticulate sounds: **a.** *growl*. **b.** *groan*, *moan*. **2.** *utter*, sq. acc. rei. **3. a.** (*soliloquize*) *mediate*, *muse*, c. בְּ rei. **b.** *imagine*, *devise*, c. acc. **Po. Hiph.**

הֶגֶה **n.m. a rumbling, growling, moaning — 1.** *a rumbling, growling sound*. **2.** *a moaning*. **3.** *a sigh* or *moan*.

הָגוּת **n.f. meditation, musing,** only cstr.

הִגָּיוֹן **n.m. resounding music, meditation, musing — 1.** *resounding music*. **2.** *meditaion*, *musing*.

II. הָגָה **vb. remove. Qal.**

הֵגִי, הֵגַי **n.pr.m.** v. הֵגֵא.

[הָגִין] **adj. appropriate, suitable?**

הָגָר **n.pr.f. Hagar,** Sarah's Egyptian maid, mother of Ishmael.

1 הַגְרִי. n.pr.gent. a tribe (Arameaen ? Arabian?) with which the E. Jordan Israelites waged successful war. **2. adj.gent.** of an officer of David. **3. n.pr.m.** father of one of David's warriors.

הַגְרִיאִים, הַגְרִאִים v. foregoing.

הֵד v. sub. הדד.

הדד (perh. *make a loud noise*)**.**

הֵידָד **n.m. shout, shouting, cheer** (of a multitude). **1.** *shouting*. **2.** *shout*.

הֵד **n.[m.]** id., only.

הֲדַד **n.pr.m. Hadad — 1.** name of kings of Edom. **a. b. c.** an Edomite.

הֲדַדְעֶזֶר **n.pr.m. Hadadezer.**

הֲדַדְרִמּוֹן **n.pr.divin.** (or **n.pr.loc.** der. fr. **n.pr.divin**.), **Hadadrimmon** (= **n.pr.divin.** *Hadad* (cf. supr.) + **n.pr.divin.** *Rimmon*, *Rammân*, v. רִמּוֹן**).**

הָדָה **vb. stretch out the hand — Qal.**

[יַהְדַּי] **n.pr.m.** one of the family of Caleb.

הֹדֹה v. הוד.

הֹדּוּ **n.pr.loc. India.**

הֲדוֹרָם **n.pr.m. 1.** Arabian tribe, called son of Joktan. **2.** son of Tou (תֹּעוּ) king of Hamath.

הִדַּי **n.pr.m.** one of David's heroes.

[הָדַד] **vb. cast or tread down.**

הֲדֹם **n.m. stool, footstool**, always joined eith רַגְלַיִם; only in poet. and late writings, (properly something *cast down, low*)**.**

הֲדַס **n.m. myrtle** (-tree), only late.

הֲדַסָּה **n.pr.f.** Jewish name of Esther (= *myrtle*)**.**

[הָדַף] **vb. thrust, push, drive — Qal 1.** *thrust*, *push*. **2.** *thrust out*, *drive out*, sq. מִן of place whence & acc. pers.

[הָדַר] **vb. swell (?), honour, adorn — Qal 1.** *swell*. **2.** *honour*, *pay honour to*, sq. acc. **3.** *adorn*. **Niph. Hithp.**

הֶדֶר n.[m.] ornament, adornment, splendour.

הָדָר n.m. ornament, splendour, honour (chiefly poet.) **— 1.** *ornament*. **2.** *splendour*, *majesty*. **3.** *honour*, *glory*.

[הַדָּרָה] **n.f. adornment, glory — 1. 2.**

הֲדַר n.pr.m. a king in Edom.

הֲדֹרָם n.pr.m. an official of Rehoboam.

הֲדַרְעֶזֶר n.pr.m. a king of Aram (**צוֹבָה**) defeated by David.

הָהּ interj. i.q. the more usual **הוֹי** (q.v.) **Ah!**

הִוּ Kt, v. **הוּא**.

הוּא m. הִיא f. (pl. m. הֵמָּה, הֵם; fem. הֵנָּה, הֵן [the latter only with prefixes]; see these words), **pron. of the 3rd ps. sing., he, she**, used also (in both genders) for the neuter it, (The **א** is not orthographic merely, but radical, being written on Moab. and Ph. inscriptions, though dropped in som of the late dialects. In the Pent., **הוּא** is of common gender, the fem. form **הִיא** occurring only 11 times. The punctuators, however, sought to assimilate the usage of the Pent. to that of the rest of the OT, and accordingly wherever **הוּא** was construed as a fem. pointed it **הִוא** (as a *Qrê perpetuum*). Outside the Pent. the same Qrê occurs: five instances of the converse change, viz. of **הִיא** to be read as **הוּא**, occur for a similar reason. The origin of the peculiarity in the Pent. is uncertain. In usage **הוּא** (f. **הִיא**, pl. הֵנָּה, הֵם, הֵמָּה: v. הֵמָּה) is **1.** an emph. he (she, it, they), sometimes equivalent to **himself (herself, itself, themselves)**, or (esp. with the art.) **that (those)**: **a. b.** pointing back to the subj. and contrasting it with something else. **c.** appended alone to a *verb* (more rarely, but always with intentional emphasis). **d. e.** *prefixed* to a noun (very rare, and mostly late). **2.** It resumes the subj. with emph.: **a.** when the predic. is a *verb* (esp. if it be separated form its subject by an intervening clause). **b.** when the predic. is a *noun* (in these cases, to avoid stiffness, it is convenient often to drop the pron. in translating. So **c.**

after אֲשֶׁר in an *affirmative* sentence. **3.** Where, however, the pron. *follows* the pred., its position gives it the minimum of emphasis, and it expresses (or resumes) the subject as unobtrusively as possible: thus **a. b.** resuming the subj. So **c.** after אֲשֶׁר in a *negative* sentence. **d.** peculiarly, as the subject of **4** .לֹא. It *anticipates* (as it seems) the subject viz. **a.** (rare). **b.** after pronouns — (α) (β) מִי הוּא, sq. a ptcp. or subst; sq. a verb. (γ). **5.** As an emph. predicate, of God, 'I am He,' i.e. I am He Who *is* (opp. to unreal gods, named in context, or to transitory world), the Unseen, yet Omni-present, and Self-consisent, Ruler of the world. **6.** In a neuter sense, *that, it* (of an action, occurrence, matter, etc.) **a. b.** affirming the presence or existence of something (rare). **7.** With the art. הַהוּא, הַהִיא, הָהֵמָּה, הָהֵם, הָהֵנָּה: so regularly when joined to a subst. defined itself by the art.

[הָוָא] **vb. fall — Qal.**

הובנים v. [הָבְנִי].

I. הוֹד **n.m. spendour, majesty, vigour** (chiefly poet.)— **1.** *splendour*, *majesty*. Hence also **2.** divine *splendour*, *majesty*, light & glory which God wears as king. **3. a.** *splendour* of Israel under divine blessing. **b.** *majesty*, *dignity*, *authority* of Moses. Also **c.** manly *vigour*. **4.** of a horse, *majesty*, *majestic force*.

II. הוֹד **n.pr.m.** (*splendour, vigour*) — a man of Asher.

הודוה **n.pr.m.**

הוֹדְיָה **n.pr.m.** (*my splendour is Yah*) **— 1.** a man of Judah. **2.** Levites **a. b. 3.** a chief of the people.

הוֹדְיָה v. הודוה.

הוֹדַוְיָה, הוֹדַוְיָהוּ, הודיוהו **n.pr.m.** v. sub ידה.

[הָוָה] **vb. become — Qal.**

הַוָּה **n.f. 1. desire; 2. chasm,** fig. **destruction — 1.** *desire* (*in bad sense*). **2.** *engulfing ruin*, *destruction*.

הַיָּה **n.f. destruction.**

הָוָה **n.f. ruin, disaster** (cf. sub הַוָּה).

יהוה i.e. יַהְוֶה **n.pr.dei Yahweh,** the proper name of the God of Israel **(1.** MT יְהוָה (Qr אֲדֹנָי), or יֱהוִה (Qr אֱלֹהִים), in the combinations יהוה אדני & אדני יהוה (vd. אֲדֹנָי), and with prep. מֵיהוָה, לַיהוָה, בַּיהוָה (Qr מֵאדֹנָי, לַאדֹנָי, בַּאדֹנָי), do not give the original form.). **II. 1.** יהוה is used with אלהים with or without suffs. **a.** אֱלֹהֶיךָ. **b.** with אֱלֹהֵיכֶם. **c.** with אֱלֹהֵינוּ. **d.** c. אֱלֹהֵיהֶם. **e.** with אֱלֹהָיו. **f.** with אֱלֹהַי. **g.** with אֱלֹהַיִךְ. **h.** with אלהים, probably always due to later editors, or to a Qr which has crept into the text. **2.** the phrase אֲנִי יהוה is noteworthy: **a.** after אמר either alone or before relative and other clauses. **b.** after ידע כי (a); (β) with אלהיכם; (γ) with אלהיהם; (δ) before relative and other clauses; (ε) with various forms of קדשׁ; (ζ) with דברתי. **c.** after כִּי in various combinations. **d.** emphatic. **3.** יהוה is also used with several predicates, to form sacred names of holy places of Yahweh.

יָהּ **n.pr.dei** contr. fr. יהוה, first appears in early poems. Elsewhere יָהּ is used only in late ψ, especially in the Hallels, in the phrase הַלְלוּ־יָהּ.

יֵהוּא **n.pr.m.** (prob. contr. fr. יהוהוא = יהוה *is He*) — **1.** king of Israel who overthrew the dynasty of Omri. **2.** prophet of N. Israel in time of Baasha & Jehoshaphat. **3.** one of David's heroes. **4.** a Judaite. **5.** a Simeonite prince.

יְהוֹאָחָז, יוֹאָחָז **n.pr.m.** (יהוה *hath grasped*) — **1.** יְהוֹאָחָז king of Judah, son of Josiah. **2.** יְהוֹאָחָז king of Isr., son of Jehu. **3.** יְהוֹאָחָז king of Judah, son of Jehoram of Judah. **2**, q.v. 4. יוֹאָחָז faher of יוֹאָח Josiah's chronicler.

יְהוֹאָשׁ, יוֹאָשׁ **n.pr.m.** — **1.** יְהוֹ king of Judah, son of Ahaziah (Jehoahaz **3**). **2.** יְהוֹ king of Israel, son of Jehoahaz **2. 3.** יו father of Gideon (Jerubbaal). **4.** יו a prince of Ahab's house, called יו **.5** .בֶּן־הַמֶּלֶךְ one of David's heroes. **6.** יוֹאָשׁ a Judaite prince.

יְהוֹזָבָד, יוֹזָבָד **n.pr.m.** (יְ ה *hath bestowed*) — **1.** יְהוֹזָבָד servant & murderer of Joach of Judah. **2.** יוֹזָבָד three of David's mighty men, **a. b. c. 3.** יְהוֹזָבָד a Benjamite chief. **4.** priests & Levites.

יְהוֹחָנָן, יוֹחָנָן **n.pr.m. — 1. a.** יְהוֹ a priest; **b.** high priest. **2.** יְהוֹ Levite. **3.** יְהוֹ son of Tobiah. **4.** יְהוֹ porter in David's time. **5.** יְהוֹ a Judaite captain. **6.** יְהוֹ an Ephraimite. **7.** יְהוֹ an Israelite, Ezra's time. **8.** יְוֹ (& so all foll.) a Jewish captain, after fall of Jerus. **9.** eldest son of king Josiah. **10.** a post-exilic prince of the line of David. **11.** father of Azariah, priest in Sol.'s time. **12.** two of David's mighty men: **a.** a Benjamite. **b.** a Gadite. **13.** a returning exile.

יְהוֹיָדָע, יוֹיָדָע **n.pr.m.** (יְ ה *knoweth*; cf. יְדַעְיָה, אֶלְיָדָע & reff., יְהוֹ **.1** — (בְּעֶלְיָדָע, father of Benaiah (David's time). **2.** יְהוֹ, (chief) priest at Jerus. in time of Joash. **3.** יוֹיָדָע a builder at wall of Jerus., with Nehemiah. **4.** יְוֹ son of h.p. Eliashib.

יְהוֹיָכִין, יְהוֹיָכִן, יוֹיָכִין **n.pr.m.** (יְ ה *appointeth*) last king but one of Judah, son of Jehoiakim.

יְהוֹיָקִים, יוֹיָקִים, יוֹקִים **n.pr.m.** (יְ ה *raiseth up*; cf. אֶלְיָקִים & reff.; also (יָקִים, יְקַמְיָה **.1** — יְהוֹ one of the last kings of Judah, son of Josiah. **2.** יוֹיָקִים priest, son of Jeshua. **3.** יוֹקִים a Judaite.

יְהוֹיָרִיב, יוֹיָרִיב **n.pr.m.** (יְ ה *pleadeth*, or *contendeth*) — **1.** name of a priestly family **2** .יְהוֹ = יְוֹ. teacher in Ezra's time. **3.** a Judaite.

יְהוּכַל, יָוּכַל **n.pr.m.** (prob. contr. fr. יְהויוכל, יְ *is able*) a courtier of king Zedekiah, יְהוּ = יְוּ.

יְהוֹנָדָב, יוֹנָדָב **n.pr.m.** (יְ ה *is noble*, or *is liberal*, or *hath impelled*, cf. יְהוֹ **.1** — (נְדַבְיָה son of Rechab & chief of the Rechabites = יְהוֹ **.2** .יוֹ nephew of David = יְוֹ; (appar. called Jonathan, cf. **3** יְהוֹנָתָן.).

יְהוֹנָתָן, יוֹנָתָן **n.pr.m. — 1.** יְהוֹ ´ son of Saul; = יְהוֹ ´ **2.** יוֹ. son of Abiathar; = יְהוֹ ´ **3.** יוֹ. יְהוֹ ´ nephew of David; appar. called Jonadab, cf. יְהוֹ ´; דּוֹד **4.** יהונדב **2.** of David, i.e. his uncle? **5.** יְהוֹ ´ one of David's heroes. **6.** יְהוֹ ´ one of David's treasurers. **7.** יְהוֹ ´ a scribe. **8.** Levites **a.** יְהוֹ ´; **b.** יְהוֹ ´ **9.** יוֹ. a priest. **10.** יְהוֹ ´ priest to the tribe of Dan, son of Gershom. **11.** יוֹ ´ a Judaite captain, after fall of Jerus. **12.** יוֹ ´ a Judaite. **13.** יוֹ ´ father of Ebed. **14.** יוֹ ´ son of Asahel. **15.** יוֹ ´ a priest. **16.** יוֹ ´ son of Joiada appar. = יְהוֹחָנָן **2.** יְהוֹעַדָּה **n.pr.m.**(mng. dub.) — a descendant of Saul.

יהועדין v. foll.

יְהוֹעַדָּן **n.pr.f.**(? du) mother of Amaziah, king of Judah.

יְהוֹצָדָק, יוֹצָדָק **n.pr.m.**(י ´ *is righteous*) father of Joshua the high-priest, יְהוֹ ´.

יְהוֹרָם, יוֹרָם, יֹרָם **n.pr.m.** (י ´ *is exalted*; cf. יְהוֹ ´ **1.**—(מַלְכִּירָם king of Judah, son of Jehoshaphat; = יְהוֹ ´ **2.** יוֹ. king of Israel son of Ahab; = יְהוֹ ´ **3.** יוֹ. priest in time of Jehoshaphat. **4.** יוֹ ´ son of Tou, king of Hamath. **5.** יֹרָם a Levite.

יְהוֹשַׁבְעַת, יְהוֹשֶׁבַע **n.pr.f.** (י ´ *is an oath*; cf. אֱלִישֶׁבַע)—daughter of Joram of Judah, & wife of Jehoida the priest.

יְהוֹשַׁבְעַת v. foregoing.

יְהוֹשׁוּעַ, and (later) יֵשׁוּעַ **n.pr.m.** (& **loc.,** v. **9** infr.) (י ´ *is salvation*, or י ´ *is oppulence*, cf. אֱלִישָׁע, אֱלִישׁוּעַ, אֲבִישׁוּעַ; in any case it came to be associated with ישׁע — (**1.** Moses' successor, son of Nun. **2.** יְהוֹשֶׁעַ a Bethshemite. **3.** h.p. after the restoration, son of Jehozadak. **4.** יְהוֹשֶׁעַ governor of Jerusalem under Josiah. **5.** יֵשׁוּעַ head of one of the classes of priests. **6.** יֵשׁוּעַ a Levitical family-name of freguent occurrence: **a. b. 7.** יֵשׁוּעַ, father of a builder at the wall, perh. = **8.** a Judaite family name. **9. n. pr.loc.** in south of Judah.

[יְהוֹשָׁמָע] only abbrev. (or txt. err.)

יְהוֹשָׁמָע **n.pr.m.** (´ י *hath heard*, cf. אֱלִישָׁמָע & reff.) — a descendant of the royal house of Judah.

יְהוֹשָׁפָט, יוֹשָׁפָט **n.pr.m.** (´ י *hath judged*, cf. אֱלִישָׁפָט, שְׁפַטְיָהוּ & reff.) **— 1.** יְהוֹ´(so all exc. **5.** & **6**) king of Judah, son of Asa. **2.** father of Jehu king of Israel. **3.** chronicler under David & Solomon, son of Ahilud. **4.** one of Sol.'s 12 officers who provided victuals for the royal household. **5.** יוֹ´ one of David's heroes. **6.** יוֹ´ a priest & trumpeter in David's time. **7.** in **n.pr.loc.** symbolic name of a valley near Jerusalem, place of ultimate judgment.

יוֹאָב **n.pr.m.** (´ י *is father*; cf. אֱלִיאָב, אֲבִיאֵל, אַבְיָהוּ & reff.) **— 1.** David's sister's son & captain of his host. **2.** a descendant of Judah. **3.** a family-name after the exile.

יוֹאָח **n.pr.m.** (´ י *is brother*; cf. אֲחִיָּהוּ & reff.) **— 1.** son of Asaph the chronicler in Hezekiah's time. **2.** Levites **a.** son of Zimmah; **b.** id. **3.** son of Joahaz the chronicler in Josiah's time. **4.** a Levite, son of Obed-edom.

יוֹאָחָז v. יְהוֹאָחָז.

יוֹאֵל **n.pr.m.** (usu. interpr. as ´ י *is God*, cf. **1 —** (אֱלִיָּהוּ**.** Samuel's firstborn. **2.** a Simeonite prince. **3.** a Reubenite. **4.** a Gadite chief. **5.** a chief man of Issachar. **6.** one of David's heroes. **7.** a chief of Manasseh. **8.** a Jew of Ezra's time. **9.** a Benjamite. **10.** the prophet, son of Pethuel. **11.** Levites.

יוֹאָשׁ v. יְהוֹאָשׁ.

יוֹזָבָד v. יְהוֹזָבַד.

יוֹזָכָר **n.pr.m.** (´ י *hath remembered*; cf. זְכַרְיָהוּ) — servant & murderer of Joash king of Judah; = זבד.

יוֹחָנָן v. יְהוֹחָנָן.

יוֹיָדָע v. יְהוֹיָדָע.

יוֹיָכִין v. יְהוֹיָכִין.

יוֹיָקִים v. יְהוֹיָרִיב.

יוֹכֶבֶד **n.pr.f.** (´ י *is glory*) daughter of Levi, wife of Amram and mother of Moses.

יוֹכַל v. יְהוּכַל.

יוֹנָדָב v. יְהוֹנָדָב.

יוֹנָתָן v. יְהוֹנָתָן.

יוֹעֵד **n.pr.m.** (´ י *is a witness*) a Benjamite.

יוֹעֶזֶר **n.pr.m.** (´ י *is a help*; cf. עֶזְרָה, אֱלִיעֶזֶר, עֲזַרְאֵל, עַזְרִיאֵל & reff.) one of David's mighty men.

יוֹעָשׁ **n.pr.m.** (´ י *hath aided*) — **1.** a Benjamite, son of Becher. **2.** an officer under David.

יוֹצָדָק v. יְהוֹצָדָק.

יוֹקִים v. יְהוֹיָקִים.

יוֹרָם v. יְהוֹרָם.

יוֹשָׁפָט v. יְהוֹשָׁפָט.

יוֹתָם **n.pr.m.** (´ י *is perfect*) — **1.** king of Judah, son of Azariah. **2.** youngest son of Jerubbaal. **3.** a descendant of Caleb.

יֵשׁוּעַ v. יְהוֹשׁוּעַ.

הוֹהָם **n.pr.m.** Canaanitish king of Hebron.

הוֹי **interj.** (onomatop.) — **Ah, Alas, Ha** (not distinctly *Woe*! which is אוֹי). Sts. hardly more than an exclam. arousing attention *Ha*! (though perh. with a touch of sympathy or pity).

[הוּם, הִים] **vb. murmur, roar, discomfit — Qal. Niph. Hiph.**

מְהוּמָה **n.f. tumult, confusion, disquietude, discomfiture — 1.** *tumult*, *confusion*, *disturbance*, *turmoil*, *disquietude* (of mind), esp. *tumult & confusion, panic*, as due to divine judgment. **2.** *discomfiture* (due to יְ) in war.

הוֹמָם **n.pr.** v. sub המם.

[הוּן] **vb. be easy** — only **Hiph.**

הוֹן **n.m. wealth, sufficiency** (poet., almost wholly Wisd.Lit, especially Pr; cf. I. אוֹן supr.) — **1.** *wealth*. **2.** with בְּ + מָכַר pretii, = *high value*, or *price*.

[הוֹר] v. הַר sub הרר.

הוֹשָׁמָע **n.pr.m.** = יְהוֹ v. יהוה sub היה.

הוֹשַׁעְיָה, הוֹשֵׁעַ v. sub ישׁע.

הוֹשַׁעְנָה v. sub ישׁע.

[הוּת] **vb. shout at,** si vera — **Po.**

הוֹתִיר **n.pr.m.** v. יתר.

[הזה] **vb. dream, rave** — only **Qal.**

הִי (?) **n.[m.] lamentation, wailing.**

הִיא v. הוא.

הֵידָד v. sub הדד.

הֵידוֹת v. sub ידה.

הָיָה vb. fall out, come to pass, become, be — Qal I. 1. a. *fall out*, *happen*. **b.** *occur*, *take place*, *come about*, *come to pass*. **2.** esp. & very oft., *come about*, *come to pass* sq. substantive (subj.) cl. almost alw. + modifying (usu. temporal) cl. or phr.: **a.** (1) **וַיְהִי** *and it came to pass* that, most often foll. be (*a*) Impf. consec.: α. with Inf. c. **כְּ** temp.; β. with Inf. c. **בְּ**; γ. with **בְּ** sq. nom. temp. (**יוֹם**, **בֹּקֶר**, etc.); δ. **לְ** temp.; ε. **כְּ** temp.; ζ. **מִן** temp. viz.; η. **כַּאֲשֶׁר** temp.; θ. with **כִּי** temp.; ι. **אַחֲרֵי** temp.; κ. **עַד** temp.; λ. with combinations; as **בְּ** c. nom. temp. + **בְּ** Inf.; μ. other unusual constructions under this head are: those where temporal idea is expr. by a circumst. cl. (*b*) **וַיְהִי** sts. sq. simple Pf, usu. c. **בְּ** temp., Hex chiefly P; rarely c. other prep. & adv. as above; note esp. **מִדֵּי** sq. Inf.; sts. the subj. of fall. Pf. precedes it c. **וְ**; rarely subj. precedes Pf. without **וְ**. (*c*) **וַיְהִי** sq. **וְהִנֵּה**. (*d*) rarely **וַיְהִי** (in this sense) sq. other constructions: Impf. frequentat.; Pf. consec. frequentat. (2) rarely also Pf. c. **וְ** conj. **וְהָיָה** sq. Impf. consec. as subj. cl. **b.** less oft. **וְהָיָה** Pf. consec. *and it shall come to pass*, or frequentat., *came to pass* (repeatedly, etc.) usu. (*a*) sq. simple Impf. (c. 100 t.): α. c. **בְּ** temp.; β. c. **בְּ** loc.; γ. c. indef. rel. cl., or its equiv. (**כֹּל** indef., etc.); δ. c. **כַּאֲשֶׁר**; ε. less often with other modif. phr.: **כְּ** inf.; **אִם** condit.; **לְ** temp. (*b*) **וְהָיָה** sq. Pf. consec.(c. 85.t.): α. most often + cl. c. **כִּי** temp.; β. c. **אִם**; γ. c. **בְּ** temp.; δ. c. indefl rel. cl. or equivalent; ε. occas. with other modif. phr.: **כְּ** ;**כַּאֲשֶׁר** Inf.; **בְּ** Inf.; **עֵקֶב** ;**מִקֵּץ**; also (*c*) sq. **וְלֹא** + simple Impf. (c. **כִּי** temp.). (*d*) **וְהָיָה** sq. *Imv*. (very rare). (*e*) **וְהָיָה** sq. simple Pf. (also very rare). (*f*) **וְהָיָה** sq. cl. without vb. (all c. indef. rel. modifier, or equiv., v. (*a*)γ, (*b*)δ, supr.). (*g*) **וְהָיָה** ו) conj.) sq. Impf. consec. v. **a.** (*e*) supr. **II.** *Come into being*, *become*: **— 1. a.** abs., in lively narrative, *arise*, *appear*, *come*. **b.** sq. prep.: **בְּ**; sq. **עַל**; sq. **לְ**; also sq. **2 .מִן. b.** *become*: **a.** sq. pred. noun. **b.** sq. pred. adj. **c.** *become like* (**כְּ**). **d.** sq. pred. + **לְ** pers. **e.** sq. **לְ** pred. **f.** oft. c. **לְ** pred. + **לְ** pers. **g.** with **עַל** and **לְ**. **h.** sts. c. **לְ** pers. only = *become the property of*. **III.** *Be* (often with subordinate idea of becoming) **— 1.** *exist*, *be in existence* (i.e. orig. *have come into existence*); oft. c. **בְּ** loc.; somewhat weaker, in the the freq. introductory clause **וַיְהִי אִישׁ** *now there was a man*. **2.** *abide*, *remain*, *continue* (with word of place or time); sq. **עַד** temp. *remain until*; sq. **עַד** *extend unto*, *as far as*. **3.** with word of locality, *be in* or *at a place*, *be situated*, *stand*, *lie*; sq. **עַל** *be*, *be found* or *situated upon*. **4.** as copula, joining subj. &

pred.: — **a.** sq. pred. adj. **b.** sq. pred. noun.; oft. of age: sq. pred. Inf. abs. (very anomal.); = *amount to*, *come to*, in enum. of days of life, number of people, amounts of money, etc. **c.** sq. adv. & adverbial phr. **d.** sq. prep.: (*a*) *be with*, *accompany* c. עִם human subj., of accompaniment; peculiar uses with עִם. (*b*) *be with*, sq. אֶת. (*c*) sq. לְ of possessor. (*d*) sq. לְ + other prep. (*e*) sq. בְּ *be among*. **5.** periphrastic conjug.: **a.** הָיָה + pt., of continuous state, or condition, sts., esp. late, of habit, c. וַיְהִי also of beginning and continuance. **b.** sq. Inf. c. לְ. **Niph. 1.** *became* c. **2** .**ל.** either, *be done*, or *come to pass*; c. לֹא, existence denied. **3.** *be done*, *finished*, *gone*.

[הַיָּה] **n.f.** only הַיָּתִי.

הֵיךְ **adv. how?** — only twice, in late Heb.

הֵיכָל **n.m. palace, temple — 1.** rather seld. (royal) *palace* (so alm. always in As.); usual term for royal palace in Heb. is בֵּית הַמֶּלֶךְ, v. **2** .**בית.** of palace of God considered as king = *house of God* or *of* יְ ׳, *temple*: **a.** of early, pre-Solomonic house at Shiloh. **b.** of Solomon's temple: specif. the *hall* or *nave* of the temple (the holy place, distinguished from the דְּבִיר the inner sanctuary, the Holy of Holies, and with this included in the more general term בֵּית יְ ׳ or הַבַּיִת.). **c.** *hall* or *nave* of Exek.'s temple, the holy place (v. supr.) (included in הַבִּירָה, the general term embracing the whole group of buildings) **d.** general designation of *2nd temple*. הֵיכָל occurs occasionally in ψ, without conclusive evidence, in all cases, to what temple ref. is had; appar. distinguished fr. בֵּית יְ ׳ (as bub **b**) **e.** of the heavenly temple where יְ ׳ sits enthroned; his abode in the heavens.

הֵילֵל v. sub הלל.

הִים v. הוּם.

הֵימָם **n.pr.** v. הוֹמָם sub המם.

הֵימָן **n.pr.** v. אמן.

הִין **n.m. hin**, a liquid measure — **1.** a measure, used of quantity of water for drinking; usually in connexion with offerings: **a.** of oil used with meal-offering; usually 1/4 hin to 1/10 ephah (of meal-offering). **b.** used in mixing the anointing oil. **c.** of wine as drink-offering. **d.** once of שֵׁכָר as drink-offering. **2.** vessel with capacity of hin. The hin = 1/6 bath acc. to Joseph. = 6.06 litres, v. II. בַּת.

[הָכַר] **vb.** only **Qal** or **Hiph.**

הָכְּרַת v. נכר.

הַל v. sub הֵ supr.

הָלָא v. sub foll.

הָלְאָה (i.e. *hā-le‹āh*, the final *-āh*, the ה *locale*, being toneless), **adv. out there, onwards, further — a.** of *place*. **b.** of *time*.

[הָלָא] **vb.denom.** only **Ni.ptcp. removed far off.**

הַלָּז **pron.comm. this**, a rare synonym of זֶה or הַזֶּה, *this* -usually with a subst. defined by the art. The fuller form is הַלָּזֶה, הַלָּזוּ *this*.

הַלּוֹחֵשׁ v. לוּחֵשׁ.

הלחות v. לוּחִית.

הָלַךְ **vb. go, come, walk — Qal I.** lit. **1.** of persons **a.** *go*, *proceed*, *move*, *walk*. **b.** *depart*, *go away*. **c.** less oft. where Eng. idiom requires or prefers *come*, (approach, arrive), vb. in Heb. being referred to starting point; mostly c. prep. (on usage c. prep. in gen. v. infr.). **d.** with modifiers (I) α. of space traversed. β. c. acc. of time; also, with combination of ideas of space & time. (2) c. prep.: α. sq. בְּ of space (territory, country, etc.) in which; esp. + acc. of time or distance (cf. supr.); sq. בְּ of way, path; so oft. fig., cf. infr. **II. 3**; β. sq. עַל, *go* or *walk on* (*by*); cstr. sq. 3) .על) *go to*, *unto*: α. sq. acc., in general; more definitely, to a land, with or without

אֶרֶץ. β. sq. הָ֫ loc. γ. c. prep.: (*a*) most often sq. אֶל־ *unto*; also sq. אֶל = *against*; also sq. אֶל of individual persons; once with implic. *coire cum femina*. (*b*) rarely sq. עַל־ *unto*; sq. עַל *against*. (*c*) sq. עַד *as far as*, *unto*. (*d*) sq. לְ, *to*; note esp. in sense of *depart to*, *go away to*, almost = *return to*. (*e*) sq. בְּ *into*. (4) *go from*, *depart from*, sq. 5) מִן.) c. prep. denoting other relations: a. אֵת of accompaniment. β. עִם. γ. בְּ *with*. δ. בְּקֶרֶב *in the midst of*. ε. לִפְנֵי *in front of*, *before*. ζ. χ. אַחַר *go after*, *follow*. η. לְ with sense of dativ. ethic. θ. adverbial phrases of manner c. prep.: (*a*) בְּ ;בְּ pretii; cf. (*b*) אֶל. (*c*) לְ. κ. with adj. or noun, agreeing with subj. of vb., in acc., sometimes where Lat. & Eng. use an attributive or appositive. **2.** Also of animals, in similar meanings and combinations; esp. in laws of clean & unclean. **3.** in like manner of inanimate things. **4.** The Inf. abs. is often used **a.** as in other vbs., quite independantly. **b.** to intensify meaning of finite form of 1) :הָלַךְ) before finite vb. (2) after finite vb. **c.** most noteworthy is the joining of the Inf. abs. (1) with a folloing Inf. abs. denoting a simultaneous action or process, and so emphasizing duration or continuance: α. both Infs. preceding the finite vb. β. one Inf. before, & one after the fin. vb. γ. elsewhere both after fin. vb. (2) with a foll. vb. fin. c. ו consec. (rare). (3) in cases where vb. fin. is foll. by Inf. abs. + adj. denoting progress, advance; elsewh. with idea of actual motion lost fr. vb. fin. (4) twice, where vb. fin. is not הלך, but another vb. denoting motion. (5) (6) 13t. the Inf. abs. = Inv. & is followed by Pf. consec. (chiefly in Je). **d.** akin to the use of Inf. abs. are some instances of Pt. הֹלֵךְ + adj. (or pt.); in other cases as predicate, with same idea of *growing*, *increasing*. **5.** In combination with other verbal forms: **a.** sq. Inf. of purpose (c. לְ); sometimes with hostile sense. **b.** sq. finite vb. *go and do* so and so. **c.** following other verbs. **d.** esp. as result of action expr. in preced. vb., such as vb. of sending, etc. **e.** in longer series. **f.** oft. in Imv. foll. by 2nd Imv. or equiv., (1) (2) weakened to mere introductory word (as also supr. passim), *go to*, or *come, do (let us do* so & so. (3) apparently intermediate, and shewing transition fr. (1) to (2). **II.** Fig.; the most common uses follow; in most the origin in a literal meaning is evident: **1.** *pass away*, *die*; in phrases denoting or implying death. **2.** *live* (‘*walk*’), in general (cf. **Pi. Hithp.**) (usu. poet., with modifying words). esp. **3.** of moral and religious life; partic. **a.** *walk in* (בְּ) *ways* (counsels, statutes, etc.) (1) in good sense. (α); (β) in (בְּ) ways of יְ֫, esp. D; (γ) in commandments of יְ֫; (δ) in his law(s); (ε) in his ordinances, statutes; (ζ) in his judgments; (η) in ordinances of David, cf. also infr.; (θ) in way(s) of good man. (2) in bad sense, (α) in (evil) ways c. בְּ; (β) sq. acc.; (γ) c. adverb. acc.; (δ) in (בְּ) ordinances, statutes. **b.** *walk with* (עִם ,אֵת) i.e. associate, be familiar with. **c.** *walk before* יְ֫ (לִפְנֵי יְ֫); c. בֶּאֱמֶת ,בְּכָל־לֵבָב etc.). **d.** *walk*, *go*, *after* (2) ;יְ֫ (1) (אַחֲרֵי) other gods; (3)

things which do not profit; (4) vanity. **e.** *walk* in (1) one's integrity, etc.; (2) bad sense, in (בְּ) sin. **f.** (1) לֵב as subj., (α) = *thoughts*; (β) *evil inclination*; (2) נֶפֶשׁ = *desire*. **4.** other fig. uses. **Niph. Pi.** (chiefly poet. & late) — **1.** *walk* in or with a throng sq. בְּ loc. **2.** also of *walking about* = living. **3.** *depart*, *go entirely away* (**4** .(מִן **.** fig. of mode of life, action, etc. **Hithp.** *walk*, *walk about*, *move to and fro*: **1.** lit. **a.** *traverse*, in this direction and that. **b.** *walk*, *walk about*. **2.** fig. = *walk about* = *live*. **Hiph. 1.** *lead*, *bring*: sq. acc. usually of person; **a.** c. בְּ of space or region through which. **b.** c. acc. pers., בְּ of space + acc. of time. **c.** sq. acc. pers. + acc. of *way*, *road*. **d.** sq. acc. pers. + acc. of place or condition to which. **e.** sq. acc. pers. + ה֫ loc. **2.** *lead away* sq. acc. pers. + appos. **3.** *carry*, *bring*: c. obj. helpless, or inanimate: **a.** + acc. loc. **b.** *carry*, *take*, *take away*. **4.** fig., of influence on character: c. acc. pers. + בְּ *into*. **5. a.** *cause to walk*, *go*. **b.** *cause to flow*, *run*. **c.** *cause to depart*, *retire*, *go back*, ´ י.

הֵלֶךְ **n.m. traveller** (properly *a going*, *journey*, whence *wayfarer*, *traveller*)**.**

[הָלִיךְ] **n.[m.]** *step*.

[הֲלִיכָה] **n.f. a going, way, travelling-company — 1.** *going*, *walk*, **a. b. c.** of goings = *doings*. **2.** *travelling-company*, *caravan*.

[מַהֲלָךְ] **n.m.** *walk*, *journey*, *going* (late) — **1.** *walk*. **2.** *journey*. **3.** pl. *goings*, i.e. *free access*.

[תַּהֲלוּכָה] **n.f. procession.**

I. [הָלַל] **vb. shine — Qal. Hiph.** *flash forth light*.

הֵילֵל **n.m. appell.** shining one, epith. of king of Babylon.

II. [הָלַל] **vb. be boastful, Pi. praise — Qal. Pi. 1.** *praise* man or woman. **2.** usually praise אֱלֹהִים, ´ י, etc.: **a.** sq. acc. of heathen god. **b.** obj. ´ אֱלֹהִים) י). **c.** use of Imv. deserves special notice. **d.** note esp.: *praise ye Yah*! **e.** also sq. יהוה, in Chr, of technical Levitcal function. **g.** other forms, with like technical sense. **3.** appar. *make one's boast* cf. **Hithpa. 2.** (sq. בְּ *in, of*).

Pu. *be praised*, **1.** human subj., be *praised*, *commended*. **2.** of יְ֫, only pt. = gerundive, *to be praised*, *worthy of praise*. **Hithpa.** *glory*, *boast*, *make one's boast*: **1.** of self-confident boasting; sq. בְּ of ground of boast. **2.** of glorying, making one's boast in (בְּ, on the ground of) יְ֫ **3.** once, late = pass. *be praised*, *commended*. **Po›el. Po›al. Hithpo.** *act madly*, or *like a madman*.

הִלֵּל **n.pr.m.** (*he hath praised*) father of a judge of Israel.

[הִלּוּל] **n[m.] rejoicing, praise: 1.** וַיָּבֹאוּ הִלּוּלִים i.e. a vintage-rejoicing, merry-making, connected with thanksgiving. **2.** of praise to יְ֫קֹדֶשׁ ה, *holiness of praise*, i.e. a consecrated thing in token of thanksgiving for fruit, offered in 4th year.

[הוֹלֵלָה] **n.f. madness.**

הוֹלֵלוֹת **n.f. id** (formed unusually from the ptcp.).

הַלֲלוּיָה, הַלְלוּיָהּ v. הלל **Pi.**

יְהַלְלְאֵל **n.pr.[m.]** (*he shall praise God*, cf. מַהֲלַלְאֵל infr.) — **1.** a man of Judah. **2.** a Levite.

[מַהֲלָל] **n.[m.] praise.**

מַהֲלַלְאֵל **n.pr.m.** (*praise of God*, cf. יְהַלְלְאֵל supr.) — **1.** great-grandson of Seth acc. to genealogy of P. **2.** a man of Judah.

תְּהִלָּה **n.f. praise, song of praise — 1.** *praise*, *adoration*, *thanksgiving*, paid to יְ֫ **2.** the act of *general*, *public*, *praise*. **3.** *praise-song*, as title. **4.** qualities, deeds, etc., of יְ֫, demanding praise. **5.** *renown*, *fame*, *glory*: **a.** of Damascus. **b.** of יְ֫. Also **c.** fig., *praise*, *renown*, = obj. of praise, possessor of renown; used (*a*) of Israel; (*b*) of Jerusalem; (*c*) of Babylon; (*d*) of Moab; (*e*) of יְ֫.

[הָלַם] **vb. smite, hammer, strike down — Qal.**

הֶלֶם **n.pr.m.** a man of Asher.

הַלְמוּת **n.f. hammer, mallet,** only cstr.

יַהֲלֹם **n.[m.]** a precious stone, **jasper?**, or **onyx?**

מַהֲלֻמוֹת **n.f.pl. strokes, blows.**

הֲלֹם **adv. of place, hither.**

הָם **n.pr.loc.**

[המה ,?הם?] only in מֵהֵמָּהֵם

הַמְּדָתָא **n.pr.m.** father of Haman.

הֵמָּה and הֵם (without appreciable distinction in usage, except prob. in so far as the longer or shorter form was better adapted to the rhythm of particular sentences: on the whole הֵמָּה (alone) is somewhat more freq. than הֵם, הָהֵם on the contrary is said regularly, הָהֵמָּה occuring only 12t.) **pron. 3 pl. masc., fem.** הֵנָּה, **pr. 3 pl. they.** In usage not different in genl. from הוּא, הִיא (which see, under the corresponding headings, for fuller explanations), thus: **1. a**. הֵם יֵלְכוּ let *them* (emph.) go and gather straw. **c.** יִשְׁפְּטוּ־הֵם let them judge *themselves*. **2. a.** (Resuming the subj. with emph.). **3. a.** כִּי נִרְפִּים הֵם for *they* are idle. **4. a.** אַרְבָּעָה הֵם four things are *they*. **6. a.** In a neuter sense (rare), *they*. **7.** With art. **8** .הָהֵם**.** With preps. (in lieu of the normal, and more usual, forms with suffixes בָּהֶם, לָהֶם, מֵהֶם etc. [כָּהֵם & כָּהֵן, however, each once only, כְּמוֹהֶם thrice: v. דְּ]).

[הָמָה] **vb. murmur, growl, roar, be boisterous — Qal 1.** *growl* like a dog. **2.** *murmer*, fig. of soul (נֶפֶשׁ) in discouragement; sq. לְ of person pitied, sq. **3** .עַל**.** *roar*; *be tumultuous*. **4.** *be in commotion*, *stir*. **5.** *be boisterous*, *turbulent*.

הָמוֹן **n.m.** (**f.**) **sound, murmur, roar, crowd, abundance — 1.** *sound*, *murmur*, *rush*, *roar*, esp. sound made by a crowd of people. **2.** *tumult*, *confusion* (as occasioning a roar). **3.** *crowd*,

multitude (esp. freq. in Ez Ch): **a.** frequently of great army. **b.** of a whole people. **c.** of any great throng. **4.** *great number*, *abundance* (late). Hence **5.** *abundance*, *wealth*.

[הֲמְיָה] **n.f. sound, music**, of instruments.

הֲמוֹנָה **n.pr.loc.** a city appar. to be founded to commemorate defeat of Gog.

הֲמֻלָּה, הֲמוּלָה **n.f. rain-storm** (?), **rushing** or **roaring sound** (?).

הָמַם **vb. make a noise, move noisily, confuse, discomfit** (cf. [הום]) **— Qal 1.** *move noisily*, trans. **2.** *confuse*, *discomfit*, c. acc.

הוֹמָם **n.pr.m.** son of Seir the Horite.

[הָמַן] **vb. rage, be turbulent** — only **Qal.**

הָמָן **n.pr.m. Haman,** favourite of Ahasuerus.

[הֶמֶס] **n.[m.]** only pl. הֲמָסִים **brushwood.**

[מַהֲמֹרָה] **n.f. flood** or **watery pit.**

I. [הֵן] **pron. 3 pl. fem.,** in Bibl. Heb. only with prefixes, בָּהֵן, etc.: see under **8** הֵמָּה **d.**

II. הֵן **demonstr. adv.** or **interj. lo! behold** (on etym. v. הִנֵּה), less widely used than הִנֵּה, and in prose mostly confined to calling attention to some fact upon which action is to be taken, or a conclusion based; **a.** *behold*! **b.** as a **hypoth. part.**, propounding a possibility, **if**, a special application or development of the use **a. c. if, whether**, in an indirect question; cf. **2** אִם **b.**

הִנֵּה, once הִנֶּה, **demonstr. part. lo! behold!** — *lo*! *behold!* **a.** pointing to persons or things. **b.** introducing clauses involving prediction: (a) with ref. to the past or present, it points generally to some truth either newly asserted, or newly recognised. When the proposal is to be of the nature of an entreaty or request, הִנֵּה־נָא is often used, instead of the simple הִנֵּה. (b) with ref. to the future. here it serves to introduce a solemn or important declaration; and is used esp. with the ptcp. in predictions or threats. **c.** … וְהִנֵּה very freq. in historical style, esp. (but not exclusively) after verbs of *seeing* or *discovering*, making the narrative graphic and vivid, and

enabling the reader to enter into the surprise or satisfaction of the speaker or actor concerned. **d.** like II. הֵן (**b**), nearly = *if* (rare): וְהִנֵּה *and behold = and if*.

I. הֵנָּה **adv. hither** (perh. from II. הֵן) — **a.** of *place*: (α) **hither**. (β) *here* (cf. שָׁמָּה = *there*), הֵנָּה לְ … ´הֵנָּה ל ´ *on this side* of … on *that side* of.…**b.** of *time*, in עַד הֵנָּה. **II.**

הֵנָּה **pron. 3 pl. fem. they**: v. הֵמָּה.

הֲנָחָה v. sub נוח.

הִנֹּם **n.pr.m., n.pr.loc.** of valley S. of Jerusalem. Cf. sub גַּיְא; as mere topographical term גֵּי בֶן־הִנֹּם, boundary between Judah & Benjamin, & alw. with ref. to the sacrifice of children by fire; on account of this inhuman & idolatrous practice it was abhorred by priest & prophet, & defiled by Josiah; mod. name (of lower half of valley, toward SE.) *Wady er-Rabâbi*.

הֲנַע **n.pr.** *loc*. named betw. *Sepharvaim* and *Iwwa*; site unknown.

הֲנָפָה v. sub נוף.

הַס, הָס **interj. hush! keep silence** (prob. onomatop.). Hence as denom. **Hiph.** *still*.

הֲפֵגָה v. sub פוג.

הָפַךְ **vb. turn, overturn — Qal 1.** trans. **a.** *turn*, *turn about*, *turn over*, c. acc. **b.** *overturn*, *overthrow*. **c.** *turn = change*, *transform* (1) sq. acc. = *alter*; (2) *pervert*; (3) sq. acc. c. Inf.; (4) *turn to*, *into*, sq. two acc.; usu. sq. acc. + **2** לְ. *intrans*. **a.** *turn*, *turn back*; **b.** *turn = change*, *change into*, sq. pred. adj. **Niph. 1.** reflex. & intrans. **a.** *turn oneself*, *turn*, *turn back* (cf.**Qal 2 a**); *turn against* sq. בְּ. **b.** *turn = change* (oneself) sq. pred. adj.; sq. pred. noun; no pred. expressed. **c.** *be perverse*, only pt. used subst. **2.** pass., **a.** *be turned*, *turned over to* sq. לְ. **b.** *be reversed*. **c.** *be turned*, *changed*, sq. לְ. **d.** *be overturned*, *overthrown*. **e.** *be upturned*. **Hithp.** reflex. & intrans.: **1.** *turn this way & that*, *every way*. **2.** *transform oneself*. **Hoph.**

הֶפֶךְ **n.m. the contrary, contrariness, perversity — 1.** *the contrary*, *opposite thing*. **2.** *perversity*.

הֲפֵכָה **n.f. overthrow** of the cities (of the plain); cf. [מַהְפֵּכָה] and **1** הָפַךְ **b.**

הֲפַכְפַּךְ **adj. crooked.**

[מַהְפֵּכָה] **n.f. overthrow** — always cstr.

מַהְפֶּכֶת **n.f. stocks** or similar instrum. of punishment (compelling *crooked* posture, or *distorting*), mentioned rather late.

[תַּהְפֻּכָה] **n.f. perversity, perverse thing**; *perverse things*, particularly utterances; but also thoughts, devices.

הֲצַב v. נצב.

הַצָּלָה v. sub נצל.

הַצְלֶלְפּוֹנִי v. sub III. [צָלַל].

הֹצֶן **n.[m.]** deriv. & mng. dub.

הַר v. sub הרר.

הֹר **n.pr.mont. 1.** mt. on border of Edom, alw. הֹר הָהָר, named as stage in Isr.'s journey to Canaan; as place of Aaron's death; = mod. *Jebel Nebi Hârûn* c. 50 miles S. of Dead Sea, just S. (SW.) of Petra. **2.** a NE. spur of Lebanon; mod. *Jebel ʿAkkar*.

הָרָא **n.pr.loc.**

הַרְאֵל v. אֲרִאֵיל sub II. ארה.

הַרְבִּית v. sub I רָבָה.

הָרַג **vb. kill, slay — Qal 1. a.** *kill*, *slay* implying ruthless violence, esp. private violence. **b.** hence of wholesale slaughter after battle. **2.** of God's slaying in judgment (stern and inscrutable). **3.** rarely of judical killing by men (at God's command). **4.** of killing beasts. **5.** of killing by beasts. **6.** quite general. **7.** *destroy*, *ruin*. **Niph. 1.** pass. of **Qal 1 a. 2.** pass. of **Qal 1 b. Pu.** (pass.

of **Qal 1 b**).

הֶרֶג n.m. slaughter.

הֲרֵגָה n.f. slaughter.

I. **הָרָה vb. conceive, become pregnant — Qal. 1.** lit. *conceive*, *become pregnant*. **2.** metaph. **Pu. Po.** *conceive*, *contrive devise*.

II. **הָרָה adj.f. pregnant;** = subst. *pregnant women*, *women with child*; once of womb.

הֵרוֹן v. **הֵרָיוֹן**.

[**הָרִיָּה**] **adj. f. pregnant** as subst.

הֵרָיוֹן n.[m.] conception, pregnancy.

הֲרוֹרִי adj. gent.

הֹרָם n.pr.m. a Canaanitish king ruling in Gezer.

הָרֵם n.pr.m. a Judaite.

הָרָם v. **בֵּית הָרָם**.

[**הַרְמוֹן**] **n.m.** mng. dub.

הָרַמִּים v. **אֲרַמִּי**.

הָרָן n.pr.m. (*mountaineer*) **— 1.** son of Terah, brother of Abram and father of Lot. **2.** a Levite. On **הָרָן** in **n.pr.loc.** v. sub **בית הרם**.

הָרַס vb. throw down, break or **tear down — Qal 1.** *throw down*, *tear down*, c. acc.: altar(s); city; fig. *overthrow*; *cast down* from office. **2.** *break down*, *break away*. **3.** *break through*, intr., sq. **Niph.** *be thrown* or *torn down*. **Pi.** *overthrow*, *tear down*.

הֶרֶס **n.[m.] overthrow, destruction.**

[הֲרִיסָה] **n.f. ruin** (concr.).

[הֲרִיסוּת] **n.f. overthrow, destruction, ruin.**

הַר **n.m. mountain, hill, hill-country — 1.** *mountain*, *hill* (these often not sharply distinguished, but): **a.** specif. *mountain*, *high elevation*, oft. in all the literature; eg. הַר סִינַי *Mount Sinai*. **b.** *mountain-range*. **c.** *mountain*, indef. **d.** *high mt*. הַר גָּבֹהַ. **e.** opp. valley or plain. **f.** mts. as hiding-places. **g.** mts. as running-place of gazelles; of leopards. **h.** grazing-places for cattle. **i.** a place of field and vineyards. **j.** as kindled into flame (i.e. their forests; in sim.). **k.** as scene of massacre. **l.** as places of illicit worship. **m.** in various combinations. **n.** in fig. uses. **2.** *hill-country*, *mountain-region*, **a.** opp. plain, etc. **b.** of a particular mountain-region, hill-country.

הַרְרִי, הֲרָרִי, הַרְרָם, הַרְרִי, הָרָרִיָּה v. הר.

הֲרָרִי, הָרָרִי **adj. gent.** (= *mountain-dweller* or deriv. fr. some unknown **n.pr.loc.)** — used only in defining certain of David's heroes.

הָשֵׁם **n.pr.m.** father of one (or more?) of David's heroes.

הַשְׁמָעוּת v. sub שמע.

הָשְׁפוֹת v. אַשְׁפֹּת sub שפת.

הִתּוּךְ v. sub נתך.

הִתְחַבְּרוּת v. sub חבר.

הָתָךְ **n.pr.m.** a Persian offical at court of Ahasuerus.

[הָתַל] **vb.** — only **Pi. deceive, mock.**

הַתֻּלִים **n.[m.]pl. mockery.**

מַהֲתַלּוֹת **n.f.pl. deceptions.**

התת v. הות.

ו

ו, *Wāw*, sixth letter; in modern Heb. = numeral 6; no evidence of this usage in OT times.

וְ ,וּ ,וְ **demonstr. adv.** and **conj.** so, **then, and** — וְ before a shwaˇ mobile or a labial is vocalized וּ; often before a tone-syll., when the word itself has a disj. accent, וְ; esp. when it forms with the preceding word a *pair*, whether of parallel or opposed ideas; occas. also with a conj. accent. -וְ is used very freely and widely in Heb., but also with much delicacy, to express relations and shades of meaning which Western languages would usu. indicate by distinct particles. **1.** *And*, connecting both words (v. supra), and sentences. When three, four, or more words follow, the conj. may connect them all: often however, it is prefixed only to the last; occas. even it connects only the first two. Remarkably, however, וְ as a *mere* conj. is, as a rule, not in classical Hebrew attached directly to *verbs* (esp. in the perf.), the construction with וְ consec. (v.**2**) being preferred: Exceptions in class. Heb. are (a) sts. where *synonyms* are coupled; (b) isolated cases, difficult to reduce to rule (perh. sts. due to text. error). In later parts of OT, prob. through Aram. influence, the pf. with simple וְ occurs more freq. With the impf., the simple וְ is not so unidiomatic, even in class. Heb. (cf. **3**). Special senses: **a.** it sts. = *and specially*, *and* (= and particularly). **b.** *and in particular*, *and that* (explicative). **c.** sts. it introduces an idea which so exceeds or adds to what has preceded, that it is nearly equivalent to *also*. Or it may be rendered *yea*: so esp. in the ascending numerations 3-4, 6-7, 7-8 — the first number being aggravated, or augmented, by a higher. In one idiom וּגְבוֹל, occuring in geogr. descriptions, it is used peculiarly, seemingly = *at the same time*. **d.** it connects *alternative* cases, so that it = *or* (= *or if*). **e.** it connects *contrasted* ideas, where in our idiom the contrast would be expressed explicitly by *but*; in such cases prominence is usu. given to the contrasted idea by its being placed immed. after the conj.; even after לֹא (where כִּי or כִּי אִם might be expected). **f.** it introduces a contrasted idea in such a way as to suggest a *question*, esp. before a pron. So the וְ

consec. and pf. (see **2 a**). **g.** attaching a fresh subj. (or obj.) to a clause already grammatically complete, it = *and also*, when the idea thus attached is subordinate, or not logically embraced in the principal pred. **h.** וְ repeated = *both … and* (but גַּם … גַּם is more usual in this sense). **i.** a repetition of the *same* word with וְ interposed expresses (a) *diversity* (rare), אֶבֶן וָאֶבֶן a weight *and* a weight, i.e. diferent weights, בְּלֵב וָלֵב with a heart and a heart = with a double heart; (b) *distribution* לְשַׁעַר וָשָׁעַר = for *every* gate, זִקְנֵי עִיר וָעִיר elders of *every* city; strengthened by כָּל־ (common in postB. Heb. esp. with כל). **j.** it is used in the formulation of proverbs as cold waters to a thirsty soul *and* good news from a far country (i.e. they are like each other). More rarely in the opp. order. **k.** in *circumstantial* clauses וְ introduces a statement of the *concomitant conditions* under which the action denoted by the principal verb takes place: in such cases, the relation expressed by וְ must often in Engl. be stated explicitly by a conj., as *when, since, seeing, though*, etc., as occasion may require. So very often, let us build a tower וְרֹאשׁוֹ בַּשָּׁמַיִם *and* its top in the heavens (= *with* its top in etc.). **2.** The ו consecutive (formerly called the Waw 'conversive') — **a.** with the **impf.** (◌ וַ with foll. daghesh; before א, וָ), as וַיֹּאמֶר prop. = *and he proceeded* to say, chiefly in contin. of a preceding *perfect* tense; **b.** with the **perf.** as וְיָשַׁבְתָּ prop. *so* [*viz.* as limited by a verb, or other term, preceding] *hadst thou sat*, chiefly in continuation of a preceding *imperfect* tense, in its various senses of future, jussive, or frequentative. Here it must suffice to note (a) ו consec. (esp. with the impf.) freq. couples two *verbs* in such a manner that the first, indicating the *general* character of the action, receives its closer definition in the second: in such cases, the first may often be represented in Engl. by and *adv*., וַיָּשָׁב וַיִּחְפֹּר and he turned *and* dug = and he dug *again*. (b) ◌ וַ with the impf. sts. expresses a contrast = *and yet*. (c) there is a tendency in the later books of the OT to use the pf. with simple וְ, where the classical language would employ the impf. with ◌ וַ (cf. supr. **1**). (d) a double pf. with ו consec. is sts. used, informally but neatly, with a hypoth. force; thus (α) in past or present time = and *if* (or *when*) (β) in fut. time = and *if* he leaves his father, he will die. **3.** With a **voluntative** (cohort. or juss.) וְ expresses an intention, **that** or **so that** (an elegancy by which the too frquent use of לְמַעַן or בַּעֲבוּר is avoided): וְיָסַר *so may he* remove (= *that he may* remove), וְאֹכְלָה *so let me* eat (= *that I may* eat); and without the modal form being externally indicated. Sts even of past time. After a neg. *so* [= in that case]. Sts. also before an imv., *and be* (= that thou mayest be). A volunt. is also sts. attached by וְ to a preceding volunt. or imv., so as

to form a virtually hypothetical sentence, as זֹאת עֲשׂוּ וְחִיוּ = *if* you do this, you shall live. **4.** It expresses often an informal inference, or consequence, **so, then**, esp. at the beginning of a speech: וְעַתָּה naw, *therefore*; וְלָמָּה and וּמַדּוּעַ why, *then*?; וְאַיּוֹ where, *then*, is he? וְיַעֲבֹר let, *then*, …come over. So the וְ consec. and the pf., *therefore*. **5.** ו introduces the *predicate* or *apodosis*: viz. **a.** וְ consec. and the *pf.* — in answer to אִם or כִּי constantly; if thous hearkenest to my voice, וְאָיַבְתִּי *then* am I (= I will be) enemy to thy enemies; after the *casus pendens*; after various time-determinations, *then*, *so*, after conjs., as כִּי, יַעַן, תַּחַת, etc. **b.** ◌ וַ consec. and the *impf.* (but much less frequently that the pf.); after time-determinations, *then*, occas. after conjs. as כַּאֲשֶׁר, יַעַן, לְמַעַן, אִם. **c.** in other cases (not 'consecutive') all more or less uncommon: vix. α. וְ closely joined to the impf., *then*; β. separated fr. the vb., *then*; γ. without a vb., *behold*, *that*.

וְדָן n.pr.loc.

וָהֵב, appar. **n.pr.loc.** situation unknown.

[וָו] **n.[m.] hook, pin** and **peg** in description of tabernacle, the *hooks* or *pegs* of gold and silver fastened on, or in, the posts of the tabernacle, to support the various hangings (curtains, screens, etc).

וזר

וָזָר adj. criminal, guilty.

וַיְזָתָא n.pr.m. — a son of Haman.

וָלָד, וֶלֶד v. sub ילד.

וַנָיָה n.pr.m. one of those with strange wives.

וָפְסִי n.pr.m. a man of Naphtali.

וַשְׁנִי n.pr.m. son of Samuel.

וַשְׁתִּי **n.pr.f.** queen of Ahasuerus (Xerxes) king of Persia.

ז

ז, *Zâyin*, seventh letter; used as numeral 7 in modern Heb.; no evidence of this usage in OT times.

זאב

I. זְאֵב **n.m. wolf**.

II. זְאֵב **n.pr.m.** (*wolf*) — a prince of Midian; also in **n.pr.loc.**

זאת

זְבוּב **n.m. fly**.

זַבַּי **n.pr.m.** — Jew in Ezra's time.

[זָבַד] **vb. bestow upon, endow with**.

זֵבֶד **n.m. endowment, gift.**

זָבָד **n.pr.m.** (*he hath given*, or, *a gift*) **— 1.** a descendant of Judah. **2.** an Ephraimite. **3.** one of David's valiant men. **4.** one of the murderers of Joash of Judah. **5.** name of three returned exiles who had taken strange wives. **a. b. c.**

זָבוּר **n.pr.m.** (*bestowed*) an officer of Solomon.

זבוד **n.pr.m.** a returned exile.

זְבִידָה **n.pr.f.** mother of Jehoiakim.

זַבְדִּי **n.pr.m. 1.** grandfather of Achan, of Judah. **2.** a Benjamite. **3.** an officer of David. **4.** a Levite.

זַבְדִּיאֵל **n.pr.m.** (*my gift is God*) — **1.** father of one of David's officers. **2.** a prominent Hebrew in Nehemiah's time.

זְבַדְיָה, זְבַדְיָהוּ **n.pr.m.** (יְ ´ *hath bestowed*, cf. יְהוֹזָבָד, & reff., also זְבַדְיָהוּ — זַבְדִּיאֵל) **1.** Levites, **a. b. 2.** an officer of Jehoshaphat. **3** זְבַדְיָה. Benjamites, **a. b. 4.** one of David's men. **5.** an officer of David. **6.** a returning exile. **7.** one of priestly house.

זָבַח **vb. slaughter for sacrifice — Qal I.** *slaughter for sacrifice* **1.** c. acc. of **a.** kind of sacrifice. **b.** victims, (α) animals; (β) mankind. **2.** absolute. **3.** c. לְ of deity. **4.** with local prep. בְּ; עַל; לפני. **II.** *slaughter for eating* (connected also with sacrifice, as all eating of flesh among ancient Hebrews was sacrificial). **III.** *slaughter in divine judgment*. **Pi.** *sacrifice*, **1.** of the abundant sacrifices made to Yahweh by Solomon; but **2.** elsewhere of sacrifice to other deities, possibly iterative in some cases, but certainly not in all. It is used without direct obj. oft.; also acc. of victim.

I. זֶבַח **n.m. sacrifice** — the common and most ancient sacrifice, whose essential rite was eating the flesh of the victim at a feast in which the god of the clan shared by receiving the blood and fat pieces. In older literature it is distinguished from מִנְחָה and עֹלָה, in the later literature form חַטָּאת and אָשָׁם. **I.** general name for all sacrifices eaten at feasts: — **1.** of the God of Israel. **2.** of other deities. **II.** there are several kinds of זְבָחִים which are gradually distinguished: **1.** *the covenant sacrifice*. **2.** *the passover*. **3.** *annual sacrifice*. **4.** *thank offering*. **5.** in ritual of H & P זבחים are defined by שלמים, but sometimes (rarely) ´ז alone is used in this sense, with or without suffix, where the meaning is plain from the context. These ritual offerings are of three varieties תּוֹדָה, נֶדֶר, and נְדָבָה (P); in several lists זבחים are distinguished from תודות, from נדרים, from נדבות and from the more comprehensive שלמים. So also the sacrifice at the institution of the covenant at Horeb and the sacrifice at the instillation of Saul are defined as זבחים שלמים. Thus ´ז seems not only to be used for all these special forms but also to include other festal sacrifices not defined in the codes of law. The ritual was the same for the entire class. They were all sacrifices for feasts in which the flesh of the victim was eaten by the

offerers, except so far as the officiating priests had certain choice pieces and the blood and fat pieces went to the altar for God. The sacrifice at the institution of the covenant at Horeb, the Passover victim, and the ram of consecration, were special, in that there was an application of a portion of the blood to the persons and things which were to be consecrated. **6.** the slaughter of hostile nations is also a זֶבַח offered by God Himself, in which the vultures devour the flesh of the victims. **7.** the verb used with זֶבַח is ordinarily זָבַח but others also are found.

II. זֶבַח **n.pr.m.** a Midianite king.

מִזְבֵּחַ **n.m. altar — 1.** JE narrate that altars were built by Noah after leaving the ark; by Abraham at Shechem, Bethel, Hebron, mt; in land of Moriah, by Issac at Beersheba; by Jacob at Shechem, at Bethel, by Moses at Rephidim, Horeb, by Balak at Bamoth Baal, Pisgah & Peor; by Joshua on Mt. Ebal: the prophetic histories narrate that altars were built by Gideon at Ophra; by a man of God at Bethel; by Samuel at Ramah; by Saul after Michmash; by David on the threshing bloor of Ornan; that Solomon sacrificed on the altar at Gibeon and built altars in the temple at Jerusalem; that Jeroboam built an altar at Bethel; and the Elijah repaired an ancient altar on Carmel. An altar in Egypt is predicted. All this accords with the law of the Covenant code which recognizes a plurality of altars and prescribes that they shall be built of אֲדָמָה, or of unhewn stones, and without steps. So אַבָנִים, שְׁלֵמוֹת אֲבָנִים, and twelve stones. The altar was also a place of refuge. **2.** D prescribes one central altar; but no attempt to enforce this principal appears before Hezekiah, and Josiah, whose reform is more effectual. **3.** P limits sacrifices to the altars of the tabernacle. A great altar was built E. of the Jordan, but it was according to P only as an עֵד after the pattern of the altar before the Tabernacle. P describes two altars: **a.** the מִזְבַּח הָעֹלָה, made of acacia wood plated with brass, 5 x 5 x 3 cubits in size, with four horns and a network of brass, on which all sacrifices by fire were made. **b.** מִקְטַר קְטֹרֶת ׳מ made of acacia wood plated with gold, 1 x 1 x 2 cubits in size, with four horns and a crown of gold. **4.** Solomon made two altars for the temple at Jerusalem: **a.** חֲנֻחֹשֶׁת ׳מ for the court (which was laid aside by Ahaz, who made an altar after the model of one he saw in Damascus); this altar, according to Chr, measured 20 x 20 x 10 cubits; the נחשׁת(ה) מזבח = העולה ׳מ repaired by Asa. **b.** an altar of cedar, plated with gold, in the temple before the דְּבִיר. **5.** Ezekiel plans two altars for the new temple: **a.** a table of wood 3 x 2 cubits; **b.** an altar for the court, prob. some dimensions as **4 a**, with stairs. **6.** after the return Jeshua built an altar on the ancient site in the court of the temple. **7.** besides these altars used in the worship of Yahweh, Ahab built an altar to Baal in Samaria; Ahaz made on altar on the roof of the upper chamber, and other kings of Judah made altars in the two courts, all of which were destroyed by Josiah. **8.** the ancient and most common term for making altars was בָּנָה, implying building material; other vbs. are הֵקִים; הֵכִין; שִׂים; וַיַּצֶּב־;

עָרַךְ *arrange, prepare*; **9** .עָשָׂה **.** the dedication of the altar was חֲנֻכַּת המזבח; it was anointed with oil **10** .מָשַׁח **.** removal of unlawful altars is expr. by .הֵסִיר ;שִׁבַּר ;הָרַס ;נָתַץ ;נִתַּץ ;נָתַץ **11.** ministry at the altar was ´ מִשְׁמֶרֶת הַמִּ ;עָמַד עַל is said of officiating priest, עָלָה עַל; sacrifices were usually offered עַל־הַמִּזְבֵּחַ; v. especially the phrases with ;הִקְטִיר ;זָרַק ;לְבַעֵר ;הָעֵלָה; but בַּמִּזְבֵּחַ; one touching the altar is ´ הַנֹּגֵעַ בַּמִּ ;´לפני המ of placing, or standing *before* altar; as **acc.loc.** הַמִּזְבֵּחָה in phrases esp. c. הִקְטִיר, and **12** .הָעֵלָה **.** the horns of the altar were especially for the application of the blood of the sin-offering in the ritual. **13.** the יְסוֹד (q.v.) is also referred to in the ritual of the sin-offerings in the phrases יָצַק אל יסוד שָׁפַךְ אל יסוד, יִמְצֵא אל יסוד. **14** &**.** the altar was קֹדֶשׁ קָדָשִׁים; but repeated sin-offerings were necessary to keep it pure and cleanse it form the pollution of the people in whose midst it was situated. This is expressed by חִטֵּא; כִּפֶּר; קִדַּשׁ; טִהַר.

זַבַּי v. sub זבב.

זִבְינָא **n.pr.m.** (bought) — name of one who had taken a strange wife.

[זָבַל] **vb.** prob. **exalt, honour — Qal.**

I. זְבֶל **n.[m.] elevation, height, lofty abode.**

II. זְבֶל **n.pr.m.** an officer of Abimelech.

זְבוּלֻן, זְבֻלוּן **n.pr.m. Zebulun** (on expl. of name given in E and J cf. **1** — (זבד, זבל **.** sixth son of Jacob and Leah. **2.** the tribe of Zebulun. **3.** territory of the tribe; also ´ ז alone.

זְבוּלֹנִי **adj.gent.**; c. art. = n. coll. *the Zebulonites.*

זוג, זיג

זַג **n.[m.]** name of some comparatively insignif. product of vine (גֶּפֶן הַיַּיִן), the eating of which was included in prohibition to Nazirite; **skin** of grape.

זֵד, זָדוֹן v. sub זיד.

זֶה **demonstr. pron.** and **adv.**; fem. זֹאת, once זֹאתָה; comm. זוּ (q.v.): **this, here — 1.** standing alone: **a.** *this one*, sts. contemptuously (esp. with אֵת). In a purely *neuter* sense (of an act, event, announcement, etc.) זאת is most common, as with עָשָׂה to do *this*; as an accus. of limit., *as regards this*, *in this*; **b.** repeated זֶה … זֶה, *this … that*, *the one … the other* or (if indefinite) *another*. **2.** In appos. to a subst.: **a.** preceding it (rare). **b.** following it: — (α) when the subst. is determined by a pron. affix. Rarely when it is undetermined. (β) with the art., הַזֶּה, הַזֹּאת, after a subst. determined also by the art. Not however after a n.pr., except such as are construed with the art.: and hardly ever after a noun with a pron. affix. **3.** More oft. as pred.; oft. at the beginning or close of enumerations (esp. P), descriptions, injunctions, etc.. **4.** It is attached enclitically, almost as an adv., to certain words, esp. interrog. pronouns, to impart, in a manner often not reproducible in Engl. idiom, directness and force, bringing the question or statement made into close relation with the speaker. (Contrast from this point of view מי זה and מי הוא: v. הוא **4 b**) Thus **a.** אֵי־זֶה where, *then*? **b.** מִי־זֶה *whom here*. Elsewhere, the rend. *Who* is *this* … is admissible. **c.** מַה־זֶּה *how*, *now*? **d.** מַה־זֹּאת in the phrase (מַה־זֹּאת (עֲשִׂיתֶם, עָשִׂית. Either *What*, *now*, hast thou (have ye) done? or *What* is *this* (that) thou hast (ye have) done? **e.** לָמַה־זֶּה *wherefore*, *now*? **f.** הַאַתָּה זֶה. **g.** הִנֵּה זֶה *behold*, *here …* **h.** עַתָּה זֶה *just now*. Also **i.** prefixed to expressions denoting a period of time. **5.** In poetry, as a *relative* pron. (rare: but see also **6** .(זוּ ,זוֹ **With prefixes (in special senses): — a.** בָּזֶה *in this* (place), *here*; of time, *then*. **b.** בְּזֹאת (α) *with this = on these conditions*. (β) *by* or *through this* (esp. with יָדַע). (γ) *in spite of this*. (δ) בַּזֹּאת *for this cause* (late style); *in this matter*. **c.** כָּזֶה (α). (β) כָּזֹה וְכָזֶה *thus and thus*. **d.** כְּזֹאת *the like of this = as follows*; כָּזֹאת *the like of this = things such as these*; כָּזֹאת וְכָזֹאת *thus and thus*. **e.** מִזֶּה *from here*, *hence*: מִזֶּה … מִזֶּה *on one side … on the other side*; מִזֶּה וּמִזֶּה לְ *on one side and on the other side of*. **f.** עַל זֶה *on this account* (rare). — On אֵי זֶה *which*? אֵי מִזֶּה *whence*? אֵי לָזֹאת *how*? v. sub זֹה **.2** אַי *this* (f.) = זֹאת.

זוֹ i.q. זֹה *this*; and (as relat.) *which*.

זוּ **pron.** (poet), indeclinable. **1.** a **demonstr.** *this*. **2.** a **relative**, *which*.

זהב (meaning dubious).

זָהָב **n.m. gold** — *gold*, **1.** = gold-ore, gold in a raw state; *gold dust*. **2.** gold as wealth; in gen. as precious. **3.** gold as spoil of war. **3.** gold as spoil of war. **4.** gold as merchandise. **5.** gold as costly gift. **6.** gold as material. **7.** gold described by its source, esp. gold from Ophir. **8.** gold defined by var. adj. and pts. **9.** ז׳ as measure of weight and value: **a.** = *gold-shekel*. **b.** שְׁלֹשֶׁת מָנִם ז׳ *three minas of gold* (v. מָנֶה). **c.** כִּכַּר ז׳ *talent of gold*. **d. 10.** ז׳ = *golden oil*, from colour. **11.** ז׳ often named with כֶּסֶף, and then, in earlier and sts. in later writings, follows it; in later writings ז׳ oft. precedes. **12.** the chief vbs. used with ז׳ are: **a.** עָשָׂה *make*; also sq. בְּ *work in* gold; **b.** יָצַק; **c.** צִפָּה *overlay with* (c. 2 acc.); in same sense **d.** וַיְחַפֵּהוּ ז׳ and **e.** וְכֶסֶף תְּפוּשׂ ז׳ *encased in gold and silver*; also **f. g.** רדד; further בָּחַן *try*., cf. **i.** זִקַּק.

[זָהַם] **vb. be foul, loathsome**, but only **Pi.,** causat. — **Pi.**

זָהַם **n.pr.m.** a son of Rehaboam.

I. [זָהַר] **vb. be light, shining — Hiph.** intrans. (late) *send out light*, *shine*, fig. of everlasting glory of teachers of righteousness.

זֹהַר **n.[m.] shining, brightness**.

II. [זָהַר] **vb.** only **Hiph., Niph. — Hiph.** — *instruct*, *teach*, *warn*. **Niph.** — *be instructed*, *admonished*, *warned* (pass. of Hiph.).

זִו appar. **n.pr.** of 2nd month, = c. April-May, named as month of beginning the temple-building.

זוב] .זוּ ,זוֹ] **vb. flow, gush** — only **Qal — 1.** *flow*, *gush* (poet.). **2.** *Pt*. freq. in זָבַת חָלָב וּדְבַשׁ) אֶרֶץ), mostly of promised land. **3.** fig. *flow away = pine away* (from hunger). **4.** *flow*, of issue from woman; esp. *have an issue* (*flux*, *gleet)*, of woman; usu. of man.

זוֹב **n.m. issue** — *issue*, *flux*, alw. fr. genitals; of man or woman.

זוּג, זיג. זוּד v. זיד.

זרה

[זָוִית] **n.f. corner** (late).

[מָזוֹג] **n.m. garner.**

I. זוז

I. זִיז **n.m. coll. moving things** (i.e. beasts) (etym. & exact meaning still rather dub.).

זִיזָא **n.pr.m. — 1.** a Simeonite. **2.** a son of Rehoboam.

זִיזָה **n.pr.m.** a Levite.

זָזָא **n.pr.m.** — a descendant of יְרַחְמְאֵל of Judah.

מְזוּזָה **n.f. door-post, gate post** — *door-post*, *gate-post*, **1.** of dwelling house. **2.** of house of ׳י: **a.** of the pre-Solomonic sanctuary of ׳י. **b.** of Sol.'s temple; of the דְּבִיר. **c.** of Ezek.'s temple. **3.** of city gates.

זָזִי **n.pr.m.** an officer of David.

II. זוז

II. זִיז **n.[m.] abundance, fulness.**

זוּזִים **n.pr.gent.** an ancient trans-Jordanic people, dwelling in הָם; otherwise unknown; abode appar. in (later) land of Ammon, between Bashan and Moab; commonly supposed = זַמְזֻמִּים q.v., in that case perh. txt. error in one case or the other.

זוֹחֵת **n.pr.m.** a descendant of Judah (etym. and mng. unknown).

זָוִית v. sub זוה.

I. זול

[זוּלָה] **n.[f.]** prop. **removal**, only found in the *st. c.* as **prep.** and **conj. except, only, save that — 1. prep.** *except*, *besides*, lit. *with removal of*.…Connected inexactly with what precedes, ׳ז acquires the force of *only*. **2.** conj. *except that*.

II. [זוּל] **vb. lavish — Qal.**

[זוּן] **vb. feed — Hoph.**

מָזוֹן **n.m. food, sustenance.**

זוֹנָה v. זנה.

זוּעַ **vb. tremble, quake — Qal** *tremble*, *quake*, in presence of powerful superior. **Pilp.** causat. and intens. they that shall *violently shake thee*.

זְוָעָה, and, by transpo., זַעֲוָה **n.f. a trembling**, i.e. **object of trembling, terror.**

זִיעַ **n.pr.m.** a Gadite.

זַעֲוָן **n.pr.m.** a Horite.

I. [זוּר] **vb. be a stranger — Qal. 1.** Pf. *become estranged*, c. מִן *from*. **2.** Pt. as adj. *strange*, or as noun *stranger*: **a.** to the family, of another household. **b.** to the person, *another*. **c.** to the land, *foreign*, זָרִים *foreigners* (as such usu. enemies). **d.** *strange* to the law. **Niph.** *be estranged*. **Hoph.**

II. [זוּר, זִיר] **vb. be loathsome** — only **Qal.**

זָרָא **n.[f.] loathsome thing.**

III. [זוּר] **vb. press down and out — Qal** *press* (twist or wring) *out* a fleece; *not pressed out*, of sore; *press under foot*, an egg.

זֵר **n.m. circlet, border** (orig. *that which presses*, *binds*).

זַרְזִיר **adj. girded, girt.**

I. מָזוֹר **n.[m.] wound** (as needing to have its matter *pressed out*) — fig. of injury to, or sufferings of Isr. and Judah.

זָזָא v. sub זוּז.

[זָחַח] **vb. remove, displace — Niph.**

I. [זָחַל] **vb. shrink back, crawl away — Qal** *crawl*, of reptiles (pt.).

זֹחֶלֶת **n.f.** mng. dub.; perh. **crawling thing, serpent** — only c. art., in design. loc.

II. [זָחַל] vb. fear, be afraid — only **Qal**.

[זִיד, זוּר] **vb. boil up, seethe, act proudly, presumptuously, rebelliously — Qal** of Egyptians. **Hiph. 1.** *boil*, *seethe*, trans. **2.** *act presumptuously*, *insolently*; usually against ־י; sq. vb. fin; sq. inf.; also abs.

זֵר **adj. insolent, presumptuous** — ־ז; alw. masc., and alw. of oppostion to ־י, wickedness; with qualified noun expressed, only הָאֲנָשִׁים הַזֵּדִים, of opponents of Jerem.; elsewh. used substantively, as term. techn. for godless, rebellious men; once sg.

זָדוֹן **n.m. insolence, presumptuousness — 1.** *insolence*, *presumption* toward men. **2.** of presumptuous godlessness (cf. זוּד, זֵד), exhibited in disobedience to priest or judge; in false prediction; in gen.

[זֵידוֹן] **adj. insolent, raging.**

זָיִד **n.[m.] thing sodden** or **boiled, pottage** — a kind of boiled leguminous food.

זִיזָה, זִיזָא, זִיז v. sub I. **זוז**.

זִיזָא v. **זִיזָה** sub I. **זוז**.

זִינָא **n.pr.m.**

זִיעַ v. sub **זוע**.

זִיף **n.pr. 1. n.pr.loc. a.** city S.E. from Hebron, mod. *Tell Zîf*. **b.** city of southern Judah, site unknown. **2. n.pr.m.** a son of **יְהַלֶּלְאֵל** of Judah, whether related to **n.pr.loc.** supr. does not appear.

[**זִיפִי**] **adj.ent.** of **1 זִיף. a**; only mpl. as n.pr.gent. **זִפִּים**.

זִיפָה **n.pr.m.** a son of **יְהַלֶּלְאֵל**.

זִיקוֹת v. I. [**זזק**].

זִיר v. **זור**.

זַיִת **n.m. olive-tree, olive — 1.** *olive-tree*; **זַיִת** in representative or coll. sense, = *olive-trees*, groups of growing olive-trees, as property, source of wealth, *olive-yards*. **2.** of fruit of olive-tree, *olives*. **3.** in designations of place.

זֵיתָן **n.pr.m.** (? *olive-tree*) — a Benjamite.

זֵתָם **n.pr.m.** — a Levite (Gershonite), appar. son of **לַעְדָּן** and brother of **יְהִיאֵל** and **יוֹאֵל**, appar. grandsn of **לַעְדָּן**, and son of **יְחִיאֵלִי** (expressly called brother of **יוֹאֵל**).

זַךְ, זָךְ, v. sub **זכך**.

[**זָכָה**] **vb. be clear, clean, pure,** alw. in moral sense **— Qal 1.** *be clean*, *pure*, of man, in the

sight of God. **2.** *be clear*, *be justified* = be regarded as just, righteous, of God. **Pi.** *make* or *keep clean*, *pure*. **Hithp.**

זְכוֹכִית v. sub זכך.

[זָכַךְ] **vb. be bright, clean, pure — Qal 1.** *be bright*, *shining*, fig. of splendour of nobles. **2.** *be clean*, *pure* in God's sight, of heavens. **Hiph.** *cleanse*; fig. of making morally spotless.

זַךְ **adj. pure, clean — 1.** lit., *pure*, i.e. unmixed, free from foreign substances. **2.** fig., *pure*, *clean*, *righteous* (only Jb Pr): of man; as subst. = *the pure*, *righteous*.

זְכוֹכִית **n.[f.] glass**; as precious (|| זָהָב), yet of less value than wisdom.

זַכַּי **n.pr.m.** head of family or returned exiles.

זָכַר **vb. remember — Qal I.** human subj. **1.** *remember*, *recall*, *call to mind*, usu. as affecting present feeling, thought or action: **a.** *remember* past experiences (acc.). **b.** *recall* past distress, etc. **c.** *remember* sins, (1) to repent of them; (2) to renew and repeat them. **d.** esp. *remember* the dealings of יְ, expressed in great variety of terms in acc.; obj. c. with כִּי esp. **2.** *remember* persons (human subj.), **a.** to their advantage. **b.** to make use of them (acc.). **c.** their acts (acc.), to their advantage, to their disadvantage; to take vengeance. **d.** *remember* human obligations, acc. rei. **3.** *remember* יְ: **a.** *call* him *to mind*. **b.** *recall*, and (esp.) *keep* יְ *in mind*. **4.** *remember*: **a.** words of Moses; יְ's instructions through prophet. **b.** commandments of יְ (so as to do them); his covenant. **5.** *think of* or *on*, *call to mind* something present or future: sq. acc., issue of conduct. **6.** *remember* a day, to observe, commemorate it. **7.** *remember*, with implied *mention of*, obj. יְ. **II.** Subj. יְ **1** .(אלהים) **י.** *remember* persons: **a.** individuals, with kindness, granting requests, protecting, delivering etc., c. acc. pers., sq. לְ pers.; sq. acc. rei. + לְ pers. (dat. commod.) **b.** individuals, to punish, sq. לְ pers. **c.** his servants, people, the afflicted, (graciously) sq. לְ. **d.** his land. **e.** mankind. **2. a.** *remember* the distress of his servants. **b.** their devotion, acc.; sq. cl. with את אשר. **c.** their intercession. **3. a.** *remember* his own covenant (with them). **b.** his mercy, etc., acc. **c.** extenuating circumstances, sq. cl. with כִּי. **4.** *remember* sins, idolatries etc., sq. acc.; sq. לְ; also (obj. reproach); and (obj. day of Jerusalem). **Niph. 1.** *be brought to remembrance*, *remembered*, *thought of*, usu. c. neg.: **a.** in general. **b.** *brought to* יְ*'s*

remembrance, subj. the people (1) with gracious result; (2) for judgment. **c.** *be remembered* by יְ֫הוָה, neg. of deeds, as affecting יְ֫הוָה's judgment, (1) righteousness; (2) wicked. **d.** *be remembered* 2 אֵל־י. **.** neg. *be not remembered* = no longer exist, of name of Israel, as nation. **3.** *be remembered*, of particular days, in order to be observed, commemorated. **Hiph. 1.** *cause to remember*, *remind*, c. acc. pers. **2.** *cause to be remembered*, *keep in remembrance*, c. acc. rei, a person's name; of יְ֫הוָה, causing his name to be remembered, by some token. **3.** *mention*, **a.** sq. acc. pers. (sq. אֵל־ pers.), יְ֫הוָה, = *call upon* name of יְ֫הוָה; also on name of other gods, neg.; sq. בְּשֵׁם. **b.** sq. acc. rei; also in technical sense, apparently = *accuse* before God, alw. sq. עָוֹן. **c.** sq. cl., with כִּי; no conjunciton (לְ indir. obj.). **d.** abs. *commemorate*, *praise*, so perh. also לְהַזְכִּיר in titles (others sub. **5**). **4.** *record*, only pt. מַזְכִּיר as subst. (title of public officer)= *recorder*. **5.** of sacrifice, *make a memorial*, i.e. offer an אַזְכָּרָה q.v.; sq. לְבֹנָה.

I. [זֵכֶר] **n.pr.m.**

II. זֵכֶר **n.m.**, vid. following.

זֵכֶר **n.m. remembrance, memorial — 1.** *remembrance*, *memory*: **a.** of persons or people, blotted out by their destruction; cf. on other hand זֵ֫כֶר עוֹלָם as portion of rightous. **b.** of יְ֫הוָה. **c.** of יְ֫הוָה's character and works. **d.** *remembrance* of certain days, i. e. their observance (.(יְמֵי הַפּוּרִים **2.** *memorial*, by which one is remembered: **a.** nearly = שֵׁם. **b.** = renown (of Israel).

זָכָר **n.m.** & **adj. male — I.** subst. *male*, offspring of men and animals; specif. **1.** of men: **a.** in phr. אֲשֶׁר לֹא־יָדְעָה אִישׁ לְמִשְׁכַּב זָכָר, צַלְמֵי זָכָר. **b.** alone = *man*; usu. coll., *men*, *male persons* (of all ages); esp. of individ., in connex. with circumcision; of male child; opp נְקֵבָה; opp. אִשָּׁה in command ag. sodomy. **2.** of animals, esp. for sacrifice; opp. נְקֵבָה. **II.** adj. sg. *male* (only human beings).

[זָכוּר] **n.m. male**, i.q. זָכָר, but only c. sf.; — coll. כָּל־זְכוּרֵךְ, of attendance at feasts; כָּל־זְכוּרָהּ (of city refusing terms of peace) commanded to be slain (opp. הַנָּשִׁים, הַטַּף).

זִכְרִי **n.pr.m. — 1.** a Reubenite. **2.** a Judahite. **3.** Levites: **a. b. c.** an Asaphite; cf. also *infr*. **3** זַכּוּר **b. 4.** a priest. **5.** Benjamites: **a. b. c. d. 6.** father of a captain in Jehoiada's time. **7.** mighty man of Ephraim.

זַכּוּר **n.pr.m. — 1.** a Reubenite. **2.** a Simeonite. **3.** Levites: **a. b.** an Asaphite, cf. זִכְרִי supr. **3 c. c. 4.** companion of Ezra Qr (Kt **5** .(זבור **.** contemp. of Nehemiah.

זִכָּרוֹן, זִכָּרֹן **n.m. memorial, remembrance — 1.** *memorial*, *reminder*: **a.** memorial-day. **b.** memorial-usage. **c.** memorial-objects, altar-plates; stones in Jordan; crowns in temple; זִכְרֹנֵיכֶם מִשְׁלֵי־אֵפֶר *your memorial words are ashen sayings* (i.e. worthless). **d.** memorial-record; in a book; cf. סֵפֶר זִכָּרוֹן; memorial, as proof of citizenship; reminder of Israel; spoils of war; inscribed stones of ephod, called אַבְנֵי זִכָּרוֹן; blowing of trumpets; *memorial sentence*, *apophthegm*. **2.** *remembrance*.

זְכַרְיָה, oftener זְכַרְיָהוּ **n.pr.m. — 1.** זכריהו, king of Isr., son of Jerob. II. **2.** זכריהו, father of Hezekiah's mother. **3.** זכריהו, contemporary of Isaiah. **4.** זכריהו, a Reubenite. **5.** זכריה a Benjamite. **6.** זכריהו, a Manasite. **7.** זכריהו, a son of Jehoshaphat. **8.** זכריה, a captain of Jehosh. **9.** זכריהו, teacher of Ussiah. **10.** Levites, זכריהו. an Asaphite. **11.** priests, זכריהו. well-known prophet. **12.** returned exiles, זכריה; a man of Judah.

אַזְכָּרָה **n.f. memorial-offering** — used of the frankincence burned for the shew-bread וְהָיְתָה לַלֶּחֶם לְאַזְכָּרָה אִשֶּׁה לַי; elsewh. alw. after הקטיר, only c. sf., referring to מִנְחָה; of the meal used as חַטָּאת by the very poor.

מַזְכִּיר **n.m. recorder**, v. זָכַר **Hiph.**

זלא

יִזְלִיאָה **n.pr.m.** a Benjamite.

זלג

מַזְלֵג **n.m.** appar. a sacrificial implement, three-pronged fork שְׁלֹשׁ הַשִּׁנַּיִם ׳הַמ.

[מִזְלָגָה] **n.[f.]** id. — a sacrificial implement, belonging to altar in tabernacle; belonging to temple.

I. [זָלַל] **vb. shake — Niph.** *shake*, *quake* of mts. at ׳י's presence.

[זַלְזַל] **n.[m.]** (quivering) **tendrils** — *tendrils* of vine הַזַּלְזַלִּים in fg. of Yahweh's destroying the Assyrians.

II. [זָלַל] **vb. 1. be light, worthless, 2. make light of — Qal 1.** *be worthless*, *insignificant*. **2.** trans. *make light of = be lavish with*, *squander* (cf. II. זול), esp. of gluttony.

בשׁר ׳ז. **Hiph.** causat. of **Qal 1** *make light of*, *despise* (opp. כָּבֵד).

זֻלֻּת **worthlessness.**

זלעף

זַלְעָפָה **n.f. raging heat — 1.** of fever heart of famine **2** .רָעָב ׳ז. of burning wind רוּחַ ׳ז (in fig. of ׳י's judgment, with **3** .(גָּפְרִית ,אֵשׁ **.** fig. of zeal אֲחָזַתְנִי ׳ז.

זלף

זִלְפָּה **n.pr.f.** Leah's maid, one of Jacob's wives, mother of Gad and Asher.

זָמַם **vb. consider, purpose, devise** — only **Qal 1.** *consider*, *fix thought upon*, c acc. of concrete obj. **2** .שָׁוְא**.** *purpose*, *devise*: **a.** esp. of Yahweh's purpose in punishment; of blessing only כֵּן שַׁבְתִּי זָמַמְתִּי לְהֵיטִיב. **b.** of evil purpose of wicked men לעשׂות ׳אשׁר יז; abs. *devised evil*; sq. לְ; pers. (= *against*).

[זָמָם] **n.[m.] plan, device** (bad sense).

I. זִמָּה **n.f. plan, device, wickedness — 1.** *plan*, *purpose*; elsewhere always **2.** in bad sense: **a.** *evil device*. **b.** *wickedness* in act עשׂה זמּה. Esp. **c.** of unchasity: incest, licentiousness, adultery; freg. (mostly Ez) metaph. of idolatry of people under fig. of harlotry and adultery.

II. זִמָּה **n.pr.m. of several Levites** (Gershonites).

מְזִמָּה **n.f. purpose, discretion, device** (Je and WisdLt) — **1.** of יהוה's *purposes*; chiefly in punishment (cf. **2** .(זִמָּה ,זָמַם **.** *power of devising*, *discretion*. **3. a.** evil *thoughts* of men, evil *devices* of men. **b.** *wickedness* in act, לִמְזִמָּה = *wickedly*. Note phrases: אישׁ מְזִמּוֹת *a man of* (*evil*) *devices* (*or practices*).

זַמְזֻמִּים **n.pr.gent.** said to be a name given to רְפָאִים by the Ammonites who dispossessed them.

[זָמַן] **vb.** only **Pu.** *Pt.* **be fixed, appointed**, of time.

זְמָן **n.m.** (late) **appointed time, time.**

I. [זמר] **vb.** only **Pi. make music in praise of God** (יהוה), only poet. **Pi.** *make music*, *melody*. **1.** of *singing* to (לְ) God (Yahweh); to his name לְשֵׁם; sq. sf. = *sing thee*, *praise thee in song*; sq. acc. יהוה, אדני, אלהינו, אלהים, יה, sq. שְׁמוֹ; sq. כְּבוֹד שְׁמוֹ; sq. acc. of the song, מַשְׂכִּיל, abs. **2.** of playing musical instruments בִּנֵּבֶל עָשׂוֹר זַמְּרוּ־לוֹ.

I. זִמְרָה **n.f. melody, song**, in praise of יהוה **1 — י.** of instrumental music **2** .וְזִמְרַת נְבָלֶיךָ**.** of singing תּוֹדָה וקול זמּרה; as *subject of song* **3** .עֻזִּי וְזִמְרָתִי יָהּ**.** not clearly determined.

זִמְרָת v. I. זִמְרָה.

I. [זָמִיר] **n.m. song** — *song* in epith. of David; of (hostile) song of triumph זְמִיר עָרִיצִים; song in praise of יהוה.

מִזְמוֹר **n.[m.] melody** (techn. disgn. of psalms), always in this form; in 57 ψ titles; usu. with pers. name or title. [Summary: — ´מ in 34 ψψ with לַמְנַצֵּחַ, of wh. 23 have לדוד also, 5 לבני קרח also, 4 לאסף, and 2 no n.pr.; in addit., in 13 ψψ with 2 ,לדוד with 5 ,לבני קרח with לאסף; in only 3 without either n.pr. or title; ´מ is preceded by 5 שִׁיר t., and foll. by 8 שִׁיר t.] II. [זָמַר] **v.b. trim, prune — Qal. Niph.** *be pruned*.

II. זָמִיר **n.[m.] trimming, pruning.** I. זמיר v. sub I. זמר supr.

זְמוֹרָה **n.[f.] branch, twig, shoot —** *branch* of grape-vine; *branch*, *twig* used in idolatrous worship; *twigs* of a strange one (i.e. of a strange god) fig. of idolatrous cults adopted by Isr.; ´ז pl. in fig. of Israelites.

[מַזְמֵרָה] **n.f. pruning-knife**.

[מְזַמֶּרֶת] **n.f. snuffers**, as utensil of Sol.'s temple.

III. זמר

II. זְמָרָה **n.f.** of uncertain meaning, perh. **choice products,** of various fruits, etc. I. ´ז v. sub I. זמר.

[זֶמֶר] **n.[m.]** a certain animal allowed as food, most prob. some kind of *mountain-sheep* or *-goat*.

I. זִמְרִי **n.pr.m. 1.** a Simeonite. **2.** grandson of Judah. **3.** king of Isr. before Omri. **4.** a Benjamite.

II. זִמְרִי **n.pr.gent.** vel **patr.**

זִמְרָן **n.pr.m.** son of Abraham & Keturah.

זְמִירָה **n.pr.m.** a Benjamite.

זַן **n.[m.]** (late) **kind, sort** — *from kind to kind*, i.e. *all sorts*, *kinds*.

זנב

זָנָב **n.m. tail**, also (fig.) **end, stump — 1. a.** *tail* of fox, of serpent, of hippopot. **b.** fig. of common people, opp. to rulers; of subject-people. **2.** *end*, *stump* (of firebrand, אוּד) in metaph.

[זָנַב] **vb.denom. Pi. cut off,** or **smite,** the **tail**, only fig., of hostile attack in war; = *attack* or *smite in the rear*.

זָנָה **vb. commit fornication, be a harlot — Qal 1.** *be* or *act as a harlot*; *commit fornication*, man's act אֶל־זְ; metaphorically of a land given to harlotry. **2.** fig. *of improper intercourse with foreign nations* with acc. pers. **3.** *of intercourse with other deities*, considered as harlotry, sts. involving actual prostitution; one's own heart & eyes; esp. of Isr., Judah, and Jerus. under fig. of lewd woman; as leaving יְ־, sq. מִתַּחַת; מֵאַחֲרֵי; מֵעַל; sq. מִן alone. **4.** זוֹנָה of moral defection. **Pu. Hiph. 1.** *cause to commit fornication*: **a.** sexual. **b.** religious. **2.** *commit fornication*: **a.** sexual. **b.** religious.

זְנוּנִים **n.[m.] fornication**, *pl*. *abstr*. *intens*. **a.** sexual. **b.** international. **c.** religious.

זְנוּת **n.f.abstr. fornication a.** sexual. **b.** international. **c.** religious; cf. תַּזְנוּת] .זָנָה] **n.f.abstr. fornication.** These are all international mingled with religious references.

I. זָנַח **vb. reject, spurn — Qal** *reject*, Isr. rejects good; Samaria's calf rejects her; elsewh. God rejects people; king; altar. **Hiph.** (late) *reject* (= earlier **Qal**), Jeroboam *rejects* the Levites; Ahaz the sacred vessels; יְ־ rejects Solomon.

II. [זָנַח] **stink, emit stench** — only **Hiph.** *stink*.

זָנוֹחַ **n.pr.loc. 1.** *Zanuḥa*, SE. Ṣorea. **2.** a place in the mts., possibly *Zânuûta*, SW. of Hebron.

[זָנַק] **vb.** only **Pi. leap** (of Dan under fig. of lion's whelp).

זֵעָה v. יָזַע.

זְעָוָה v. זְוָעָה sub זוּעַ.

זַעֲוָן **n.pr.m.** a descendant (branch or tribe) of Seir.

[זָעַדּ] **vb. extinguish**, only **Niph.** *be extinguished*. Elsewhere always דעך (q.v.), and so in cogn. languages. Prob. error for נדעכו.

זָעַם **vb. be indignant — 1.** *be indignant*, *have indignation*, of hostile prince; elsewhere of Yahweh, who is אֶל זֹעֵם, c. acc. of enemy; cities of Judah; people; a man. **2.** *express indignation in speech*, *denounce*, *curse*. **Niph.** *stirred with indignation*.

זַעַם **n.m. indignation** — *indignation* of men; elsewh. of יי.

[זָעַף] **vb. be out of humour, vexed; be enraged** — **Qal 1.** *be out of humour*; *dejected*, of face; sq. עַל *fret against*. **2.** *be enraged*; sq. עִם.

זַעַף **n.m. storming, raging, rage** (poet. and late) — **1.** *rage* of king, leading to violence; *raging* of anger (of יי **2**.). *raging* of sea.

זָעֵף **adj. out of humour, vexed**, only of Ahab.

[זָעַק] **vb. cry, cry out, call — Qal 1.** *call*, to one's aid, sq. acc. pers. **2.** *cry*, *cry out*, in need: **a.** unto God (יי), sq. בער +)אל־ of intercession), (c. acc. חמס); sq. ;גְּדוֹל + אל־יי בְּקוֹל; קוֹלִי +; sq. בְּלִבָּם + ל (+ obj. of words uttered); sq. sf.; sq. הַשָּׁמַיִם (without divine name); abs., but with implication of cry to יי. **b.** unto other gods, sq. אֶל־. **c.** unto king, sq. אֶל־. **d.** abs., utterance of horror, anxiety, alarm, distress, sorrow, etc.; also of cry heard by God; sq. ל of that in behalf of, or for which one cries; so sq. עַל־; sq. acc. cogn. זְעָקָה. **e.** *cry out* against one, sq. עַל־. **Niph.** = *be called together*, *assemble*, *join*; sq. אַחֲרָיו *assembled after him*, i.e. joined him as his followers; *be called out* for military service, pass. of **Hiph. 1. Hiph. 1.** *call*, *call out*, or *together*, for military service, sq. acc. **2.** *make a crying*. **3.** *have proclamation made*. **4.** *call out to*, *or at*, sq. acc.

זְעָקָה **n.f. cry, outcry — 1.** *outcry*, against. **2.** *cry of distress*, concerning something; abs. **3.** *outcry*, *clamour*.

זער

זְעֵיר **n.[m.] a little** (diminutive form) **— 1.** of quantity, amount (of instruction) **2.** of time.

מְזְעָר **n.[m.] a little, a trifle, a few. 1.** of time עוֹד מְעַט מְזְעָר *yet a trifle*, *a little* = a very little while. **2.** of number שְׁאָר מְעַס מְזְעָר *a remnant*, *a very few*.

[זִפְרֹן] **n.pr.loc.** only c. ה loc., place on northern boundary of Canaan.

זֶפֶת **n.f. pitch —** *pitch*.

I. [זֵק] **n.[m.] missile, spark**; only pl. missiles; *sparks*, *brands* (as leaping, springing forth?).

II. [זֵק, זִקִּים] *fetters*, v. sub II. זקק.

זקן

זָקָן **n.m. beard** and **f. chin — 1.** *chin* (opp. רֹאשׁ, top of head); chin, or lower jaw, of lion and bear. **2.** *beard*, as growing; as cut off.

זָקֵן **vb. be or become old — Qal** *be* (or *become*) *old*. **Hiph.** inchoat. *shew age*, *grow old* = senescere; of youth; of tree-root.

זָקֵן **adj. old — 1.** *old*, of human beings, as adj. pred. or attrib. **2.** usu. as subst.: **a.** *old man* (or woman) **b.** *elder*; **a.** *old man*. **b.** usu. pl. *elders*, as having authority, term techn; elders of a people, esp. Israel; elders of one tribe; elders of יִזְרְעֵאל; of other peoples, Midian, Egypt; of Gebal; elders of a city, esp. as sitting in the gate to judge.

זֹקֶן **n.[m.] old age.**

זִקְנָה **n.f. old age —** *old age*; *in the time of old age* לְעֵת זִקְנָה.

זְקֵנִים **n.pl.[m.] old age.**

[זָקַף] **vb.** (late) **raise up —** only **Qal** *Pt. act*. and only fig. of ´ י's dealing with prostrate men.

I. [זָקַק] **vb. refine, purify — Qal. Pi.** of purifying sons of Levi, like gold and silver. **Pu.** *refined*, of gold, of silver; of settled wines.

II. זקק

II. [זֵק] **n.[m.] fetter —** *fetters* of captives.

[אָזֵק] **n.[m.]** id., specif. **manacle**, *manacles*.

זָר v.I. זור, זָרָא v. sub II. זור.

זֵר v. III. זוּר.

[זָרַב] **vb.** only **Pu. be burnt, scorched.**

זְרֻבָּבֶל **n.pr.m. —** grandson of king Jehoiachin, and son of Pedaiah; leader of first returning exiles.

זֶרֶד **n.pr. fl.** identification disputed.

[זָרָה] **vb. scatter, fan, winnow — Qal 1.** *scatter*, the powder into which golden calf was ground; c. acc. (strange) fire from censers; hair (symbol.act). **2.** *fan*, *winnow*, metaph., obj. mountains and hills, fig. of winnowing; fig. fan, winnow, in purification; in chastisement. **Niph.** *be scattered*, *dispersed*, of Israel. **Pi. 1.** (intens. of Qal) *scatter*, *disperse*, esp. of peoples, c.acc. (Israel and Judah); bones of Israel; people of Hazor; of Elam; of Babylon; Egyptians; in general the wicked; evil; pt. מְזָרִים = subst. *scatters*, epith. of winds; *scatter* dung on your faces (token of shame and curse); fig. *disperse* knowledge (of lips). **2.** *winnow*, *sift* (cf. **Qal 2**) only fig. **Pu.** *be scattered*.

מִזְרֶה **n.[m.] pitch-fork**, with six prongs used in winnowing; for winnowing provender; fig. for winnowing, i.e. chastising the people.

זַרְזִיף v. זרף.

זַרְזִיר v. sub III. זוּר.

זָרַח **vb. rise, come forth — Qal 1.** *rise*: **a.** (of sun); sq. עַל; sq. לְ. **b.** fig., sq. לְ; of יְ; sq. עַל; subj. אוֹר, fig. (= happiness, blessedness) (sq. לְ). **2.** *come out*, *appear*, of appearance of leprosy.

I. [זֶרַח] **n.[m.] dawning, shining.**

II. זֶרַח **n.pr.m. — 1.** son of Judah and Tamar; as head of a family. **2.** Edomites. **3.** Levites. **4.** head of a Simeonite family. **5.** a Cushite, foe of king Asa.

זַרְחִי **adj. gent.** alw. c. art. as subst. coll.

זְרַחְיָה **n.pr.m.** (יְ *hath risen*, or *shined*) — **1.** priest. **2.** head of a family of returned exiles.

אֶזְרָח **n.m. a native** (*one arising from the soil*; = 'free tribesman') — **1.** *a native* Israelite, usu. coll., c. art.; elsewh. opp. גֵּר. **2.** *a native* tree, growing in its natural soil (fig. of prosperous wicked).

אֶזְרָחִי **adj. gent.** of family of זֶרַח.

יִזְרָח **adj. gent.**

יִזְרַחְיָה **n.pr.m.** (יְ *will arise*, or *shine*) **— 1.** a man of Issachar. **2.** overseer (הַפָּקִיד) of the singers.

מִזְרָח **n.[m.] place of sunrise, east — 1.** *sunrise*, always of quarter of the heavens = *east* מִ(ה)שֶּׁמֶשׁ; more often. **2.** without שֶׁמֶשׁ: **a.** *the east*. **b.** מִ *from the east*. **c.** *to* or *toward the place of sunrise*, *to the east*, *eastward*. **d.** (on) *the east side* of, cstr.; c. מִמִּזְרַח, מִן. **e.** after a cstr.

[זָרַם] **vb. pour forth in floods, flood away — Qal** *floodest*. **Po.** *poured forth*.

זֶרֶם **n.m. flood of rain, rain-storm, downpour.**

זִרְמָה **n.f. issue** (of *semen virile*), in fig. of the paramours of Jerusalem.

I. זָרַע **vb. sow, scatter seed — Qal 1.** lit. *sow*: **a.** abs. *sow* (seed), do one's sowing. **b.** c.acc. of land אדמה; field (שׂדה); as pt. pass. **c.** c.acc. of seed. **d.** sq. 2 acc. **e.** pt. act. as subst. **2.** of shrub and tree *producing*, *yielding seed*, c.acc.cogn., cf. **Hiph. 3.** fig.: **a.** of Yahweh's *sowing* (planting) Isr. in the land **b.** c. 2 acc., of Yahweh's fructifying Isr. and Judah. **c.** of moral action. **d.** of Israel's practising idolatry. **e.** metaph. of distress followed by joy. **Niph. be sown, fructified 1.** *be sown*. **2.** *be fructified*, *made pregnant* (of woman). **Pu.** of princes and judges under fig. of trees. **Hiph. 1.** *produce seed*, of herb, c. acc. cogn; cf. **Qal 2. 2.** of a woman, = *bear a child*.

זֶרַע **n.m. sowing, seed, offspring — 1.** lit.: **a.** a *sowing*, hence **b.** *sowing* as regularly recurring at its season. **2.** *seed*: **a.** lit., sown, to raise crops for food, usu. corn (wheat, barley, etc.) **b.** fig., of idolatry of Judah; of fortunes of Zion *the dropping of seed*, i.e. the proper quantity for sowing; as yielding the crop, in fig. of rapid and plentiful growth in the coming time; of growth and prosperity of Israel. **c.** *seed* as product; the manna is comp. with גַּד ׳ז, *coriander seed*; seed of herbs and trees. Esp. **d.** *seed* as *corn-product*, *corn-crop*, so (although not quite clearly). **3.** *seed* = semen virile; usu. שִׁכְבַת־ ׳ז, *flow of semen*; as *acc. modi*. **4.** *seed = offspring*: **a.** rarely of animals, coll. Usu. **b.** of mankind, coll. = *descendants*, *posterity*; *seed of the woman*; seed of the patriarchs (esp.Abr.); = a son as involving posterity. **c.** *seed* (= posterity) of other individuals; esp. of seed of David as anointed to reign, as sitting on throne; of Jehoiachin, Jehoiakim; of child (son) as involving posterity; of seed of Noah and his sons; of Aaron; of Phinehas; of David; of seed of righteous. **d.** specif. of a *particular child* (son); children and grandchildren. **e.** = *family*; note esp. *of royal family* הַמֶּלֶךְ ׳ז; = *pedigree*; = one's *nation*, as of same blood. Some vbs. used c. ׳ז in these senses are: נָתַן, God subj. (sq. מִן of woman); שִׂים; c. man as subj. נתן; הֵקִים; ׳חִיָּה ז *keep alive*, or *give life to*, of animals; of woman (sq. מִן of man). **f.** esp. as name for people of Isr., *seed of Abr*; of Isr. or Jacob. **g.** *seed* of Isr. (or Jacob, or the people), is used also, by (later) prophets, of *future generations*, in addressing the people; of Jews. **5.** *seed* as marked by moral quality = persons (or community) of such a quality; in good sense; in bad sense מְרֵעִים ׳ז *community of evil-doers*.

זְרוּעַ **n.[m.] sowing, thing sown**, in sim. of Yahweh's causing righteousness to spring up.

[זֶרַע] **n.[m.] vegetable.**

[זֶרַעַן] **n.[m.] id.**

1 יִזְרְעֶאל. n.pr.loc. (*God soweth*) **a.** city in the Negeb of Judah (home of Ahinoam, one of David's wives), site unknown; cf. n.pr.m. **b.** city in Issachar on N.W. spur of Mt. Gilboa, mod. *Zer ʿîn*, close to scene of great battle with Philistines; subject to Ishbosheth, residence of Ahab and Jehoram of Isr. (Naboth), and symbolical name of Hosea's son. Used by Hosea as representing Isr., with play on etymol. Territory immediately about the city is חֶלֶק יִזְ; cf. חֵל יִזְ; the adjacent plain is עֵמֶק יִזְ. **2 יִזְרְעֶאל. n.pr.m. a.** Hosea's son, cf. **1 b** supr. **b.** Judahite name, cf. **1 a** supr.

יִזְרְעֵאלִי m., יִזְרְעֵאלִית f., adj.gent. 1. m. fr. **1 יִזְרְעֶאל b. 2. f.** fr. **1 יִזְרְעֶאל a.**

[מִזְרָע] **n.[m.] place of sowing, seedland**.

II. זרע

זְרוֹעַ, זְרֹעַ n.f. and (rare) **m. arm, shoulder, strength** (In abs. and cstr. sg. more oft. *plene*, in pl. and c. sf. more oft. *defect*. In one instance where זְ is masculine it means a political or military *force*) **— 1.** *arm*, **a.** lit., of a man; in fig. of יְ teaching Ephr. to walk. **b.** *arm* as *seat of* (human) *strength*. Esp. **c.** *Yahweh's arm* as instrument of deliverance and judgment. Hence, **2.** *arm*, as symbol of *strength*: **a.** human. **b.** = divine strength. **3.** Pl. *forces*, political and military. **4.** *Shoulder* of animal sacrificed, belonging to priest.

אֶזְרוֹעַ n.f. arm (= foregoing c. א prosthet.) — *arm* of man, cf. **1 זְרוֹעַ c.**

[זָרַף] **vb.** prob. **drip — Hiph.** sq. אָרֶץ *cause to drip*, *irrigate*.

זַרְזִיף n.[m.] drop, dripping.

זָרַק vb. to toss or throw (in a volume), **scatter abundantly — Qal 1.** *toss* (in handfuls; or from a *bowl*, מִזְרָק; opp. הִזָּה to *sprinkle* with the finger): **a.** cummin, dust, sq. עַל, ashes הַשְׁמִימָה, heavenward, coals of fire. **b.** blood, עַל (ה)מזבח *throw* (from a bowl) against the altar, esp. in the ritual; sq. עַל הָעָם, sq. הַמִּזְבֵּחָה; without designation of place. **c.** *water* for

purification, sq. **2** .על. intrans. *profuse*. **Pu.** of water of purification *poured* over (על) one defiled by a corpse.

מִזְרָק **n.m. bowl, bason — 1.** *bowl* for wine. **2.** elsewh. for use in ritual of sacrifice: **a.** for use at altar. **b.** given by the princes full of flour mingled with oil. **c.** golden basons for use in the temple. **d.** golden basons for the second temple.

[זָרַר] **vb.** only **Po. sneeze.**

זֶרֶשׁ **n.pr.f.** wife of Haman.

זֶרֶת **n.f. span —** *span*, as standard of measurement; elsewh. of actual size, *a span*, distance between ends of thumb and little finger of spread hand; = one half cubit.

זַתּוּא **n.pr.m.** head of a family of returned exiles.

זֵתָם **n.pr.m.** a Levite.

זֵתַר **n.pr.m.** an eunuch of Ahasuerus.

ח

ח, *Ḥêth*, 8th letter; = numeral 8 in postBHeb.

[חֵבִי ,[חֹב v. sub חבב.

[חָבָא] **vb. withdraw, hide** (not in **Qal**); cf. also חבה — **Niph.** *hide oneself* in fear; from modesty; pass., *be hidden*, i.e. in reverence, = *hushed* (so we speak of a *veiled* voice); be hidden

for protection. **Pu.** *have been hidden* (= are made to hide themselves). **Hiph.** *hide*, trans., c. acc.; metaph., of divine protection. **Hoph.** *be hidden*, i.e. imprisoned. **Hithp. 1.** *draw back*, *hide oneself*, usu. c. בְּ loc. **2.** *draw together*, *thicken*, *harden*, of water becoming ice.

מַחֲבֵא n.[m.] hiding-place.

[מַחֲבֹא] **n.[m.] id.**, pl. abs.

[חָבַב] **vb. love.**

[חֹב] **n.[m.] bosom.**

חֹבָב n.pr.m. son of Reuel, חֹתֵן of Moses (v. חתן).

חֵבֶה n.pr.m. a descendant of Asher.

[חָבָה] **vb. withdraw, hide**, cf. חבא — **Qal** *withdraw* into privacy. **Niph.** *withdraw*, *hide oneself*, lit., sq. שָׁמָּה; c. בְּ loc.; of Esau = Edom, *hiding* from judgment of יְ׳.

חֵבְיוֹן n.[m.] hiding, hiding-place, or < **veil, envelope**.

חֲבָיָה n.pr.m. head of a priestly family.

יְחֻבָּה v. חֻבָּה sub חבב.

נַחְבִּי n.pr.m. a Naphtalite, one of the Hebrew spies.

[חָבַט] **vb. beat off, beat out — Qal 1.** *beat off*. **2.** *beat out* (grain), Gideon, of small quantities; distinct fr. threshing on open floor, with cattle; fig. of יְ׳'s judgment, and subsequent gather of Isr. (no obj. expr.). **Niph.** beaten out.

חֻבָּיָה, חֻבַּיָה, חֻבָּיָה v. sub חבה.

חֵבְיוֹן v. sub חבה.

I. [חָבַל] **vb. bind, pledge — Qal 1.** *bind*, name of one of Zec.'s symbolic staves, symbol. of fraternity. Esp. **2.** *bind* by taking a pledge of, *hold by a pledge*, sq. acc. pers.; *take* or *hold in pledge*, sq. acc. rei; sq. acc. cogn. חֶבֶל; *take pledges* (getting power) *over the poor*. **Niph.** *becometh pledged to it* (i.e. pledged to pay the penalty). **Pi.** *writhe*, *twist*, hence *travail*; of mother (c. acc. of child); metaph. of wicked man.

I. חֶבֶל **n.m.f. cord, territory, band — 1.** *cord*, *rope*, by which men were lowered, or stones dragged; of tents; tackling of ship; for binding; symbol of captivity or subjection; fig. of snare for wicked, set by wicked; *cords* (*ropes*) *of wickedness*; of cords of distress; of cord of life. **2.** *measuring-cord*, *line*; alone; fig. (of favoured life); in gen. of one's portion, fortune. Thence **3.** *measured portion*, *lot*, *part*, *region*, נַחֲלָה ׳ח *inherited portion*; of particular regions. **4.** *band*, *company* of prophets. II. חֶבֶל v. sub II. חָבַל.

חֵבֶל **n.m. pain, pang** — *pain*, *pang*: **1.** *pains of travail*: **a.** obj. of תְּשַׁלַּחְנָה meton. for *offspring* (of goats and hinds). **b.** sim. of distress of exiles; fig. of anguish of nations; of crisis of redemption, of birth of new Isr. **2.** of other than birth-pangs; *pains*, *pangs*, *sorrows*.

חֶבֶל **n.[m.] pledge** (as *binding*) as cogn. acc. c. חָבַל.

[חֲבֹלָה] **n.f. id.**

חִבֵּל **n.[m.]** prob. **mast** (as *corded* or *roped* in place; denom. fr. חֶבֶל) only in sim. of drunken man.

חֹבֵל **n.m. sailor** (denom. fr. חֶבֶל; i.e. *rope*-puller); coll.

רַב הַחֹבֵל i.e. the captain.

חֹבְלִים **n.[m.]pl. union** (lit. *binders*) name of Zec.'s second symbolic staff. See **1.** חָבַל

תַּחְבֻּלָה]] **n.f. direction, counsel** — *direction*, *guidance* (i.e. by God) (of thunder cloud); *counsels* of wicked (רִשְׁעִים); gen. *good*, *wise counsels*.

II. חָבַל **vb. act (ruinously) corruptly — Qal** *act corruptly* against. **Niph.** *shall be ruined* (לְ reflex.). **Pi.** *ruin*, *destroy*. **Pu.** *be ruined*, *broken*.

II. חֶבֶל **n.m. destruction**; cf. II. חָבַל **Pi.**

חֲבַצֶּלֶת **n.f. meadow-saffron** of **crocus**.

חֲבַצַּנְיָה **n.pr.m.** a Rechabite.

[חָבַק] **vb. clasp, embrace — Qal** *embrace*, c. acc. בֵּן. **Pi.** *embrace* of pers., no obj.; sq. לְ; sq. sf.; c. acc.; embrace of צוּר for want of shelter (of poor); embrace refuse-heaps, i.e. are outcasts.

חִבֻּק **n.[m.] a clasping, folding** of the hands (cf. חָבַק **Qal**).

חֲבַקּוּק **n.pr.m.** the prophet Habakkuk.

[חָבַר] **vb. unite** (usu. intr.), **be joined, tie a magic knot** or **spell, charm — Qal 1.** *unite*, *be joined*: **a.** of allies, sq. אֶל־ loc., constr. praegn. = *came as allies unto*; pt. pass. fig. חֲבוּר עֲצַבִּים אֶפְרַיִם *Ephr. is joined to idols*, (v. **2** חָבֵר **d**, and cf. חֲבֵרָיו). **b.** of one thing reaching to, touching another; wings of Ezek.'s living creatures sq. אֶל־ rei; cf. אִישׁ ־ח, i.e. *joining each one* (trans.), *united each to the other*; so of curtains of tabernacle, sq. אֶל־; abs. *joined together*, of shoulder pieces of ephod (cf. also **Pu.). 2.** *tie magic knots*, *charm*; only c. acc. cogn. חָבָר ־ח (in a long series of kindred phrases), specif. of charming serpents. **Pi. 1.** *make an ally of*, *unite* one with, sq. Inf. of purpose. **2.** *unite*, *join* (trans.), of tabern., obj. the curtains, sq. acc. + אֶל־ rei; sq. acc. only; obj. את־האהל *join the tent together*. **Pu. 1. a.** *be allied with* thee (sf. ref. to ־י); **b.** *be united to* = be one of. **2.** *be joined together*, of ephod. **Hiph.** *joining with words* (i.e. *join words together*). **Hithp.** *join oneself* to, *make an alliance* with, sq. עִם pers., sq. אֶל־ pers.; recipr. *league together* (abs.).

I. חֶבֶר **n.[m.] company, association, spell — 1.** *company*, *band* of (bad) priests. **2.** *association*, *society* (abstr.), only in בֵּית חָבֶר = *house of association*, i.e. shared with a contentious woman (*house in common*). **3. spell**: **a.** as acc. cogn. c. חָבַר (q.v.). **b.** alone, of Babylonian magic.

II. חֶבֶר ,חֵבֶר **n.pr.m. 1.** the Kenite, husband of Jael. **2.** a man of Asher. **3.** name in Judah. **4.** a Benjamite.

חֶבְרִי **adj.gent.** of **2** supr., only c. art. = n. coll.

חֶבְרָה **n.f. association, company** (abstr.).

חָבֵר **adj.** and **n.m., united, associate, companion — 1.** adj. *united* כְּאִישׁ אֶחָד חֲבֵרִים *knit together as one man*. **2. n.** *associate*, *fellow*: **a.** of children (tribes) of Isr. assoc. with Judah as head; id. assoc. with Joseph (Ephr.) as head (in all these rd. Qr. חֲבֵרָיו). **b.** of like rank. **c.** of like calling. **d.** *worshippers* (associates, belonging to the society or guild) of idols. **e.** in gen. **f.** implying likeness of character. **3.** *companion* at a particular time.

[חֲבֶרֶת] **n.f. consort**, i.e. wife.

חֹבֶרֶת **n.f. a thing that joins** or **is joined**, only of the *curtain- pieces* of the tabernacle, as *joined together*.

[חַבָּר] **n.m. associate, partner** in a trade or calling.

חַבּוּרָה ,חַבֻּרָה ,חֲבֻרָה] **n.f. stripe, blow —** *stripe*, *blow*, *stroke*, *my blow*, i.e. for *striking me*, also of injury to land of Judah (under fig. of human body); of blows (sg. coll.) inflicted on suffering servant of יְהוָה.

[חֲבַרְבֶּרָה] **n.f. stripe, mark**, of stripes on a panther (tiger? cf. נָמֵר).

I. חֶבְרוֹן **n.pr.loc. Hebron** (*association*, *league*); mod. *El-Halīl*; ancient city in southern Judah, where (or near which) Abr. built an alter, and where was a sanctuary in Dvd.'s time, cf. בְּחֶבְרוֹן לִפְנֵי יְהוָה; built 7 yrs. bef. Ṣoan in Egypt; under a king; assigned to Caleb; older name קִרְיַת אַרְבַּע(הָ); called also מַמְרֵא; a city of refuge; named elsewhere; a resort of David, and for 7 yrs. his royal city; seat of Absalom's rebellion; abode of David's men.

II. חֶבְרוֹן **n.pr.m. 1.** grandson of Levi. **2.** name in Caleb's family.

חֶבְרוֹנִי, חֶבְרֹנִי **adj. gent.** of II. **1** חֶבְרוֹן**:** alw. c. art. as subst. coll.

מַחְבֶּרֶת **n.f. thing joined, place of joining — 1.** *thing joined*, of curtain-pieces of tabernacle (cf. **2** .(חֹבֶרֶת. *place of joining*: **a.** of the curtains. **b.** of shoulder-pieces of the ephod.

[מְחַבְּרָה] **n.f. binder, clamp, joint**, of iron, *clamps* or the like; of wood, *binder*, or *coupling*.

חָבוֹר **n.pr.fl.** called נְהַר גּוֹזָן; flowing into Euphrates fr. E; v. גּוֹזָן.

חֲבֶרָתוֹ v. חַבּוּרָה supr.

[חָבַשׁ] **vb. bind, bind on, bind up — Qal 1.** *bind*, *bind on*: **a.** headgear, c. acc. rei, לְ pers.; c. עַל pers.; *pass*. of seaweeds clinging about head; c. sf. pers. et בְּ rei (in metaph. of ´יְ's care for Jerus.); fig. of punishment for wicked. **b.** pass. prob. *twined*, *twisted*. Esp. **c.** of equipping a beast for riding; ass, in acc.; pass., also of asses. **d.** fig. = *restrain*, *control*, abs. **2.** *bind up*, viz. a wound, usually in fig., of comforting the distressed, etc.; c. sf. pers.; sq. לְ pers.; sq. acc. rei; c. acc. of Pharaoh's broken arm (si vera l., v. supr.; cf. **Pu.**); abs.; also of repairing fortunes of people. **Pi.** *bind*, *restrain*; *bind up*. **Pu.** *be bound up* (metaph.) Pharaoh's broken arm; (wounds of land of Judah).

חבת

חֲבִתִּים **n.[m.]pl.** some kind of **flat cakes**, or **bread-wafers.**

מַחֲבַת **n.f. flat plate, pan**, or **griddle** for baking — **1.** used in preparing the (baken) *mincha*, preceded by מִ ´בַּרְזֶל **2.** .עַל- *a plat of iron*, signifying an iron wall, in prediction of siege of city.

חָג, חָגָא v. sub חגג.

חגב

I. חָגָב **n.m. locust, grasshopper**; as agent of Yahweh's wrath.

II. חָגָב **n.pr.m.** head of a family of returning exiles.

חֲגָבָא **n.pr.m.** head of a family of returning exiles.

חֲגָבָה **n.pr.m.** head of a family of returning exiles.

[חָגַג] **vb. make pilgrimage, keep a pilgrim-feast** — **Qal 1.** *keep a pilgrim-feast*, abs.; of pilgrim-feasts in general, the Passover; elsewh. feast of Booths; all celebrated in part by sacred processions and dances. **2.** behave as at a **3** .חָג. *reel*, in giddiness on the sea.

חָג **n.m. festival-gathering, feast, pilgrim-feast — 1.** *feast*, esp. one observed by a *pilgrimage*: **a.** *special feast* to the golden calf (where there was a sacred dance; a feast in the 8th month observed by Jeroboam in place of the feast of the 7th month in Judah; pilgrim feast proposed by Moses; feast at Shiloh. Elsewhere **b.** apparently always of the three great pilgrim feasts, celebrated by processions and dancing: (1) *in general*; disting. fr. the more gen. מועדים (sacred seasons), and fr. specif. חדשים, שבתות as well; (2) in particular: unleavened cakes and Passover; first day of the seven; the last day; the seven. Vbs. c. חָג are: חגג; שמר; התקדש; but usually **2** .עשׂה. *festival sacrifice* (see **12** מזבח).

חָגָא **n.[f.] reeling** — and the land of Judah *shall become to Egypt a reeling*, i.e. Egypt shall reel in terror at the sight of it, cf. **3** חגג).

חַגַּי **n.pr.m.** (*festal*) the prophet Haggai.

חַגַּי **n.pr.m.** (*festal*) **1.** son of Gad. **2. adj.gent.** as subst. coll., c. art.

חַגְיָה **n.pr.m.** (*feast of Yah*) a Levite, son of Shimea.

חַגִּית **n.pr.f.** (*festal*) wife of David and mother of Adonijah.

חגה

[חֲגָוִים] **n.m.pl. places of concealment, retreats**, as abode of dove (in metaph.); also, hyperbol., as abode of Edom.

חגל

חָגְלָה **n.pr.f.** (*partridge*, v. supr.) — a daughter of Ṣelophchad of Manasseh. On n.pr.loc. בֵּית ח´.

[חָגַר] **vb. gird, gird on, gird oneself — Qal 1.** trans., *gird* some one, with girdle; c. 2 acc.; pass., *girded* with ephod (acc.); sq. בְּ, c. acc. and בְּ, fig., c. acc. מתנים *gird up thy loins*, i.e. make ready to go. **2.** *gird on*, *bind on* (= gird oneself with), a girdle; so esp. c. acc. שַׂק, שקים of mourning; also (c. acc. ב + שַׂק bef. מתנים); pass., sq. עַל bef. obj. of mourning; abs. (שַׂק om.); sq חֲרֵב; (sq. acc. + מֵעַל); c. acc. cogn. חגורה ´ח; abs. **3.** intr. *gird oneself*, sq. בְּ rei *with*; c. acc. rei (fig.).

חֲגוֹר **n.[m.] belt, girdle** (distinct fr. אֵזוֹר *waist-cloth*) for sword.

[חָגוֹר] **adj. girt, girded.**

חֲגוֹרָה **n.f. girdle, loin-covering, belt** — *girdle*, *loin-covering*; as article of women's dress; *belt* of warrior. On חֲגוֹרָה v. חָגַר **1.** מַחֲגֶרֶת **n.f. a girding, cincture.**

I. חַד v. אֶחָד.

II. חַד v. sub חדד.

[חָדַד] **vb. be sharp, keen — Qal** *keener than evening wolves* (of impetuous Chaldean horses). **Hiph.** the smith *sharpeneth* an axe. **Hoph.** *be sharpened* (in all, subj. חֲרֵב). **Hithpa.**

II. [חַד] **adj. sharp** in fig. of tongue; in sim. of mouth; fig. of end of (i.e. final experience with) strange woman. I. חַד v. sub אֶחָד.

חַדָּה v. עֵין חַדָּה.

[חַדּוּד] **adj. sharpened, sharp, pointed.**

חֲדַד **n.pr.m** a son of Ishmael.

חֲדִיד **n.pr.loc.** in Benj., mentioned with לֹד and אוֹנוֹ; mod. *El-Ḥadite* c. 3 1/4 miles N. of E. from Lydda.

I. [חָדָה] **vb. be** or **grow sharp — Qal** *grow sharp*. **Hiph.** *sharpen* (fig.).

II. [חָדָה] **vb. rejoice — Qal** and Jethro *rejoiced* over (עַל rei); juss. אַל־יִחַדְ *let it not rejoice* among (בְּ) the days of the year, i.e. not take its place joyfully among them (fig. of day of Job's birth). **Pi.** (causat.) *make joyful*.

חֶדְוָה **n.f. joy.**

יַחְדִיאֵל **n.pr.m.** (*God giveth joy*) a chief man in Manasseh.

יֶחְדְיָהוּ **n.pr.m.** (*May ´ י give joy*) **1.** a Levite. **2.** officer of David.

חָדַל **vb. cease — Qal 1.** *cease*, *come to an end*; *cease to be* (sq. מִן), and poet.; = *be lacking*, *fail*. **2.** *cease*, *leave off*, sq. inf. c. לְ; inf. alone; sq. inf. c. מִן; sq. subst. c. מִן (*cease regarding*); sq. מֵאלהים, i.e. leave off provoking God; sq. מִמֶּנּוּ *desist from us*, let us alone; sq. acc. *have rest* (i.e. cease from being troubled); no complem. expressed, *cease*, *forbear*; specif. of refusal to hear (all opp. שָׁמַע). **Hoph.** (contracted) c. interrog. part *made to leave*, sq. acc.

חָדֵל **adj. forbearing, lacking** as subst. *forbeareth* (opp. שׁמע, cf. חָדֵל **Qal** ad fin.); *lacking* (i.e. forsaken); *ceasing*, *transient*.

[חֶדֶל] **n.[m.] cessation.**

חַדְלָי **n.pr.m.** an Ephraimite.

חדק

חֶדֶק **n.[m.] brier.**

חִדֶּקֶל **n.pr.fl. Tigris**, the famous Assyr. river.

[חָדַר] **vb. surround, enclose** — only **Qal** *surround*.

חֶדֶר **n.m. chamber, room** — *room*, *chamber*, usually private, as bedroom; of kings (of Egypt); specif.: מִשְׁכָּב ־ח *bed-chamber*; in other combinations: הַמְקֵרָה ־ח = *cool chamber*; הַפְּנִימִים ־ח *inner chamber*; חדרי מַשְׁכִּיתוֹ *his chambers of imagery*; בְּח ־ח *a chamber within a chamber*, i.e. an innermost chamber; pl. = *store-rooms*; so הַמְּטוֹת ־ח, i.e. rooms where beds were stored; חדרי תֵּמָן *chambers of south* (where constellations are treasured up.

חַדְרָךְ **n.pr.terr.**

[חָדַשׁ] **vb.** only **Pi.** (and **Hithp.**) **renew, repair** — **Pi. 1.** *renew*, *make anew* (editorial); = bring back. **2.** *repair*, cities, temple, altar. **Hithp.** *renew itself*.

חָדָשׁ **adj. new** — *new*, usu. **a.** attrib. *a new king*; so of house, wife, cords, cart, garment, vessel, wine-skins, threshing instr.; meal-offering; esp. (poet.) שִׁיר ח־ *a new song* (of praise); רוּחַ ח־ *a new spirit*; in gen. אֵין כָּל־ח *there is nothing new*; with no subst. expr.; in gen. f. חֲדָשָׁה *a new thing*. **b.** very rarely predicate: of יי's compassions חדשים לַבְּקָרִים they are *new every morning*.

I. חֹדֶשׁ **n.m. (f.) (newness), new moon, month 1.** *new moon* = day, time, of new moon, as religious festival; as time of augury in Babylon (astrolog. prognost.). **2.** *month* (as beginning with new moon, lunar month: **a.** as measure of time during which; in combinations, יָמִים ־ח *a month* (of) *time*; of age מִסְפַּר־ח *number of his months* = length of his life. **b.** *calendar months*, (1) with names; in the postex. books occur Babyl. names (v. the several words): 1 =) נִיסָן ־חst mo.); 3 = סִיוָן ־חrd mo.; 9 =) כִּסְלֵו ־חth mo.); 10 = טֵבֵת ־חth mo.; 11 = שְׁבָט ־חth mo.; אֲדָר ־ח in all = 12th mo.; (cf. also אֱלוּל, without ־ח or יֶרַח; this was 6th mo.. (2) merely numbered. (3) special phrases and usages.

II. חֹדֶשׁ **n.pr.f.** a wife of Shaharaim of Benj.

חֲדָשָׁה **n.pr.loc.** town in Judah (site unknown).

חָדְשִׁי in **n.pr.loc.**

[חוּב] **vb. be guilty Pi.** *inculpate*.

חוֹב **n.[m.] debt.**

חוֹבָה **n.pr.loc.**, north of Damascus; mod. *Hoba*, 20 hours N. of Dam.

[חוּג] **vb. draw round, make circle Qal** *drawn as circle* bound, of horizon-line.

חוּג **n.[m.] vault, horizon**; of the heavens, sea and earth.

מְחוּגָה **n.f. circle-instrument, compass**, used by carvers of idols.

I. חוד

חִידָה **n.f. riddle, enigmatic, perplexing saying** or **question — 1.** *riddle* = dark, ovscure utterance; of something put indirectly and needing interpretation; an allegory; allegor. and fig. sayings; enigmat. sentences and comparisons, declaring fate of Chaldeans, perplexing moral problem (c. פָּתַח *open*, *propound*), a lesson taught indirectly. *riddle*, *enigma*, to be guessed: **a.** with vb. חוד *propound a riddle*. **b.** with vb.

הִגִּיד *tell* (give answer to) *a riddle*. **c.** with vb. מצא *find out a riddle*. **3.** *perplexing questions* by which queen of Sheba put Sol. to the test (**4** .(נָסָה **.** with הֵבִין skilled in *double-dealing*.

II. [חוד] **vb. denom. propound a riddle —Qal;** always c. חידה acc. cogn.

I. חוה

I. חַוָּה **n.pr.f.** (*life*). II. חַוָּה *village*, v. infr. sub II. חוה.

יחואל **n.pr.m.** Kt; Qr יְחִיאֵל q.v. sub חיה.

II. חוה

II. [חַוָּה] **n.f. tent-village.** Elsewh. in cpd. appellative, almost = n.pr. I. חַוָּה n.pr.f. v. supr.

חִוִּי **adj.gent. 2.** c. art. as n. pr. coll. הַחִוִּי *the Hivvites* 'begotten' by Canaan; esp. in list of Canaanit. peoples displaced by Hebrews; applied specif. to Gibeonites.

מַחֲוִים appar. **adj.gent.**

III. [חָוָה] **vb.** only **Pi.** (poet.) **tell, declare** — *declare*, *make known*, c. acc. דָּעַת (subj. לַיְלָה, sq. לְלַיְלָה; c. acc. דֵּעִי; c. 2 acc., sq. sf. pers. + obj. cl.

[אַחְוָה] **n.f. declaration.**

חוֹזָי v. sub חזה.

חוח

חוֹחַ **n.m. 1. brier, bramble. 2. hook, ring, fetter. 1. a.** *brier*, *bramble* (allegory of Jehoash); coll., sign of desolation; in sim. of fool's parable; *briers* = *thickets* as hiding-places; v. sub III. **2** .חרר. late, **a.** *hook* or *ring*, in jaw of crocodile c. תִּקֹּב; of captive (cf. 0חַח.

חַח **n.m. hook, ring, fetter — 1.** *hook*, *ring*, in nose of captive; so of princes of Judah, under fig. of young lions; in jaws of crocodile (metaph. of Pharaoh), c. **2** .נתן. *hook*, *ring* as ornament, perhaps *nose-ring* (others *brooch*).

חוט

חוּט **n.m. thread, cord, line — 1.** *thread*, as easily broken; as composing a rope or cord; in sim. הַשָּׁנִי ׳כְּח *like a thread of scarlet* are thy lips. **2. cord. 3.** *line*, as measure of length.

חִוִּי v. sub II. חוה.

חֲוִילָה **n.pr.terr.** (surrounded or bordered — סבב — by river Pishon; noted for excellent gold, bdellium and *shoham*-stone); elsewhere without art. as a 'son' of Cush; but also as a 'son' of יָפְטָן, a descendant of Shem.

I. חיל] חוּל] **vb. whirl, dance, writhe — Qal 1.** *dance*. **2.** *twist*, *writhe*: **a.** in pain, esp. childbirth; metaph., of sea; Israel; Zion. **b.** fig., *be in severe pain*, or *anguish* (mostly poet. and elevated prose), sq. מִפְנֵי, cf. also פַּחַד and יִרְאָה); sq. מִלִּפְנֵי; abs.; fig. of mts. **c.** in contrition. **d.** in anxious longing. **3.** *whirl*, *whirl about*; of attack of sword itself; of tempest. **Po›lel. 1.** *dance*. **2.** *writhe* in travail *with*, *bear*, *bring forth* (poet.), of Sarah, mother of Isr.; of hinds (caus.); fig. of ´ י's producing earth; of his bringing forth isr. (with difficulty); of north wind bringing forth rain. **3.** *wait anxiously* (cf. **Qal 2 d**), sq. לְ (Elihu). **Po›lal. 1.** *be made to writhe*. **2.** *be brought forth*, metaph. of wisdom. **Hiph.** *cause to be in anguish*, c. acc. מְדְבָּר, subj. ´ י. **Hoph.** *be born* (= travailed with), subj. אֶרֶץ. **Hithpol. 1.** *whirling*. **2.** *writhing*, *suffering torture* (of life of wicked). **3.** *wait longingly* sq. לְ *for*. **Hithpalp.** *writhed* in anxiety.

חוֹל **n.m. sand —** *sand*; set as bound for sea, poet. for *glass* (regarded as mysteriously produced out of sand); **a.** usu. sand of seashore, sim. of numberlessness, vastness, so of Abraham's seed; of a host; a people; of corn gathered by Joseph; of days of Job; of birds (i.e. quails); of vast extent of Sol.'s wisdom. **b.** in comp., *more than the sand* (widows of Judah); thoughts of God. **c.** of weight (in balances), metaph. of Job's vexation (כַּעַשׂ) *heavier than the* sand.

חִיל **n.m. a writhing, anguish — 1.** *writhing* (contortions of fear). **2.** *anguish*, always in sim. כַּיּוֹלֵדָה (allied kings against Jerus.); Zion, before Assyrians; before Scythians or Chaldeans (of king of Babylon.

חִילָה **n.f. anguish.**

חֵל, חַיִל **n.m. rampart, fortress — 1.** *rampart* (defined by Jews as בֶּן חוֹמָה, i.e. a little wall, of an outer fortification (others, by meton., of space between outer and inner fortif., incl. moat); in gen. of defences, or sea-power of Tyre, of No-Amon (Thebes); of Zion. **2.** *fortress*.

חֵילָה, v. חֵל supr.

חֵילָם **n.pr.loc.** E. of Jordan, on the border between Damascus and Hamath.

חֵילֹן **n.pr.loc.** in Judah = חֹלֹן, חֹלוֹן **2.** חֹלֹן **n.pr.loc. 1.** in Moab **2** .חֹלוֹן. in Judah חֹלֹן; priestly city.

חֵלֹן **n.pr.m.** a man of Zebulon.

חַלְחָלָה **n.f. anguish.**

I. מָחוֹל **n.m. dance —** *dance*, token of joyousness; act of praise to ´יְ; accompanied by timbrel (תֹּף) and sometimes other instruments.

[מְחוֹלָה] **n.f. id. —** *dancing*, token of joyousness after victory; in worship, at feast; act of praise to ´יְ; in idolatrous worship; as graceful and beautiful; accomp. by timbrel, and by singing.

II. [חוּל, חִיל] **vb. be firm, strong —** only **Qal** *firm* (endure) (stable, prosperous).

חַיִל **n.m. strength, efficiency, wealth, army — 1.** *strength*, usu. physical: **a.** seld. alone (chiefly poet.); of virility; of ´יְ's power; strength of horse; fig. of product of vine and fig-tree. **b.** of result or display of strength ´יְ עשׂה ח *achieve might = do valiantly*. **c.** oft. in phrases ´יְ גִּבּוֹרֵי (הַ)ח, ´יְ גִּבּוֹר (הַ)ח *hero*(*es*) *of strength*, *mighty man* (*men*) *of valour*. **2.** *ability*, *efficiency*, often involving moral worth; of a woman; עָשָׂה חיל *do worthily*, *efficiently*. **3.** *wealth*. **4.** *force*, *army*, very oft.; = *a band*; of queen's train; חֵיל כָּבֵד (var. חַיִל) *a powerful army*; ´שַׂר־הח *captain of the host*; שָׂרֵי הַחֲיָלִים *captains of armies* (bands, divisions).

חוּל **n.pr.m.** a 'son' of Aram.

חום

חוּם **adj. darkened, dark brown** or **black**, only of colour of sheep.

חוֹמָה v. sub חמה.

[חוּס] **vb. pity, look upon with compassion — Qal a.** of the eye, אל) תח(ו)ע ,עין ס) the eye *shall* (*not*) *look with compassion*, *pity*, *upon*; with ellipsis of עַיִן; with ellipsis of עַל. **b.** of God; ellipsis of עַל. **c.** of man: the Messianic king עַל־דַּל וְאֶבְיוֹן *he shall have pity on poor and needy*; Nebuchadrezzar עליהם (i.e. on Zedekiah and the people); Jonah. Vid. also חמל.

חוֹף v. sub I. חפף.

חוּפָם **n.pr.m.** head of a Benjamite family.

חוּפָמִי **adj.gent.** of foregoing, c. art. = n. coll.

I. חוץ

חוּץ **n.[m.] the outside,** sts., esp. in pl., spec. **a street**, never with sf. in sg., with הָ *loc.* — **1.** *the outside*, of a house, tent, city, camp, etc., oft. used, esp. with preps., to express the adv, idea of *outside*, *abroad*: **a.** as accus. after vb. of motion יָצָא חוּץ to go forth outside (sc. a camp), (as adv. accus.) *outside*; as genit. מוֹלֶדֶת חוּץ one born *abroad* (i.e. by another father or mother, of a half-sister). With הָ *loc.* חוּצָה, after a vb. of motion; = *on the outside*, *without*. **b.** with preps.: *a*. אל־החוץ *towards the outside*, pleon. אל־החוצה. *b*. בחוץ *outside*. *c*. יצא לחוץ; = *on the outside*, לַחוּצָה *towards the outside*. *d*. מִחוּץ *on* (**1** מִן **c**) *the outside*, מִבַּיִת וּמִחוּץ within and *without* (of an ark, building, etc.). מִחוּץ לְ *on the outside of*. *e*. מִחוּצָה *on the outside*. *f*. חוץ מִן *outside of*, who can eat, and enjoy חוּץ מִמֶּנִּי *outside of* me, i.e. *except* me? **2.** Of a definite locality, viz. **a**. that which is outside the houses of a town, i.e. *a street*. **b.** more gen., that which is ouside enclosed cities, the *open country*.

חִיצוֹן **adj. outer, external** (opp. **1** — (פְּנִימִי. the *outer* entry of the king (viz. to the Temple), the *outer* gate of the sanctuary, the *outer* court (of the Temple). **2.** fig. *outward*. *external*, of business not distinctively sacred, in which Levites were engaged.

II. חוץ

חַיִץ **n.[m.] party-wall.**

חוק, חיק

[חוק] **n.[m.] bosom**, Kt חוקך (but rd. Qr חֵיקְךָ, v. following.

חֵיק, חֵק **n.[m.] bosom —** *bosom*, specif. **1.** of fold of garment, at breast, metaph. of ׳י; שֹׁחַד בח׳ is a *hidden reward* (concealed in bosom); שֹׁחַד מֵחֵק is a *gift secretly given*; fig., *requite into bosom*. **2.** *carry* (נָשָׂא) *in bosom*, Moses, the people; Naomi, Ruth's child; ewe lamb (metaph.); of infants dying in their mother's arms; fig. of carrying insults in one's bosom. **3.** *bosom* as part of body: **a.** external, *lie in bosom*, of wife, concubine. **b.** internal, anger resteth; fig. of interior of chariot; of hollow bottom of altar.

חוּקֹק **n.pr.loc.** city in Asher.

I. [חָוַר] **vb. be** or **grow white, pale** — only **Qal.**

I. חוּר **n.[m.] white stuff —** of Mordecai's garments; of furnishings of royal palace of Susa.

חוֹרָי **n.m. white stuff**, cf. I. חוּר.

I. חֹרִי **n.[m.] white bread** or **cake.**

II. חֹרִי v. III. חרר.

II. חוּר **n.pr.m — 1.** named with Aaron as compan. of Moses. **2.** a Judahite. **3.** a king of Midian. **4.** head of fam. of returned exiles. **5.** בֶּן־חוּר officer of Sol., v. sub בֶּן.

III. חֶר = חוּר v. sub III. חרר.

חוּרַי **n.pr.m.** a hero of David.

חוּרִי **n.pr.m.** a Gileadite (of Gad).

חִירָה **n.pr.m.** an Adullamite, friend of Judah.

חוּרָם v. חִירָם sub אַח, אחה supr.

II. חור

I. חֹר **n.[m.] hollow,** *hollow of Gidgad*.

II., III. חוֹרִים) ,חֹר ,חוֹר) v. sub II., III. חרר.

חַוְרָן **n.pr.terr. —** district SE. fr. Mt. Hermon, extending between Jaulan and Lejah, toward Syr. desert.

I. חוּשׁ **vb. haste, make haste — Qal** *make haste*; in prophetic n.pr.; of eagle (in sim. of Chald. army); *my haste in me*, i.e. my inward excitement. **Hiph. 1.** *shew haste*, *act quickly*; *hasten*, *come quickly*; *hasten away* (flee), or *hasten about* distractedly. **2.** transit. c. sf. *I will hasten it*; c. acc. *I would hasten* (= secure quickly) *my escape*.

חִישׁ **adv. quickly**, of passing away of human life.

II. [חוּשׁ] **vb. feel, enjoy** (with the senses) — only **Qal** *feel* (i.e. *enjoy pleasure*).

חוּשָׁה **n.pr.m.** a 'son' of חוּר = a place in Judah.

חֻשָׁתִי **adj.gent.** of foregoing — **1.** of individ., c. art.

חוּשַׁי **n.pr.m. 1.** *friend of David*. **2.** father of one of Solomon's officers.

I. חוּשִׁים, חֻשִׁים **n.pr.f.** wife of Shaharaim of Benjamin.

II. חֻשִׁים **n.pr.m.** of Dan.

חוּשָׁם, חֻשָׁם **n.pr.m.** a king of Edom.

חוֹתָם v. sub חתם.

חֲזָאֵל v. חֲזָהאֵל sub I. חזה.

I. חָזָה **vb. see, behold — Qal 1.** *see*, *behold*: **a.** *with the eye*, acc. rei; God in theophany; God, after death, apart from the flesh; the face of God (after death). **b.** subj. *the eyes themselves*; man's eyes. **c.** with בְּ *look on* (intensely, with gratification); a damsel; Zion; in the temple; the work of God; with investigation on the stars, as stargazers, in astrology. **2.** *see as a seer in the ecstatic state*, with acc. of the vision seen; obj. *deceitful things*; with לְ, *be a seer*, *for* any one; *see a vision for* one. **3.** *see*, *perceive*: **a.** with the intelligence, abs.; acc. rei; Yahweh in his temple; in his providential workings. **b.** *see*, by experience; acc. rei. **c.** *provide*.

חוֹזָי v. following.

חֹזֶה **n.m. seer** — **1.** *seer*: **a.** of unnamed persons, syn. (נבא(ים; historical writers. **b.** named prophets; Gad; Amos; Iddo; Jehu. **c.** the singers: Heman; Asaph; Jeduthun. Vid. also כָּל־חֹזֶה **n.pr.m.** sub כל.

חָזוֹן **n.m. vision — 1.** *vision*, as seen in the ecstatic state. **2.** *vision*, in the night. **3.** *divine communication in a vision*, *oracle*, *prophecy*. **4.** *vision*, as title of book of prophecy; of other writings of prophets.

[חָזוֹת] **n.[f.]**, only cstr. בַּחֲזוֹת יֶעְדּוֹ *in the visions* (prophecies) *of Iddo*, the title of a collection of prophetic history, v. חָזוֹן **4.** חָזוּת **n.f. vision, conspicuousness — 1.** *vision*, *oracle of a prophet*. **2.** *conspicuousness in appearance*: קֶרֶן חָזוּת *a conspicuous horn* = the great horn.

חִזָּיוֹן **n.m. vision — 1.** *vision*, in the ecstatic state; (א(גי ׳ח *valley of vision*. **2.** *vision*, in the night. **3.** *divine communication in a vision*, *oracle*, *prophecy*.

חֶזְיוֹן **n.pr.m.** (*vision*) ancestor of Benhadad king of Aram.

חֲזָהאֵל **n.pr.m.** (*El sees*) king of Aram.

חֲזִיאֵל **n.pr.m.** (*vision of El*) Levite of the line of Gershon, of the time of Solomon.

חֲזָיָה **n.pr.m.** (*Yah hath seen*) one of the chiefs of the בְּנֵי יְהוּדָה.

יַחֲזִיאֵל **n.pr.m.** (*El sees*) — **1.** Benjamite warrior of David. **2.** priest of David. **3.** a Levite. **4.** a Levite of the sons of Asaph. **5.** ancestor of one of the families of the restoration.

יַחְזִיָה **n.pr.m.** (*Yah sees*) a prince of the restoration.

מַחֲזֶה **n.[m.] vision —** *vision*, *in the ecstatic state*; of the false prophets; (poems of Balaam).

מֶחֱזֶה **n.f. light, place of seeing, window.**

מַחֲזִיאֹת **n.pr.m.** (*visions*) a Hemanite chief of a course of singers.

II. חזה

חָזֶה **n.m. breast** of animals — *breast*, only of sacrificial animals; always as wave-offering; of ram of installation; of peace-offering, of Nazirite sacrif.; perquisite of Aaron and his sons.

חָזוֹ **n.pr.m.** son of Nahor.

חזז

[חֲזִיז] **n.[m.]** thunder-**bolt, lightningflash.**

חָזַק **vb. be** or **grow firm, strong, strengthen — Qal I.** intrans. *be* or *grow strong*: **1. a.** of physical strength of hands; of arm, sq. inf.; used of recovery fr. illness; sq. מִן compar. *overpower* (c. בְּ instr.). **b.** of people, army; sq. מִן compar. *be stronger than*, *too strong for*, *prevail against*; *id*., sq. acc.; sq. עַל. **c.** of royal power. **d.** *prevail over*, *upon*, of word of king (sq. אֶל־) = (sq. עַל). **e.** of bonds. **f.** of sound of trumpet. **2.** *be firm*, *fast*: **a.** lit. *be caught fast*, of Absalom's head (sq. בְּ). **b.** *be firm*, *secure*, of a kingdom. Oftener **c.** *be firm* = courageous, confident, esp. Imv. **d.** *hold firmly to*, *devote oneself to*, sq. בְּ. **e.** sq. Inf. *be firm* not to eat blood,

i.e. *firmly refrain* from it. **3.** *press*, *be urgent*, sq. עַל + Inf.; sq. עַל of hand of יְ in prophetic ecstasy (v. **4** .(חָזָק **.** in bad sense: **a.** *grow stout*, *rigid*, *hard*, with idea of perversity, of Pharaoh's heart. **b.** *be severe*, *grievous*, of battle; of famine (sq. עַל). **II.** transit. only לֹא חֲזָקוֹ *strengthened him not*. **Pi. 1.** *make strong* (physically): **a.** sq. acc. pers.; sq. עַל; sq. מָתְנַיִם (of personif. people). **b.** = *restore to strength*; *to health*; c. לְ *give strength to*; sq. זְרוֹעֹתָם (v. **Hiph.**). **c.** sq. acc. rei (c. בְּ instr.; of manufacture of idols); of strengthening tent-pegs, in metaph.; sq. bars of gates; oft. of *making strong*, *fortifying* a town, etc.; = *repair* (wall, obj. not expr.) v. Hiph.; c. acc. of temple. **d.** of establishing kingdom. **2.** *strengthen* the hands (acc.) of any one, i.e. *sustain*, *encourage*; sq. בְּ +) בְּ instr.). **3.** *make strong = bold*, *encourage*, c. acc.; c. acc. pers. + יְ **4** .לַעֲבֹדַת בֵּית יְ **.** *make firm*: **a.** c. 2 acc. **b.** *make firm* or *fixed*, = *definitely adopt*. **5.** *make rigid*, *hard*, i.e. perverse, obstinate, *harden* (the heart of any one). **Hiph. 1. a.** *make strong*, *strengthen*. **b.** *make firm*, the kingom (+ בְּיָדוֹ). **c.** *display strength*. **2.** *make severe*, of battle. **3.** sq. יָד = *support*. **4.** = *repair*, walls of Jerus. **5.** *prevail*, abs.; sq. עַל; *prevail upon to*. **6.** esp. *take* or *keep hold of*, *seize*, *grasp*: **a.** *take hold* of, *seize*, *catch*, sq. בְּ; with violence; sq. לְ; fig. *take hold* in order to lead one (subj. יְ) sq. בְּ, c. acc.; sq. acc. *take hold of the brick-mould*, (with violence), seize the kingdom; in metaph.; of pious laying hold of יְ, sq. בְּ; of other gods; laying hold of wisdom. **b.** *have* or *keep hold of*, sq. בְּ, fig. = *sustain*, *support*; of יְ holding his servants; v. also pt. used substantively; of Ne. holding fast to (בְּ) his work; cf. of wicked, holding to his house; *cleave* or *cling to* (עַל) one's brethren. hence **d.** *keep*, *retain*, sq. בְּ; sq. anger (acc.). **e.** hence also *hold*, *contain*, sq. acc. **Hithp. 1.** *strengthen oneself*; sq. עַל *against*; *gain strength*; fig. = *take courage*. **2.** *put forth strength*, *use one's strength* (i.e. he exerted himself, he sat up by a great effort). **3.** sq. לִפְנֵי *withstand*. **4.** sq. עִם *hold strongly with*.

חָזָק **adj. strong, stout, mighty — 1.** *strong*: **a.** of men, rarely pred. (opp. רָפֶה), (compar. c. מִן); of hand of יְ. **b.** usu. attrib.; of arm of Pharaoh; esp. of hand of יְ in delivering Isr. from Egypt; in wonders done by agency of Moses; of control of enemies and deliverance from exile; more gen.; of יְ's opposition to Zedekiah; once of Edom. **c.** of sword of יְ, of wind; sound of trumpet (=*loud*). **d.** *severe*, *sharp*, *hot*, of war (pred.), battle, sickness (pred.), famine. **e.** *firm*, *hard*, of face, forehead; adamant, sim. of forehead (compar., c. מִן); of sky (pred.). In pl.

cstr. לֵב ׳ח *hard of heart*, *hard* (= impudent) *of forehead*. **2.** as subst., *a strong one*, of ׳י בְּחָזָק), *as*, *in the character of*, *a strong one*); of ׳י's agent; c. מִן comp. = *one too strong for*.

חָזֵק **adj.verb.** v. חָזַק **Qal** *Pt.*

[חֵזֶק] **n.[m.] strength.**

[חָזְקָה] **n.f. strength, force** (strictly Inf. form fr. **1-** (**חזק.** of urgency of ׳י's hand in prophetic inspiration. **2.** of royal power.

חֹזֶק **n.m. strength — 1.** of ׳י **2.** national strength.

חָזָקָה **n.f. strength, force, violence**, alw. בְּחָזָקָה, *with strength*, *force*, etc.; **1.** of oppression *forcibly*, *violently*: capture *by force*; of ruling וּבְפָרֶךְ ׳בְּח *with force and with rigour*. **2.** rebuke *severely*, *sharply*; cry *mightily*, insistently.

לְחָזְקָה v. חָזַק **Qal** *Inf.*

חִזְקִי **n.pr.m.** a Benjamite.

חִזְקִיָּהוּ, חִזְקִיָּה, יְחִזְקִיָּהוּ, יְחִזְקִיָּה **n.pr.m.** (׳י *hath strengthened*, ׳י *strengtheneth*) — **1.** *son of Ahaz*, king of Judah. **2.** חִזְקִיָּה great-great-grandfather of proph. Zephaniah. **3.** חִזְקִיָּה man of royal Davidic line. **4.** יְחִזְפִּיָּה head of a family of returned exiles. **5.** יְחִזְקִיָּהוּ an Ephraimite, Ahaz's time.

יְחֶזְקֵאל **n.pr.m.** (*God strengtheneth*) — **1.** the well-known priest and prophet, son of Buzi. **2.** priest of 19th course (assigned to David's time).

יְחִזְקִיהוּ, יְחִזְקִיָּה v. חִזְקִיָּהוּ supr.

חזר

חֲזִיר **n.m. swine, boar — 1.** *swine*, forbidden as food, as heathen offering; with implication of repulsiveness; sim. of fair woman with dub. character. **2.** *wild boar* fig. of foes of Isr. (in fig.

of vineyard).

חֵזִיר **n.pr.m. — 1.** a priest of 17th course (assigned to David's time). **2.** one of those sealed.

יַחְזֵרָה **n.pr.m.** cf. אֲחַזְיָהוּ.

חַח, חָח v. sub חוח.

חָטָא **vb. miss** (a goal or way), **go wrong, sin — Qal 1.** *miss*. **2.** *sin*, *miss the goal* or *path of right and duty*: **a.** *against man*, abs.; with לְ of the person against whom or towards whom one sins. **b.** elsewhere always *against God*, abs.; *Pt.* חֹטֵא, used as adj., sinful nation, sinful person; but usually as noun, *sinner*. Sin is confessed. Sin is universal; with לְ, against God; in confession; with בְּ of instr., lips, tongue; בִּשְׁגָגָה *by error*, *unwittingly*; *against* thy judgments; with עַל, *with regard to*; with cognate acc. **3.** *incur guilt*, *penalty by sin*, *forfeit*. **Pi. 1.** *bear loss*. **2.** *make a sin-offering*. **3.** *purify from sin*: the altar, by putting the blood of the sin-offering on its horns; the sanctuary, by applying to it the blood of the sin-offering. **4.** *purify from uncleanness*: the house of the leper by application of the mixture of living water and ashes of the red heifer, by sprinkling with a hyssop sprig. **Hiph. — 1.** *miss the mark*. **2.** *induce* or *cause to sin*: with acc. **3.** *bring into guilt*, *condemnation*, *punishment*. **Hithp. 1.** *miss oneself*, *lose oneself*, fig. for *be bewildered*, *beside oneself*. **2.** *purify oneself from uncleanness*: **a.** Levites. **b.** those in contact with the dead; with בְּ; by a mixture of ashes of the red heifer with fresh water.

חֵטְא **n.m. sin — 1.** *sin*: **a.** against man. **b.** elsewh. ag. God, abs.; מִשְׁפַּט מוֹת חׄ *sin* worthy of death = מוֹת חׄ; with בְּ, *because of*; God is entreated: *hide thy face from my sins*; and it is said in faith, *thou wilt cast behind thy back all my sins*. **2.** *guilt of sin*. **3.** *punishment for sin*: נָשָׂא חׄ *bear sin* (its punishment); with עַל, *bear sin because of*; bear sins of idols (in worshipping idols); the ideal servant of Yahweh *bore the sins of many*; without נשׂא, גבר על חטאו (wherefore doth) *a man* (complain) *for the punishment of his sin*?

[חַטָּא] **adj.** and **n.m. 1. sinful, 2. sinners** — as adj.f. חַטָּאָה, elsewhere only pl. — **1. adj. a.** *sinful* men, kingdom. **b.** *exposed to condemnation*, *reckoned as offenders* (cf. Hiph.). Elsewh. **2. n.m.** *sinners*; חַטָּאֵי יְהוָה *sinners against* יׄ.

חַטָּאָה **n.f. sinful thing, sin.**

חֲטָאָה **n.f. sin, sin-offering** (?) — **1.** *sin*, chiefly in the phrase גְּדֹלָה ח׳ *great sin*. **2.** *sin-offering* (acc. to most).

חַטָּאת **n.f. sin, sin-offering — 1.** *sin*: **a.** *against man*. Elsewhere **b.** *against God*; c. בְּ *on the ground of sin*; *for sin*; *with* or *by sin*; הלך בח׳ *walk in sin*; דבק בח׳ *cleave unto sin*; c. עַל, *on account of sin*; *for sin*; יסף על ח׳ *add unto sin*; c. בְּ *according to sin*; c. לְ *to* or *for sin*; c. מִן *because of sin*; *from sin*; מפני ח׳ *because of sin*; בגלל ח׳ *because of sin*; הלך אחר ח׳ *walk after sin*. **c.** men should *return from sin* שׁוּב מִן; *depart from it* סוּר מֵעַל; סוּר מן; *be concerned about* דאג מן; *confess* הִתְוַדָּה ח׳. **d.** God deals with sin: (1) he *visits punishment* upon it (פקד (על; *inquires after it* דרשׁ ל; *watches over it* שׁמר על; *hoards it up*; (2) *by forgiveness*: נשׂא לח׳; נשׂא עון ח׳; נשׂא ח; *pardon* סלח לח׳; *removal* הסר; העביר; *casting into the depths of the sea*; (3) *by covering over*, *making atonement for*; לְהָתֵּם ח (Qr) *make an end of sins*; (4) *by blotting out* מחה ח׳; *cleanse from sin* טַהֲרֵנִי ח׳; מח; מקוֹר לח׳ *a fountain for sin*; (5) *by not remembering it* אַל־תֵּפֶן ; לא זכר ח אֶל־חַטָּאתוֹ *look not unto his sin*. **e.** atonement may be secured for (Moses, by his intercession). **f.** the priest is to make atonement for a person (כפר על) by sin-offering or trespass-offering, מח׳ *because of sin*, so that the man is *clean from sin* **2.** טהר מח. *condition of sin*, *guilt of sin*. **3.** *punishment for sin*. **4.** *sin-offering*: one of the kinds of offering; first in the history (reign of Jehoash), where חטאת of money given to priests. **5.** *purification* from sins of ceremonial uncleanness: *water*; *ashes*.

I. [חָטַב] **vb. cut** or **gather wood**, usu. *firewood* — **Qal** *cut* or *gather*, sq. acc. **Pu.**

II. חטב

חֲטֻבוֹת **n.f.pl dark-hued stuffs**.

חִטָּה *wheat*, v. sub חנט.

חטט

חֲטִיטָא **n.pr.m.** head of a Levit. family, returned exiles.

חטל

חַטִּיל **n.pr.m.** head of a family of ‘the children of Sol.’s servants.

חָטַם **vb. hold in, restrain — Qal** *restrain* (anger).

[חָטַף] **vb. catch, seize — Qal** *seize* wives; fig. of oppressor *catching* the distressed; all sq. acc.

חֲטִיפָא **n.pr.m.** head of a family of Nethinim, post-exil.

חטר

חֹטֶר **n.m. branch** or **twig, rod** — metaph.

חַטָּת v. חַטָּאת sub חטא.

חטשׁ

חֲטוּשׁ **n.pr.m. 1.** man of Davidic line, post-exil. **2.** a builder at the wall of Jerus. **3.** head of a priestly house, post-exil.

חַי, חִיאֵל v. sub חיה infr.

חִידָה v. sub חוד.

חָיָה **vb. live — Qal 1.** *live*: **a.** *have life*; also in phrase וַיְחִי *and he lived* (so many years) with acc. of time. **b.** *continue in life*, *remain alive*; also נפשׁ ח׳ *live*, of *the soul* or *the self*; לִפְנֵי ח׳ *live in the presence of*; ב ח׳ *live among*. **c.** *sustain life*, *live on* or *upon* (עַל), of the animal life, by the sword, by bread; elsewh. in pregnant sense of fulness of life in divine favour,

sustained by (עַל) everything that issueth out of the mouth of יְ׳; his promises (?); of wicked man, by repentance; c. בְּ by the statutes and judgments of יְ׳ if a man do them. **d.** *live* (prosperously). **2.** *be quickened*, *revive*: **a.** *from sickness*. **b.** *fr. discouragement* of the spirit. **c.** *fr. faintness*. **d.** *fr. death*; by return of נֶפֶשׁ, of רוּחַ. **Pi. 1.** *preserve alive*, *let live*; *keep in existence* heaven and earth; *nourish*, young cow, lamb. **2.** *give life*, to man when created. **3.** *quicken*, *revive*, *refresh*: **a.** *restore to life*, the dead; the dying. **b.** *cause to grow*, grain. **c.** *restore*, a ruined city, stones destroyed by fire. **d.** *revive*, the people of יְ׳ by יְ׳ himself with fulness of life in his favour. **Hiph. 1.** *preserve alive*, *let live*. **2.** *quicken*, *revive*: **a.** *restore* to health, a leper, Hezekiah. **b.** *revive* the לֵב and רוּחַ. **c.** *retore to life*, the dead.

I. חַי **adj alive, living — 1. a.** *of God*, as the *living one*, the fountain of life אֵל חַי; חי יהוה *Yahweh is living*; the formula of the oath is חַי יְ׳; חי אל; חי האלהים; חי אדני יְ׳; צבאות יְ׳חי; as used by God Himself it is חי אנכי, elsewhere חי אני; with exception of בְּחֵי הָעוֹלָם *by him who liveth for ever*, חֵי is always (as an artificial distinction of scribes) used of non-sacred oaths, v. **b. b.** *of man*: אָדָם חַי *a living man*, in antith. מֵת; הַחַי collective; Absalom; Naboth; a son or lad; ususaly pl. חיים *alive*, *living*; taking prisoners *alive*; *living* (prosperously). Note phrases: (עוֹד הַיְ (ים *yet alive*; אֶרֶץ (הַ)חַיִּים *land of the living*; צרור החח *bundle of the living*. In the oath by life of men חי is pointed always חֵי. **c.** of animals, *alive*, *living*: ox; goat; bird; dog; animals in general; בשׂר חי *living raw flesh*. **d.** *animals* and *man*, phrases for either or both. **e.** (dub.) of vegetation, as thornd, *green*. **f.** of water, *flowing*, *fresh* מים חיים. **2.** (dub.) *lively*, *active*: אישׁ חַי *an active man* (but Qr אישׁ חַיִל is to be preferred). **3.** *reviving*: כָּעֵת חַיָּה *at the time* (when it is) *reviving*, the spring.

II. [חַי] **n.[m.] kinsfolk.**

I. חַיָּה **n.f. living thing, animal — 1.** *animal*, as a living, active being: **a.** *in general*. **b.** *wild animals*, on account of their vital energy and activity. **c.** *living beings*, of the cherubic chariot. **2.** *life*, only in late poetry. **3.** *revival*, *renewal*: *of strength* (re-invigoration); v. חָיָה **2.**

II. חַיָּה **n.f.** (si vera l.) **community.**

[חָיֶה] **adj. having the vigour of life, lively,** of Hebrew women in childbirth, bearing quickly, easily.

חַיִּים **n.m.pl.abstr.emph. life — 1.** *life*: physical. **2.** *life*: as welfare and happiness in king's presence; as consisting of earthly felicity combined (often) with spiritual blessedness; used only once distinctly of eternal life (late) **3** .ח׳ עולם. *sustenance*, *maintenance*, v. מְחְיָה.

חַיּוּת **n.f.abstr.** אַלְמְנוּת חַיּוּת, lit. 'widowhood of livingness.' מְחְיָה **n.f. preservation of life, sustenance — 1.** *preservation of life*. **2.** *sustenance*. **3.** *reviving*. **4.** *the quick* (בָּשָׂר מִחְיַת) *the quick* (or raw spot) *of the flesh*.

חִיאֵל **n.pr.m.** (*El lives* (or abbrev. for יחיאל)) name of the rebuilder of Jericho.

יְחִיאֵל **n.pr.m.** (*may El live*) **1.** one of David's chief musicians. **2.** one of David's chiefs of the Levites. **3.** tutor of David's sons. **4.** son of Jehoshaphat. **5.** Hemanite of Hezekiah's reign. **6.** overseer in Hezekiah's reign. **7.** ruler of the temple in Josiah's reign. **8.** contemporaries of Ezra.

יְחִיאֵלִי **n.pr.m.** (patronym.).

יְחִיָּה **n.pr.m.** (*may Yah live*) keeper of the ark.

חיל v. I. II. חול supr.

חַיִל, חֵיל, חִיל, חִילָה, חֵילָם, חֵילָן v. sub I. II. חול supr.

חִין v. sub חנן.

חִיצוֹן, חַיִץ v. sub I. II. חוץ.

חֵיק v. sub חוק.

חִירָה v. sub I. חור.

חִירָם, חִירוֹם v. sub אח, אחה supr.

חֵךְ v. sub I. חנך.

[חָכָה] **vb. wait, await — Qal** with לְ *waiting for*. **Pi. 1.** *wait*, *tarry*, abs.; with עַד till morning light; c. acc. **2.** *wait* (in ambush). **3.** *wait for*, *await*, with לְ for ־י; for his counsel; for his vision; for death.

חַכַּה v. sub חנך.

חכל

חֲכִלָה **n.pr.loc.** alw. c. art. (*dark*) a hill in southern Judah, on edge of wilderness of Ziph.

חַכְלִילִי **adj.** (dark) **dull,** from wine.

חַכְלִילוּת **n.f. dulness**, of eyes in drunkenness.

חֲכַלְיָה **n.pr.m. —** father of Nehemiah.

חָכַם **vb. be wise — Qal** *be* or *become wise*, *act wisely*; c. acc. **Pi.** *make wise*, *teach wisdom*, c. acc. **Pu.** *made wise*, intensive, as it were the embodiment of wisdom (of intelligent animals). **Hiph.** *making wise*. **Hithp.** *deal wisely* (*shrewdly*); *make* or *shew thyself wise*.

חָכָם **adj. wise — 1.** *skilful* in technical work; artificers; sailors; mourning women; artisans of tabern. and temple and their furniture; women in spinning; goldsmiths and other artisans; makers of idol-images. **2.** *wise in the administration of affairs*: Joseph in Egypt; heads of tribes, judges; of David, of Solomon; the prince of Tyre, in satire; of kings in general; class of political advisers of Judah; of Egypt, Edom, the nations; so of God. **3.** *shrewd*, *crafty*, *cunning*: Jonadab; the princesses; אִשָּׁה חכמה *wise woman*; intelligent animals; חכם בעיני *wise in one's own eyes*; חכמי לב *wise of mind* (in their own mind). **4.** pl. class of *learned* and *shrewd* men, incl. astrologers, magicians and the like, of Egypt; Babylon; Persia. **5.** *prudent*, towards king; in conroversies; religious affairs. **6.** *wise*, ethically and religiously, in WisdLit: **a.** as adj., חֲכַם לֵב *wise of mind*. **b.** = subst.: (1) as a *wise learner* in school of wisdom, he fears God and departs from evil; is silent; hearkents to counsel; hears and increases in learning; his ear seeketh knowledge; he receives it; and stores it up; his ears hearken to the reproof which giveth life; and he becomes wiser through it. (2) as a *wise teacher*, *a sage*, he does not answer with windy knowledge; he tells the experience of the past; has knowledge; teaches it; disperses it; his tongue

is health; it utters knowledge aright; his mind instructs his mouth and adds learning to his lips; his words are gracious; it is good to hear his rebuke; his instruction is a fountain of life; one walking with him becomes wiser. The חכמים recall the Gk. σόφοι, having their schools, pupils (בֵּן), discipline (מוּסָר), principles and collections of wisdom, דברי חכמים; God himself is חכם לבב). 3) *the wise* are prosperous: they have no advantage over the fool; but die as the fool; they will not be able to find the works of God; like others are in the hands of God; they do not secure bread; but elsewhere reverse is true: precious treasure is in his dwelling; his lips preserve him; they inherit glory; wealth is their crown; the wise man is strong; his eyes are in his head; his mind is at his right hand; he interprets things. (4) the *wise* man is a blessing to others: he wins men; scales the city of the mighty; though poor he delivers the city; is a reproof to scorners; his mind is in the house of mourning; injustice makes him foolish; Job finds no wise men among his cruel friends.

חָכְמָה **n.f. wisdom — 1.** *skill* in war; in technical work; of sailors. **2.** *wisdom*, in administration; of prince of Tyre; Sol.'s wisdom included this with other forms of cleverness and shrewdness; the Messiah is to have. **3.** *shrewdness*, *wisdom*; withheld by God from the ostrich; of magicians and prophets. **4.** *wisdom*, *prudence* in religious affairs. **5.** *wisdom*, ethical and religious: **a.** of God, as a divine attribute or energy; his wisdom is in the skies; by it he numbers the clouds; founded the earth; and made all things; it is with him; not to be found by the most persevering human search; he alone knows it; gives it; and shews its secrets. **b.** the divine wisdom is personified: she was begotten before all things to be the architect and counsellor of God in the creation; she teaches in public places; gives her pupils the divine spirit; by her discipline simple become wise, rulers rule wisely, and those seeking her are richly rewarded. **c.** of man: to get wisdom is principal thing; its fundamental principle is to fear God; and know ׳י, the All Holy; it is of inestimable worth; beyond the reach of scorners; God giveth it to the good; men are to incline the ear; attend unto wisdom; seek; know; behold; get her; treat her as sister; happy the man who finds her.

חַכְמוֹנִי **n.pr.m.** (*wise*) — **1.** father of one of David's warriors. **2.** father of the tutor of David's sons.

תַּחְכְּמֹנִי **adj.gent.**

חֵל v. חֵיל sub I. חול.

חֹל v. sub III. חלל.

I. [חָלָא] **vb. be sick, diseased** (= חלה) — **Qal**.

תַּחֲלֵאִים **n.pl.m. diseases** — *diseases*.

II. חלא

I. [חֶלְאָה] **n.f. rust** — *rust* on metal pot, symbol of impurity of Jerusalem.

II. חֶלְאָה **n.pr.f.** wife of Ashur (of Judah) 'father' of Tekoah.

חֲלָאִים v. חֲלִי sub III. חלה.

חֶלְאָמָה v. חֵילָם sub I. חול.

I. חלב

חָלָב **n.m. milk** — *milk*: **a.** as common food (distinct from חֶמְאָה *curd*, q.v.); cf. also חַרְצֵי הֶחָלָב *cuts of milk*, i.e. *cheeses*; it was received in buckets or pails (עֲטִינָיו), and kept in skins (נאוד ח ׳); men drank it (שתה) (cf. השקה), but also ate it (אכל); it was poured out, v. sim. of formation of the embryo; specif. (1) *milk of goats*. (2) c. אֵם *mother's milk*: of kid; but also of human beings; fig. in promise to Zion וְיָנַקְתְּ חֲלֵב גּוֹיִם *and thou shalt suck the milk of nations*. (3) ח ׳ with wine, as esp. delicacy, fig. of י ׳'s choicest blessings. (4) oft. in phr. of productiveness of land of Canaan *flowing with milk and honey*; fig. of charms of loved one. **b.** *milk* as white.

II. חלב

I. חֵלֶב **n.m. fat — 1.** *fat* of human body (covering intestines); as smearing warrior's shield; of grossness of wicked; *fat* (of midriff) fig. of unreceptive heart; i.e. their heart is as unresponsive as the midriff-fat near it. **2.** *fat* of beasts: **a.** as rich food (poet.) and in sim. **b.** esp. as offered in sacrifice, sg., to י ׳; of fat of Edomites slaughtered by י ׳'s sword (under fig. of lambs, rams, and bulls); as eaten by (strange) gods (poet.), not to be eaten by men; also pl., *fat parts* or *pieces*. **3.** *choicest*, *best part* of products of land, specif. of oil and wine; of corn and oil;

also (poet.) כִּלְיוֹת חִטָּה ׳ח *kidney-fat of wheat* (i.e. the very choicest).

II. חֵלֶב **n.pr.m. —** one of David's heroes.

חֶלְבָּה **n.pr.loc.** town assigned to Asher, site unknown.

חֶלְבּוֹן **n.pr.loc.** place whence wine came (to Tyre); so also As. n.pr.terr. *Hilbunim* or *Halbûn*, NW. fr. Damascus.

חֶלְבְּנָה **n.f. —** a kind of gum, ingredient of the holy incense.

אַחְלָב **n.pr.loc.** town assigned to Asher, site unknown.

I. חלד

חֶלֶד **n.[m.] duration, world** = *duration of life*.

II. חלד

חֵלֶד **n.pr.m.** one of David's heroes, son of בַּעֲנָה.

חֹלֶד **n.[m.] weasel —** *weasel*.

חֻלְדָּה **n.pr.f.** prophetess, Josiah's time.

חֶלְדַּי **n.pr.m. 1.** one of David's heroes. **2.** a returned exile.

I. חָלָה **vb. be weak, sick — Qal 1.** *be* or *become weak*, Samson; *feel weak*. **2.** *become sick*, *ill*; *lame and sick* — i.e. imperfect for sacrifice — of animals; *sick* from effect of wounds; hyperbol. *sick* from love; *be sick unto dying*; of the people, unmoved by ׳י ´'s chastisements; *thou hast smitten them*, *but they are not sick* (cf. **Niph.**); of sickness of the mind; *pt*. as adj. *severe*, *sore*. **Niph. 1.** *make oneself sick*, fig. for *strain oneself*. **2.** *be made sick*; נֶחְלָא ´ of indifference, apathy sq. עַל (cf. **Qal**); pt. *diseased*, as subst. c. art.; = *severe*, *sore*. **Pi.** *make sick*, c. acc. cogn. + בְּ of land. **Pu.** *be made weak*. **Hithp.** *make oneselff*, of Ammon's morbid passion

for his sister; of his pretended sickness of body. **Hiph. 1.** *make* (*sick*, i.e.) *sore thy smiting*; obj. (implic.) a person. **2.** *make sick*, obj. לֵב (of hope deferred). **3.** *shew* (signs of) *sickness*, *become sick*. **Hoph.** *be made sick = wounded*.

חֳלִי **n.m. sickness** — *sickness*, *disease*; of the suffering servant of יהוה; of rich man; *incurable disease*; *recover from sickness*; metaph. of distress of land; = *wound*, of violence in Jerusalem.

[מַחֲלֶה] **n.[m.] sickness, disease** (= any sickness); of specif. disease.

מַחֲלָה **n.f. sickness, disease —** *sickness*, *disease* (in gen.).

[מַחֲלוּי] **n.m. sickness, suffering** (caused by wounds, cf. חלה) — only pl. intens.

II. [חָלָה] **vb.** only **Pi.** sq. פְּנֵי = **mollify, appease, entreat the favor of**, lit. *make the face* of any one *sweet* or *pleasant* — **1.** את־פני־יהוה: **a.** *mollify*, *pacify*, *appease* יהוה, induce him to shew favour in place of wrath and chastisement. **b.** *entreat the favour of* יהוה, i.e. aim at success, prosperity, etc., through his favour (in anticipation of war); (of cities and nations assembling at Jerusalem for worship), of worship at Jerusalem; quite gen., as habit of God-fearing man. **2.** *entreat favour* of men (in sense of **1 b**); of favour of king's bride; favour of Job when absolved and restored.

I. מַחֲלַת **n.f.** only in ψ titles.

III. חלה (*adorn*).

I. חֲלִי **n.m. ornament**, *a* (nose- or ear-) *ring of gold and* (neckor breast-) *ornament of fine gold*; in sim. of grace and beauty.

II. חֲלִי **n.pr.loc.** in Asher, site unknown.

[חֲלִיָּה] **n.f. jewelry.**

חֲלַח **n.pr.loc.** a city or district under Assyr. control, whither Isr. captives were taken.

חַלְחוּל **n.pr.loc.** town in Judah; mod. Ḥalḥûl, 1 1/2 hour (3 1/2 miles) N. fr. Hebron.

חַלְחָלָה **n.f.** v. I. חול.

[חָלַט] **vb.** *snatched*.

חלך

חֵלְכָה rd. חַלְכֶּה ,חֶלְכֶּה, or חָלְכֶּה, **adj. hapless, unfortunate**, only as subst. *hapless*, *luckless one*(*s*).

I. חָלַל **vb. bore, pierce — Qal** *pierced* (wounded). **Pi.** *wound*. **Pu.** *pierced*. **Po›el** *pierced*. **Po›al** *pierced*, *wounded*.

I. חָלָל **n.m. pierced — 1.** *pierced*, *fatally wounded*. **2.** *slain*.

חַלָּה **n.f. a kind of cake —** used in offerings: **1.** at the sacrif. of David on removal of ark, given to each person as part of peace-offering. **2.** elsewh.: **a.** of the 12 cakes of the table of the holy place. **b.** as an offering of first-fruits. **d.** burnt on the altar, but usu. to be eaten by participants in the several forms of peace-offering, and as such mingled with oil. **e.** used by the offerer in connexion with the unleavened cakes of **d.**

חַלּוֹן **n.m.** and **f. window**; *window*; *windows* of palace; of the gates of Ezek.'s temple, of the temple itself.

חָלִיל **n.m. flute, pipe.**

II. [חָלַל] **vb. denom. play the pipe, pipe — Qal** *pipe-players*. **Pô›lel** fr. I. חוּל *dancers*. **Pi.** *pipe with pipes*.

[מְחִלָּה] **n.f. hole.**

III. [חָלַל] **vb. pollute, defile, profane; Hiph** also **begin — Niph. 1.** reflex. *pollute*, *defile oneself* **a.** ritually, by contact with dead. **b.** *sexually*. **2.** Pass., *be polluted*, *defiled*, of holy places, name of God and even God himself. **Pi. 1.** *defile*, *pollute*: **a.** sexually, (the father's bed); a woman. **b.** ceremonially, *profane*, the altar by a tool; sacred places; the holy land; sacred things; the sabbath; and so the sanctity of the prince of Tyre who made himself God, and his holy places. **c.** the name of God, God himself. **d.** ´ י *defiles* or *profanes* his inheritance by giving it over to Babylon; the princes of the sanctuary by giving them to Chaldeans. **2.** *violate the honour of*,

dishonor, יִ֫ subj., crown of Davidic kingdom (sq. לארץ pregn.), kingdom of Judah. **3.** *violate* a covenant. **4.** *treat* a vineyard *as common* (v. חֹל) *by beginning to use its fruit*. **Pu.** *profaned*. **Hiph. 1. a.** *be profaned*. **b.** *violate*. **2.** *begin*; c. Inf. (לְ) *begin to*; c. בְּ *begin with*; c. מִן *begin from*; הָחֵל וְכַלֵּה *beginning and ending* (i.e. accomplishing my full purpose. **Hoph.** *was begun* (men began).

חֹל **n.[m.] profaneness, commonness —** in concrete sense, opp.

קֹדֶשׁ

II. חָלָל **adj. profaned —** *profaned*, *dishonoured wicked one*; of woman sexually dishonoured.

חָלִילָה **subst.** c. ה loc., used as exclam. lit. *ad profanum*! i.e. **far be it —** alone; elsewh. c. לְ pers.; + מִן and inf. of act deprecated; + מִמֶּנּוּ לְ (peculiarly) (= *from it*, *even to rebel*); + אִם (= *surely not*); strengthened idiom. by מיהוה, לִי מִי ח sq. מִן and inf. sq. אִם.

תְּחִלָּה **n.f. beginning —** *the beginning*; preceded by prep. מִן, elsewhere by בְּ *in the beginning*, of the harvest, of the kingdom, of their dwelling there, of supplications, of the shooting up of vegetation, as in the beginning; בַּתְּ *at first*, *first* in order; *at the first*, *first* (or *former*) *time*, i.e. first in a series of occurrences.

I. [חָלַם] **vb. be healthy, strong — Qal** *healthy*. **Hiph.** *restore to health*.

חֵלֶם **n.pr.m.** (*strength*) a returned exile = חֶלְדַּי.

II. חָלַם **vb. dream — Qal** *dream*: **a.** of ordinary dreams of sleep. **b.** of dreams with prophetic meaning: of Jacob, Joseph, of Pharaoh and his servants; of Midianite, Nebuchad., old men in latter days. **c.** of dreams of false prophets. **Hiph.** *dream* (of false prophets, c. acc. cogn.).

חֲלוֹם **n.m. dream —** *dream* **1.** ordinary dream of sleep. **2.** dreams with prophetic meaning, the lowest grade of prophecy: **a.** dream of Abimelek, of Jacob, Laban, Joseph, Pharaoh and his servants; of a lower order of prophets than Moses, Of Midianite, desired by Saul; of Sol.; of old men in latter days, of Nebuchad.; Daniel הֵבִין בְּכָל־חָזוֹן וַחֲלֹמוֹת *had understanding* in all

visions and *dreams*. **b.** of false prophets.

חַלָּמוּת **n.f.** name of a plant, with thick, slimy juice, *purslain* (fig. of insipid and dull discourse); the ref. is to Job's suffering, rather than to the unpalatable words of his friends.

חלמשׁ v. חַלָּמִישׁ.

חַלָּמִישׁ **n.m. flint** — *flint*; worked by miners; hyperb. *oil out of* צוּר ׳ח *flint of rock* = rocky fling (poet.); in sim. of firmness.

חֵלֶן, חֹלוֹן v. sub I. and II. חול.

חָלַף **vb. pass on** or **away, pass through** (mostly poet.) — **Qal 1. a.** *pass on quickly*; elsewh. only poet., *move* or *sweep on*, of a flood, or wind. **b.** *pass away* (*vanish*) (of days); (of rain), of the heavens, of idols. **2.** of grass, *come on anew*, i.e. *sprout again* (cf. **Hiph. 2**). **3.** trans. **a.** *pass through*, i.e. pierce, sq. acc. **b.** *overstep*, *transgress*. **Pi.** (*cause to pass*) *change*, sq. acc. garment. **Hiph. 1.** *change* (trans.) garments, wages; no obj. expr.; *substitute* i.e. *cause to succeed*; *change* for better, *renew*, obj. **2** .כֹּחַ. *shewe newness*, of tree, putting forth fresh shoots, of bow.

I. חֵלֶף **n.[m.] exchange** as prep. *in return for*.

II. חֵלֶף **n.pr.loc.** in Naphtali, site unknown.

חֲלוֹף **n.m. a passing away, vanishing** i.e. those who are passing away, transitory (cf. **Qal 1 b**).

[חֲלִיפָה] **n.f. a change** (from idea of *replacing*, *changing*, *substituting*) — **1.** *change* of raiment. **2.** *relays*. **3.** revival after death, under fig. of *relief* from milit. service. **4.** *changing*, *varying*, of course of life of the wicked, *with whom are no changings*, i.e. they do evil incessantly, steadily.

[מַחֲלָף] **n.m. knife.**

[מַחֲלָפָה] **n.f. plait** (of hair; so called fr. *intertwining*, *passing through* each other, of the strands).

I. חָלַץ **vb. draw off** or **out, withdraw — Qal 1.** *draw*, *draw off*, c. acc. of sandal (both sq. רֶגֶל c. מִן); *draw out*, *present* the breast, of animal giving suck. **2.** intrans. *withdraw* (himself) sq. מִן. **Niph.** *be delivered* (sq. מִן). **Pi. 1.** *pull out*, *tear out* (stones fr. infested house). **2.** *rescue*, *deliver*, c. obj. pers., but only poet.; sq. נפשׁי; (sq. מִן); abs. c. acc.; sq. acc., *but I delivered*; *and spoiled*, *despoiled*; < *and oppressed*.

[חֲלִיצָה] **n.f. what is stripped off** a person, as plunder, in war.

[מַחֲלָצָה] **n.f. robe of state** (*taken off* in ordinary life); robes of ladies of Jerusalem; of high priest.

II. [חָלַץ] **vb. equip for war** (primary idea of *strength*, *vigour*, v. Hiph., n. חֲלָצַיִם — **Qal** only *Pt. pass. equipped*: **1.** as adj. **2.** as subst. sg. coll., c. art.; חֲלוּץ צָבָא *men equipped for war*. **Niph.** *be*, or *go equipped*, sq. לִפְנֵי (v. Qal Pt.); sq. לַצָּבָא. **Hiph.** *brace up*, *invigorate*.

[חָלָץ] **n.[f.]** only dual, **loins** (as seat of strength, vigour) — *loins*: **1.** as seat of virility. **2.** as girded. **3.** as seat of pains, like a woman's in travail.

חֶלֶץ **n.pr.m.** (*vigour*). **1.** one of David's heroes. **2.** man of Judah.

חֵלֶץ **n.pr.m.** v. חֶלֶץ supr.

I. חָלַק **vb. divide, share — Qal 1.** *divide*, *apportion*, sq. acc. (of gods) and לְ pers.; acc. not expressed (ref. to offerings and tithes); c. acc. (of land): obj. people; עִם ׳ח *divide with* others. **2.** *assign*, *distribute*: Levites over (עַל) temple. **3.** *assign*, *impart*, sq. **4** .לְ & בַּבִּינָה **.** *share* (in), sq. acc. silver; inheritance; spoil (obj. om.); sq. עִם *have shares with*. **5.** *divide up = plunder* the temple, sq. acc. **Niph. 1.** reflex., *divide oneself* (i.e. one's men). **2.** pass. *be divided*: **a.** *apportioned*, the land (by lot). **b.** of people, *divided into* two factions. **c.** of light, *parted*, *spread abroad*. **3.** trans. *assign*, *distribute*. **Pi. 1.** *divide*, *apportion*: food, at festival, sq. acc. & לְ, garments, sorrows; *give a portion to*, sq. לְ (no acc. expr.); a land (no ind. obj.); sq. acc. & לְ; *divide* hair (symbol.); *divide* spoil (**2** .(שָׁלָל **.** *assign*, *distribute*: Levites to their service. **3.** *scatter*, sq. acc. **Pu.** *be divided*, of land; spoil. **Hithp.** *divide* (land) *among themselves*. **Hiph.** *to*

receive a portion (denom. fr. חֵלֶק).

I. חֵלֶק **n.m. portion, tract, territory — 1.** *portion*, *share*: **a.** of booty. **b.** of food; = food; so (of unrestricted charity). **c.** sq. בְּ, *share* or *interest in*, with idea of *obligation to* (in father's house), (in royal line; all ‖ נַחֲלָה); of *right* (*privilege*) *in*; (in Jerus.). **d.** proper *share* or *part*. Esp. **2.** *portion*, *tract*, of land: **a.** as distrib. at conquest, seven *portions*; none for the tribe of Levi, none for priests. **b.** of land possessed by people. **c.** portion to be assigned after exile. **d.** specif. of *town-land*, district about a town. **e.** appar. of *land* of Isr. **3.** hence *portion*, i.e. (acquired) *possession*: **a.** of people as יְ֫הוָה's possession; but esp. **b.** of יְ֫הוָה as possession of his servants: of priests, as enjoying perquisites of altar, in spiritual sense. **4.** chosen *portion*, habitual mode of life עִם־מְנָאֲפִים חֶ֫לְקֶךָ *with adulterers is thy chosen life* (companionship, shewing character). **5.** *portion*, *award*, from God; specif. of punishment of wicked; = *profit*, *reward*.

II. חֵלֶק **n.pr.m.** (portion) a Gileadite.

חֶלְקִי **adj.gent.** of foreg.; only c. art. as subst. coll.

I. חֶלְקָה **n.f. portion** of ground; *portion* of ground, **1.** esp. **a.** הַשָּׂדֶה חֶ֫לְקַת = the clearly divided *field*. Also **b.** without השׂדה; cf. also n.pr.loc. חלקת הַצֻּרִים *field of sword-edges*. **2.** *portion of ground assigned to one*, חֶ֫לְקַת מַחֲקַק *commander's portion*.

[חֲלֶקָה] **n.f. part, portion.**

חֶלְקִי **n.pr.m.** priest, time of Joiakim son of Jeshua.

חֶלְקָת **n.pr.loc.** (*portion*, *possession*) city in Asher.

חֶלְקַת הַצֻּרִים **n.pr.loc.** a place near pool of Gibeon where Ishbosheth's men were killed by Dvd.'s men under Joab; on mng. of name v. I. חֶלְקָה supr.

חִלְקִיָּהוּ, חִלְקִיָּה **n.pr.m.** (*my portion is* יְ֫הוָה) **1.** father of Eliakim, Hezekiah's officer. **2.** high priest, Josiah's time. **3.** חלקיהו father of Jerem. The foll. are all **4** חלקיה. Levites. **5.** a priest, contemp. of Ezra. **6.** father of Gemariah, an ambassador of Zedekiah to Nebuchadrezzar.

מַחֲלֶקֶת **n.f. division, course — 1.** *division*, *part*, of land assigned to the several tribes of Isr. **2.** techn. term of organization of priests and Levites (late).

II. חָלַק **vb. be smooth, slippery — Qal** *smooth*, *slippery*, only fig. of heart of faithless Isr. **Hiph.** *make smooth*: **1.** lit. of idol-maker c. acc. instr. פַּטִּישׁ *hammer*. **2.** fig. *the tongue*, i.e. flatter with it, words; abs. *deal smoothly*, sq. אֶל־ ,עַל.

III. חֵלֶק **n.[m.] smoothness, seductiveness of speech**, I. and II. חֵלֶק v. sub I. חלק.

חָלָק **adj. smooth — 1.** lit. אִישׁ חָלָק, *smooth man*; הָהָר הֶחָלָק *the bald mt*.; southern limit of Jos.'s conquest; as subst. (v. I. חֵלֶק, **4**) *smooth* (stones) of a brook-bed (ravine, wady), i.e. thou worshippest common round stones (contempt). **2.** fig. of mouth uttering smooth words. **3.** as subst. = *flattery*.

II. [חֶלְקָה] **n.f. smooth part, smoothness, flattery; — 1.** *smoothness*, *smooth part*. **2.** pl. *slippery places* fig. of situation of wicked. **3.** *smoothness = flattery*; = subst. pl. *smooth things*, i.e. *agreeable*, *flattering things*. I. חֶלְקָה v. sub I. חלק.

[חַלֵּק] **adj. smooth**. [חֲלַקָּה] **n.f. smoothness, flattery, fine promises**.

חֲלַקְלַקּוֹת **n.pl.f.abstr smoothness, slipperiness, flattery, fine promises; 1.** *slipperiness*. **2.** *fine promises*.

מַחֲלְקוֹת **n.f.pl. smoothness**.

[חָלַשׁ] **vb. 1. be weak, prostrate. 2.** (si vera l.) **weaken, disable, prostrate — Qal 1.** *prostrate*. **2.** *disable*, *prostrate*, sq. acc. pers.; sq. עַל pers. (strangely).

חַלָּשׁ **adj. weak**, only c. art as subst., *the weak*.

חֲלוּשָׁה **n.f. weakness, prostration**.

I. חָם **n.pr.pers.m.** and **loc. 1. Ham**, 2nd son of Noah; called father of Canaan and of various peoples; these peoples were inhabitants of southern lands, or related historically or

politically to such inhabitants; v. כּוּשׁ, כְּנַעַן, מִצְרַיִם, פּוּט, etc. **2.** in late ψψ a name (coll.) for Egyptians.

II. חָם *husband's father*, v. חמה.

III. חַם **adj.** *warm*, *hot*, v. sub חמם.

חֹם v. sub חמם.

חמא

חֶמְאָה **n.f. curd**; *curd*, *curdled milk*, mod. *leben*; fig of abundance.

מַחֲמָאֹת **n.f.pl. curd-like things** = smooth, hypocritical words.

חֵמָא v. חֵמָה sub יחם.

חָמַד **vb. desire, take pleasure in — Qal** *desire*: **a.** in bad sense of inordinate, ungoverned, selfish desire, sq. acc.; of lustful desire. **b.** = *take pleasure in*, of idolatrous tendency. **c.** less often in good sense, said of God; obj. the suffering servant of יְ ׳, no beauty in him, *that we should desire him* (choose him, be drawn toward him); pt. pass. coll. חֲמוּדָו *his desired* things, i.e. chosen, choice, desirable (v. Niph.). **Niph. —** *desirable*. **Pi.** *desire greatly*.

חֶמֶד **n.[m.] desire, delight —** *vineyards of desire* (i.e. delightful vineyards); elsewh. of young men *desirable young men = fine*, *attractive*, *young men*.

חֶמְדָּה **n.f. id.** *desire* of Israel sq. לְ before obj. of desire; בְּלֹא חְ ׳ = *without desire*.

[חֲמוּדָה] **n.f. desirableness, preciousness —** *desirable*, *choice things* i.e. garments; = *precious things* (as gold).

חֶמְדָּן **n.pr.m.** an Edomite.

מַחְמַד **n.m. desire, desirable thing —** *desirable*, *precious things*; sg. coll.; v. esp. pl.

intens. *delightfulnesses*; elsewh. מַחְמַד עינים *desire of the eyes*, i.e. that in which the eyes take delight (of proph.'s wife).

[מַחְמֹד] **n.[m.] desirable, precious thing.**

I. חמה. II. [חָם] **n.m. husband's father**; of Judah as Tamar's father-in-law; of Eli, father-in-law of Phinehas' wife.

[חָמוֹת] **n.f. husband's mother**; of Naomi.

חוֹמָה **n.f. wall** (as *protection*) **1.** usu. term for *wall* of city; בֵּין הַחֹמֹתַיִם (of Jerus.) i.e. *between the two walls* of the Ophel and the SW. hill respectively, of a reservoir, a gate; symbol of Isr.; עִיר חוֹמָה = *walled city*; of specific portions of wall. Men *build*, בנה; fortify it בְּצֵר; it is *joined together* קשׁר; is *repaired*; it *falls* נפל; the enemy *makes it fall* הִפִּיל; *destroys* it הִשְׁחִית; *makes a breach in it* פָּרַץ בְּ ´; one *breaks it down* נתץ; *tears it down* הָרַס. **2.** *wall* of a building: **a.** citadel, fortress. **b.** surrounding new temple. **3.** fig. of waters of Red Sea; of David's men as protectors of Nabal's shepherds; of prophet as object of assault; of strong, virtuous woman; of salvation, as defense; of יְ´ himself; a dangerous political scheme is called breach in; in sim. of wealth.

יַחְמַי **n.pr.m.** a man of Issachar.

חֲמוּטַל Qr; המיטל Kt, **n.pr.f.** mother of the kings Jehoahaz and Zedekiah, sons of Josiah.

חֵמָה *wrath*, v. sub יחם; חֵמָה, v. חַמָּה, חַמָּן, חַמּוֹן, חַמַּת; חֵמְאָה v. sub חמם.

חַמּוּאֵל **n.pr.m.** v. sub חמם.

חָמוֹת v. sub חמה supr.

חמט

חֹמֶט **n.[m.]** a kind of lizard, only in list of unclean creeping animals.

חֲמְטָה **n.pr.loc.** city in Judah; site unknown.

חֲמִיטַל v. חמוטל supr.

חָמַל **vb. spare — Qal** *spare*, *have compassion*, c. עַל; sq. אֶל־.

חָמוּל **n.pr.m.** (*spared*); — grandson of Judah.

חָמוּלִי **adj. gent.** of foreg.; only c. art. as subst. coll.

[חֶמְלָה] **n.f. compassion, mercy**, of ´ י (strictly Inf. form from חמל).

חֶמְלָה v. חמל *Inf.*

[מַחְמָל] **n.[m.] thing pitied, object of compassion**.

[חָמַם] **vb. be** or **become warm — Qal 1.** lit., *be* or *grow warm*; from fire; natural heat (by personal contact), fr. clothing; of Jerusalem under fig. of pot or cauldron. **2.** fig., subj. לְבִּי; of conspirators; Chaldeans. **3.** of heat in conception (animals) (cf. יחם). **Niph.** *inflame oneself with*, of idolatry. **Pi.** *keep* eggs *warm* (of ostrich). **Hithp.** *warm oneself*.

חֹם **n.m. heat** of heat of (mid-)day חֹם הַיּוֹם; in promise of regular seasons; but as dangerous to plant-life; it melts snow; לֶחֶם חֹם *bread of heat = hot bread*.

III. חַם **adj. hot:** לחם חָם *hot bread*, i..e. freshly baked; of garments heated by south wind. I. חָם v. supr. II. חָם v. sub חמה.

חַמָּה **n.f. heat, sun** (poet.) **1.** *heat* of sun. **2.** = *sun*.

[חַמָּן] **n.m. sun-pillar**, used in idolatrous worship.

חַמּוֹן **n.pr.loc.** (*hot* spring?) **— 1.** town in Asher. **2.** in Naphtali.

I. חַמַּת **n.pr.loc.** (*hot* spring) — town in Naphtali; v. חַמּוֹן ,חַמּת דּאֹר.

II. חַמַּת **n.pr.m.** father of the house of Rechab.

חַמּת דּאֹר **n.pr.loc.** in Naphtali, Levitical city.

חַמוּאֵל **n.pr.m.** — a Simeonite.

[חָמַס] **vb. treat violently, wrong — Qal** *treat violently*, *wrong*; **1.** of physical wrong: of wrong to widows and orphans; so, fig., of vine, *wrong*, i..e. fail to nourish, kill. **2.** of ethical wrong *do violence*. **3.** both physical and ethical. **Niph.** *suffer violence*.

חָמָס **n.m. violence, wrong** — *violence*, specif. of physical violence; but also *wrong*, including injurious language, harsh treatment, etc. (of wrong done to Sarah by Hagar); in gen. of rude wickedness of men, their noisy, wild, ruthlessness, denied, of servant of ׳שֶׁבֶת ח ׳, *enthronement of violence*; ׳כְּלֵי ח *instruments*, *weapons*, *of violence*; other phrases are: ׳עֵד ח i.e. a witness that promotes violence and wrong; ׳שִׂנאת ח = hatred characterized by violence; אִישׁ חָמָס = *violent man*; יֵין חֲמָסִים i.e. wine gained by violence.

תַּחְמָס **n.[m.]** name of **male ostrich** mentioned as unclean.

I. חָמֵץ **vb. be sour, leavened — Qal** *be leavened*, of dough (בָּצֵק). **Hithp.** *be soured*, *embittered*.

חָמֵץ **n.m. that which is leavened** — forbidden at Passover, in all sacrifices; exceptions are ׳לֶחֶם ח of peace-offering and the wave-loaves.

חֹמֶץ **n.m. vinegar** — a common condiment, forbidden to Nazirite, offered (in cruelty) to a thirsty man (fig. for harshness, lack of sympathy); in sim. of sluggard.

חָמִיץ **adj. seasoned** (viz. with salt, or a salt herb), of provender for cattle.

חֲמָצָה v. I. חמץ Inf.

מַחְמֶצֶת **n.f. anything leavened**.

II. [חמץ] **vb. be red — Qal** *be red*.

III. [חמץ] **vb. be ruthless —** only **Qal**.

חָמוּץ **n.[m.]** coll. **the ruthless**.

חָמַק **vb. turn away** (intr.) **— Qal** *turned away*, *passed on*. **Hithp.** *turn hither and thither*.

[חֲמוּק] **n.m. curving, curve.**

I. חָמַר **vb. ferment, boil** or **foam up — Qal. Pe'al'al** *ferment*, of distress at calamities of Jerus; v. IV. חמר.

חֶמֶר **n.[m.] wine** (poet.).

חֵמָר **n.[m.] bitumen, asphalt —** used for cement in building Babel; abounding in vale of Siddim; used in coating Moses' 'ark' of bulrushes..

I. חֹמֶר **n.m. cement, mortar, clay — 1.** *mortar*, *cement* for holding building-stones (brick) together. **2.** *clay*: **a.** as material of vessels, in sim. of God's fashioning man; as material of human bodies; as material of bulwarks (disparagingly); חותם ׳ח = *seal-clay* i.e. seal upon which seal is pressed. **b.** = *mire*; ׳ח הִרַנִי לַ *he hath cast me into the mire*, i.e. deeply humiliated me; as simile of commonness, abundance.

II. [חָמַר] **vb. denom. cover** or **smear** with asphalt, only **Qal**.

III. חמר

II. חֹמֶר **n.[m.] heap**, of dead frogs gathered in *heaps*.

III. חֹמֶר **n.m. homer, a dry measure**; = 10 ephahs (or baths), v. בַּת sub בתת); on actual size of ׳ח = 393.9 litres.

I. חֲמוֹר **n.[m.] heap.**

חֲמֹרָתָיִם v. I. חֲמוֹר.

IV. [חמר] **vb. be red —** only **Pe'al'al** *my face is reddened* from weeping. v. I. חמר.

II. חֲמוֹר **n.m. (he)-ass —** *ass* (*he-ass*; אתוֹן = *she-ass*) found in all periods; **1.** as (valuable) property, with oxen, sheep, camels, slaves, etc.; as knowing its master's crib; found in camp; as harnessed. **2.** used for riding: **a.** by women. **b.** by men. **c.** צֶמֶד חמורים *a pair of asses* (for burdens and for riding); for man and woman; carrying dead body. **3.** beast of burden; metaph. of Issachar. **4.** used in tillage; not to be used in ploughing with an ox (**5** .(שׁוֹר**.** parts of body of ass mentioned are: ח ׳ לְחִי jawbone, Samson's weapon; ח ׳ רֹאשׁ eaten in famine; ח ׳ בְּשַׂר genital organ of ass (contempt. sim.). **6.** ח ׳ קְבוּרַת *burial of an ass*, in fig. of ignominious treatment of a corpse. Also *she-ass*.

III. חֲמוֹר **n.pr.m.** father of Shechem (*he-ass*).

חַמְרָן **n.pr.m.**.

יַחְמוּר **n.[m.] roebuck —** as edible.

I. חמשׁ

חָמֵשׁ, חֲמִשָּׁה **n.m.** and **f. five — m.** (c. **n.f.**); **f.** (c. **n.m.**) on pl. חֲמִשִּׁים *fifty*, see below; — *five*; **1.** without other numeral: **a.** חָמֵשׁ, before fpl. noun; before n. coll. ; v. also ח ׳ בָּאַמָּה *five in cubit(s)* = five cubits; after noun (late) (בִּשְׁנַת חָמֵשׁ לְיוֹרָם = *in the fifth year*); no noun expressed. **b.** חֲמִשָּׁה before mpl. noun; after noun; no noun expr. **c.** חֲמֵשׁ before noun (usu. defined). **e.** = ordinal, בַּחֲמִשָּׁה לַחֹדֶשׁ *on the fifth* (day) *of the month*; (so also 15th, 25th, etc.). **2.** ח ׳ combined with עשׂר, עשׂרה *ten* = *fifteen*: **a.** חֲמֵשׁ עֶשְׂרֵה (c. **n.f.**). **b.** חֲמִשָּׁה עָשָׂר (c. **n.m.**), (1) after noun; (2) before noun (= ordinal *fifteenth*). **c.** חֲמֵשֶׁת עָשָׂר before n. **d.** חֲמֵשֶׁת עָשָׂר, without n. = ordinal *fifteenth*. **3.** 5000 = חֲמֵשֶׁת אֲלָפִים **.4** .500 = חֲמֵשׁ מֵאוֹת;

— in 25,000, 35,000 etc. חֲמִשָּׁה (usu. without ׳א) precedes the 20,000, 30,000, etc. **5.** with other numerals: **a.** חָמֵשׁ before larger numeral: (1) noun repeated; (2) noun with 2nd num. only; (3) noun c. בְּ with 2nd num. **b.** חָמֵשׁ after larger num.: (1) noun repeated; (2) noun foll. ׳ח (esp. in expressions of age and duration); (3) noun before both num., st. ,abs. **c.** no noun expr., ׳ח between other num. **d.** חֲמִשָּׁה before larger num., noun foll. larger num. **e.** ׳ח follows, and (1) is foll. by noun; (2) noun precedes both. **f.** ׳ח precedes, no noun expr. **g.** ׳ח follows, no noun expr. **h.** no noun expr. ׳ח between other num.

חֹמֶשׁ **n.[m.] fifth part.**

II. [חמשׁ] **vb. denom.** only **Pi.** *and he shall fifth* (take the fifth part of), i.e. the fifth part of the produce.

חֲמִשִּׁים **n.pl.** (a) **fifty — 1.** abs. **a.** *a fifty*, a company of fifty. **b.** elsewhere, without noun expr., (I) without other numeral; (2) with other num. ׳ח preceding; (3) ׳ח following; (4) ׳ח between other num. **2.** חֲמִשִּׁים without other num.: **a.** before noun. **b.** after noun. **3.** ׳ח before other num.: **a.** foll. by noun. **b.** preceded by noun. **4.** ׳ח after other num., and **a.** this after noun. **b.** noun repeated. **5.** ׳ח preceded by cstr.. **6.** ׳ח = ordinal, *fiftieth*.

חֲמִישִׁי **m.,** חֲמִישִׁית **f.adj.num.ordin. fifth** — *fifth*, usu. in enum. days, months, years, sons, etc.; definite, exc. *masc*., *fem*; as subst., *a fifth part*.

III. חמשׁ

II. חֹמֶשׁ **n.m. belly**.

IV. חמשׁ

חֲמֻשִׁים **adj. pl. in battle array**.

חמת

חֵמָת, חֶמֶת **n.[m.] waterskin**.

חֲמָת, חֲמַת **n.pr.loc.** mod. Ḥamâ, on *el-ʿĀṣi* (Orontes), 38 h. (c. 115 m.) N. of Damascus. It had a king, תֹּעִי, in David's time and in 8th cent. B.C.; gave its name to land (limits unknown); contained Isr. exiles; furnished colonists for Samaria after being conquered by Sargon. It is called *great Hamath*. Often in phr. לְבֹא ח (עַד־ ´) = *the entrance to H.*, i.e. *the approach to H.*, as territorial limit; usu. as denoting (ideal) northern limit of Isr. territory.

חֲמָתִי **adj. gent.** c. art. = subst., as descendants of Canaan.

חֲמַת **n.pr.loc.** v. sub חמם.

חֵן, חֶנֶדֶד, חַנָּה v. sub חנן.

חָנָה **vb. decline, bend down, encamp — Qal 1.** *decline*, of day drawing to its close. **2.** *encamp* (prop. *verge toward*, *incline to*, *settle at*, of goal of day's march): **a.** of single nomad. **b.** of Israel at Exod. and in wilderness; *so they encamped* (i.e. *settled*, or *were settled*) from Beer Sheba to the valley of Hinnom. **c.** of armies: (1) Israel (conquering Canaan, etc.); (2) Philistines; usu. sq. ב loc.; so of locusts in hedges (in sim.); also sq. עַל = *by*, *near*; sq. עַל also = *against*, *encamp* with hostile purpose; sq. אֶל־ in same sense; metaph. of God's hostility to apostate Jerusalem (עַל); sq. also לְ = *at*, *by*; sq. לְ סביב for protection; also sq. other prep. and prep. phrases, e.g. נגד ;בין ;מחוץ ;מֵעֵבֶר; sq. acc. loc.; sq. sf. acc. with hostile sense; without prep. or noun foll., in sense of *encamp*, *be* or *abide in encampment*; poet. of David in Jerusalem, *city in which David fixed his camp*.

[חָנוּת] **n.f. cell**.

חֲנִית **n.f. spear — 1.** *spear*, as hurled; held by king; sign of king's presence. **2. a.** *shaft of spear* is עֵץ ח ´. **b.** *spear-head* לַחֶבֶת ח ´. **c.** *butt of spear* **3** .אַחֲרֵי ח **.** metaph. of teeth of lions (fig. of Psalmist's enemies).

מַחֲנֶה **n.m.** and **f. encampment, camp — 1.** *camp*, *place of encampment*: **a.** of caravan of travelers, esp. of Isr. at Exod. and in wildern.; **b.** specif. of *camp of Levites*, surrounding tabernacle. **2.** *camp of armed host*. **3. a.** *those who encamp* (all c. vb. חנה). **b.** *company*, *body of*

people ; people and beasts, funeral company of Jacob; of Isr. on march. **c.** *army*, *host* even while in the thick of the fight.

מַחֲנֵה־דָן **n.pr.loc.** = *camp of Dan*, name given to place where Danites encamped.

מַחֲנַיִם **n.pr.loc.** (*two camps*) — E. of Jordan; name from Jacob's meeting angels, place on border of Gad, of Manasseh; Levit. city in Gad; site unknown.

תַּחַן **n.pr.m.** — an Ephraimite.

תַּחֲנִי **adj. gent.** only c. art. as subst. coll.

[תַּחֲנָה] **n.f. encamping,** or **encampment**.

חָנַט **vb. spice, make spicy, embalm — Qal 1.** *spice*, *make spicy*. **2.** *embalm*, sq. acc. pers.

חֲנָטִים **n.[m.]pl.abstr. embalming**, only יְמֵי הַחֲנָטִים i.e. the days consumed in the embalming process.

חִטָּה **n.f. wheat** — *wheat*, sg. chiefly poet., of growing wheat; sown; food-product; (חֵלֶב חִטָּה כְּלִיוֹת *kidney-fat of wheat*, i.e. the choicest, v. חֵלֶב); *wheat-harvest* קְצִיר חִטִּים; wheat threshed; measured; stored (with barley, oil and honey); for food; mixed with barley, beans, lentils, etc., and made into bread.

חַנִיאֵל **n.pr.**, and חֲאִינָה v. sub חנן.

חֲנִית v. sub חנה.

I. חנך

חֵךְ **n.m. palate, foof of mouth, gums** — *palate*, *roof of mouth*: **a.** oft. c. לָשׁוֹן, *tongue clings* (דבק) *to* חֵךְ, expression for speechlessness, as imprecation; for the parching of extreme thirst. **b.** as organ of speech. **c.** as organ of taste. **d.** nearly = *mouth*, as an element in personal sweetness and beauty.

II. חָנַךְ **vb. train up, dedicate — Qal 1.** *train*, *train up* a (the) youth (**2** .(לַנַּעַר **.** *dedicate*, of

formal opening of a new house; *dedicate*, *consecrate* temple (all sq. acc.).

חָנוֹךְ **n.pr.m. 1.** son of Cain. **2.** son of Jered (line of Seth), the pious Enoch, who walked with God and was taken by him. **3.** חֲנֹךְ a son of Midian. **4.** חֲנֹךְ a son of Reuben.

חֲנֹכִי **adj.gent** of **4** חֲנוֹךְ, only c. art. = subst. coll..

[חָנִיךְ] **adj. trained, tried, experienced.**

חֲנֻכָּה **n.f. dedication, consecration**; dedication of wall of Jerus. by sacrifices and processions, with music; of altar in temple; of 'the house', i.e. the temple (re-dedication by Judas Maccab.); = *dedication-offering* for altar in tabernacle.

חַכָּה **n.f. hook** fastened in jaw, **fish-hook**.

חִנָּם v. sub I. חנן.

חֲנַמְאֵל **n.pr.m. —** Jeremiah's cousin, son of his uncle.

[חֲנָמֶל] **n.[m.]** as instr. of destroying sycomores.

I. חָנַן **vb. shew favour, be gracious — Qal** *favour*, *shew favour*; **1.** of man: **a.** *favour us with them* (2 acc.; i.e. by giving them to us). **b.** in *dealing with the poor*, *needy*, *and orphans*, abs. **c.** by *considering and sparing*, c. acc. **2.** of God, **a.** in the bestowal of favours, with acc.; double acc. **b.** usually in the bestowal of redemption from enemies, evils, and sins; abs., elsewhere c. acc. **Niph.** *be pitied*. **Pi.** *make gracious*, *favourable*. **Po'el** *direct favour to*. **Hoph.** *be shewn favour*, *consideration*. **Hithp.** *seek or implore favour*: **1.** *of man*, with אֶל; with **2** .לְ **.** *of God*, with אֶל־; with לְ; with לפני.

I. חֵן **n.m. favour, grace**; **1.** *favour*, *grace*, *elegance*: **a.** of *form and appearnce*, of a woman; of a doe; precious stone; of ornaments. **b.** of *speech*, lips; words. **2.** *favour*, *acceptance*: **a.** *with men*. **b.** *with God*; chiefly in phrases: מצא חן בעיני *find favour in the eyes of*: (1) *men*; (2) *of God*; abs. מצא חן (with man); (with God); נתן חן בעיני *give favour in the eyes of* (1) man; (2) of God.

חִנָּם **subst.**, used chiefly in the accus. as **adv. —** lit. **out of favour**; i.e. **a.** *gratis*, *gratuitously*, *for nothing*, עָבַד חִנָּם to serve *for nought*, to be sold (fig.) *for nought*; יָצָא חִנָּם to go out (from slavery) *freely*, *for nothing*. **b.** *for no purpose*, *in vain*. **c.** *gratuitously*, *without cause*, *undeservedly*, esp. of groundless hostility or attack *without cause*.

II. חֵן **n.pr.m.** (*favour*) **—** contemp. of Zerubbabel.

חִין **n.[m.].**

חַנָּה **n.pr.f.** mother of Samuel.

חָנָן **n.pr.m.** (*gracious*) **1.** one of the warriors of David. **2.** one of the heads of families of Nethinim. **3.** names of Levites. **4.** chiefs of the people. **5.** Benjamite name (cf. n.pr.loc. בֵּית חָנָן). **6.** head of a prophetic guild.

חָנוּן **n.pr.m.** (*favoured*) **1.** an Ammonite king. **2.** Jewish chiefs, contemporaries of Nehmiah.

חָנוּן **adj. gracious**, only used as an attribute of God, as hearing the cry of the vexed debtor.

חֲנִינָה **n.f. favour.**

חַנִיאֵל **n.pr.m.** (*favour of El*) **1.** prince of tribe of Manasseh. **2.** a chief of the tribe of Asher.

חֲנַנְאֵל **n.pr.m.** (*El is gracious*) name of a tower at Jerusalem. חֵנָדָד **n,pr.m.** (חֵן + הָדָד *favour of Hadad*) **—** Levite chief.

חֲנָנִי **n.pr.m. 1.** father of the prophet Jehu. **2.** brother of Nehemiah. **3.** a chief musician of David. **4.** a chief musician in time of Nehemiah. **5.** a priest of Ezra's time.

חֲנַנְיָה, חֲנַנְיָהוּ **n.pr.m.** (יְ *hath been gracious*) **1.** father of a prince under Jehoiakim. **2.** captain of Uzziah's army. **3.** chief of one of the divisions of musicians of David. **4.** a false prophet of Jeremiah's time. **5.** one of the three companions of Daniel. **6.** grandfather of an officer of the guard in Jeremiah's time. **7.** a son of Zerubbabel. **8.** a Benjamite. **9.** various postexilic persons.

חַנָּתֹן **n.pr.loc.** place in the tribe of Zebulun; site unknown.

I. תְּחִנָּה n.f. favour, supplication for favour — **1.** *favour*, shewn by Israel. **2.** *supplication for favour*, from God.

II. תְּחִנָּה **n.pr.m.** one in the line of Judah.

[תַּחֲנוּן] **n.[m.]** only **pl.abstr. supplication for favour — 1.** made to men (a poor man to the rich); אֶל־ת *supplication unto* (crocodile to man); elsewhere **2.** to God קוֹל ת ־ *voice of supplication*.

II. [חָנָן] **be loathsome — Qal** *loathsome*.

חָנֵס **n.pr.loc.** in Lower Egypt, on island in Nile, S. of Memphis.

[חָנֵף] **vb. be polluted, profane — Qal 1.** *be polluted*: of land; of Zion. **2.** of prophet and priest = be חָנֵף i.e. *profane*, *godless*. **Hiph. 1.** *pollute*: the land (by blood), (by idolatry, etc.). **2.** *make profane*, *godless* c. acc. pers.

חֹנֶף **n.[m.] profaneness.**

חָנֵף **adj. profane, irreligious —** *profane*, *godless*: of persons; as subst. *godless man*; coll.

חֲנֻפָּה **n.f. profaneness, pollution.**

[חָנַק] **vb. strangle — Niph.** *strangled himself*. **Pi.** *strangle*, of lion strangling prey, fig. of Ninevitish king (object not expressed).

מַחֲנָק **n.[m.] strangling, suffocation**, as a mode of death.

חַנָּתֹן v. sub חנן.

I. [חָסַד] **vb. 1. be good, kind** — only **Hithp.** *shew thyself kind*. On **Pi.** v. II. חסד.

I. חֶסֶד **n.m. goodness, kindness. I.** *of man*: **1.** *kindness* of men towards men, in doing favours and benefits; יהוה ׳ח *the kindness of* ׳י (such as he shews); c. עִם; c. עַל; c. לְ. **2.** *kindness* (especially as extended to the lowly, needy and miserable), *mercy*. **3.** (rarely) *affection* of Isr. to ׳י, *love to God*, *piety*. **4.** *lovely appearance*. **II.** *of God*: *kindness*, *lovingkindness* in condescending to the needs of his creatures. He is חַסְדָּם *their goodness*, *favour*. **1.** specif. lovingkindness: **a.** *in redemption from enemies and troubles*; men should trust in it; rejoice in it; hope in it. **b.** *in preservation of life from death*. **c.** *in quickening of spiritual life*. **d.** *in redemption from sin*. **e.** *in keeping the covenants*, with Abraham; with Moses and Israel; with David and his dynasty; with the wife Zion. **2.** חֶסֶד is grouped with other divine attributes: חסד ואמת *kindness* (*lovingkindness*) *and fidelity*. **3.** the *kindness* of God is **a.** *abundant*. **b.** *great in extant*; it is kept for thousands, esp. of those connected with lovers of ׳י; it is great as the heavens; the earth is full of it. **c.** *everlasting*. **d.** *good*. **4.** pl. *mercies*, *deeds of kindness*, the historic displays of lovingkindness to Israel: shewn to Jacob; but mostly late; promised in the Davidic covenant; חַסְדֵי דָוִיד *mercies to David*; *mercies* in general; חֶסֶד in n.pr.m. בן־׳ח v. sub בֵּן. v. II. חֶסֶד sub II. חסד.

חָסִיד **adj.m. kind, pious** (so, as denoting active practice of חֶסֶד, kindness; **1.** *kind*: **a.** of man. **b.** of wing of ostrich. **c.** of God. **2.** *pious*, *godly*, either as exhibition of 'duteous love' toward God, or because *kindness*, as prominent in the godly, comes to imply other attributes, and to be a designation of the godly character, *piety*: **a.** as adj. — גּוֹי לא חסיד *a nation*, *not pious*, = *ungodly*. **b.** elswh. as subst.: sing. *a pious man*, *the godly*; (*thy*) *pious ones*; pl. *the pious*, *godly*, those of the people who were faithful, devoted to God's service.

חֲסִידָה **n.f. stork** (so called as kind and affectionate to its young).

חֲסַדְיָה **n.pr.m.** (*Yah is kind*) son of Zerubbabel.

II. [חָסַד] **vb. be reproached, ashamed** only **Pi**. *to reproach*, *shame*.

II. חֶסֶד **n.m. shame, reproach.**

חָסָה **vb.** (mostly poet. and fig.) **seek refuge** — **Qal** *seek refuge*, c. בְּ: בְּצֵל in the shadow of a tree; in Zion, in gods, elsewhere *in God*; בְּ is probably to be supplied in thought at least.

1 חֹסָה. n.pr.m. (refuge) — name of one of the Levitical doorkeepers of the temple. **2. n.pr.loc.** place in the tribe of Asher; site unknown.

חָסוּת n.f. refuge.

מַחְסֶה n.m. refuge, shelter — *shelter*: **a.** from rain and storm. **b.** from danger; elsewhere of God as the refuge of his people.

מַחְסִיָּה n.pr.m. (יָ *is a refuge*) ancestor of Baruch and Seraiah.

[חָסַל] **vb. finish off, consume Qal**.

חָסִיל n.m. a kind of **locust** (sg. coll.), alw. abs., and alw. as destructive; cf. אֹסֶף הֶחָ *the gathering of the locust*, in sim. of despoiling of Assyria.

[חָסַם] **vb. stop up, muzzle** — **Qal** *muzzle*.

מַחְסוֹם n.m. *muzzle*.

חסן

חֹסֶן n.m. wealth, treasure — *wealth, treasure*, of individuals; of city; in transf. sense יְשׁוּעֹת ח, *wealth* (or *abundance*) of salvations.

חָסֹן adj. strong, of the Amorite; הֶחָסוֹן as subst. *the strong one*.

[חָסַן] **vb.** only **Niph. denom.** *be treasured up*, *hoarded*.

חֲסִין adj. strong, mighty (Aramaism).

[חַסְפַּס] **vb. (scaled off) scale-like** — *scaled off*, *scale-like*, of the manna.

חָסֵר vb. lack, need, be lacking, decrease — **Qal 1.** lack: **a.** c. acc. *perchance the fifty righteous lack five*, *thou hast not lacked anything*. **b**. abs. *be in want*, *want*. **2.** *be lacking*. **3.**

diminish, *decrease*, of waters (v. הלך supr.). **Pi.** *cause to lack*, c. acc. pers. **Hiph.** *cause to be lacking*, *fail*, c. acc. rei.

חֶסֶר **n.m. want, poverty** — alw. abs.; *want shall come to him*; || כָּפָן *hunger*.

חֹסֶר **n.[m.] want, lack**.

חָסֵר **adj. needy, lacking, in want of** — *needy*, *in want of*; usu.

חֲסַר־לֵב *lacking understanding*, *sense*.

חַסְרָה **n.pr.m.** gradfather of Shallum who was husband of Huldah the prophetess.

חֶסְרוֹן **n.m. thing lacking, deficiency**.

מַחְסוֹר, מַחְסֹר **n.[m.] need, thing needed, poverty** — **1.** *need = thing needed*. **2.** *lac*k, *want*. **3.** in gen., *need*, *poverty*.

חַף v. II. חפף.

[חָפָה] **vb. do secretly** (prop. cover, = חפה, q. v.) — only **Pi.**

[חָפָה] **vb. cover — Qal** *cover* the head (רֹאשׁ), in token of grief; in token of sentence of death. **Niph.** c. בְּ of material. **Pi.** (late); *overlay* sq. 2 acc. (one of material).

I. חֻפָּה, II. חֻפָּה v. sub חפף.

[חָפַז] **vb. be in trepidation, hurry, or alarm — Qal 1.** *be in a hurry* or *alarm*, of hurried flight; *Inf*. c. ב = noun, *in my alarm*; **2.** *be alarmed* (of hippopot.) **Niph.** *hurry away in alarm*.

חִפָּזוֹן **n.[m.] trepidation, hurried flight** always בח ´.

חֻפִּים v. sub חפף.

חפן

[חֹפֶן] **n.[m.] hollow of hand.**

חָפְנִי **n.pr.m.** one of Eli's two sons.

I. [חָפַף] **vb. enclose, surround, cover** — only **Qal** *covering him over*, fig of יְ֫'s sheltering Benj. (in temple).

חוֹף **n.[m.] shore, coast** (as *surrounding*, *enclosing*).

I. חֻפָּה **n.f. canopy, chamber** (as *covering*, *enclosing*) — **1.** *canopy* (for protection). **2.** *chamber*, of bridegroom (metaph. of sun rising); of bride.

II. חֻפָּה **n.pr.m.** priest of 13th course.

חֻפִּים **n.pr.m.** a son of Benjamin, descendant of Benjamin.

II. חפף

חַף **adj. clean** — *pure*.

I. חָפֵץ **vb. delight in** — **Qal 1.** of *men*: **a.** *take pleasure in*, **delight in**, c. בְּ, a woman; a man; in matters and things; c. acc.; implic. obj. **b.** *delight*, *desire*, *be pleased* to do a thing, *would* do it; **c.** abs. *please*. **2.** *of God*: **a.** *delight in*, *have pleasure in*, c. בְּ, persons; not in the strength of a horse; in doing evil; in the death of the sinner; but in mercy justice, and righteousness; not with (acc.) the blood of bullocks, or the death of the sinner; but with חסד, אמת; with the way of a man. **b.** *pleased* to do a thing c. inf. **c.** with impf. subj.

חָפֵץ **adj. verb. delighting in, having pleasure in — 1.** *of man*, c. acc.; c. inf. **2.** *of God*.

חֵפֶץ **n.m. delight, pleasure — 1.** *delight*; c. בְּ of persons. **2.** *desire, longing*. **3.** *the good pleasure*, *will*, *purpose*, of Yahweh. **4.** *that in* which one takes delight, his *business* (late), or *matter* (very late).

חֶפְצִי־בָהּ **n.pr.f.** (*my delight is in her*) **— 1.** mother of king Manasseh. **2.** fig. name of Zion.

II. [חָפַץ] **vb. bend down —** only **Qal**.

I. חָפַר **vb. dig, search for — Qal 1.** *dig*: **a.** well, c.acc.; *dig* (a hole, implied as obj.); a pit, with hostile purpose, as snare or trap, fig. of malicious plan, c. acc. בּוֹר; so c. acc. גומץ, cf. [שַׁחַת]; of horse, *dig*, i.e. *paw* the ground. **b.** *dig* for something hidden, c. acc. (fig. of longing for death), (no obj. expr.) **2.** *search, search out*, *explore*, c. acc. הָאָרֶץ; of eagle, *search for* food, c. acc. אֹכֶל ח׳, with esp. reference to keen vision; so = *search* or *look carefully about* before going to rest.

I. חֵפֶר **n.pr.m. 1.** a Manassite. **2.** a man of Judah. **3.** one of David's heroes.

חֶפְרִי **adj. gent.** of I. חֵפֶר **a**; only c. art. as n.pr.coll.

II. חֵפֶר **n.pr.loc. 1.** Canaanitish town, with a king, named just before Aphek, exact site unknown. **2.** in Judah; on גִּתָּה ח, גַּת הח׳, v. גַּת sub יגן.

חֲפָרַיִם **n.pr.loc.** in Issachar; = Egypt. Ḥa-pu-ru-m-â.

[חֲפַרְפָּרָה] **n.f. mole** (as *digger*).

II. [חָפֵר] **vb. be abashed, ashamed — Qal** *be abashed*, *ashamed*, said of face (avoided by looking to י׳); elsewhere always || בּוֹשׁ, of enemies of righteousness; of idolaters; diviners; of distressed Jerusalem; so of Babylon; of moon; *be put to shame* (disappointment), of caravans looking for water. **Hiph.** *display shame*, fig. of Lebanon; of Israel; of an unfilial son, *cause shame*.

חָפְרַע **n.pr.m. Apries**, reigned in Egypt alone, B.C. 589-570 and with Amasis 570-564; named as מֶלֶךְ־מִצְרַיִם פַּרְעֹה ח׳ *Pharaoh Hophra, king of Egypt* (v. 4 ;(פַּרְעֹהth king of 26th dynasty.

חֲפַרְפָּרָה v. sub I. חפר.

[חָפַשׂ] **vb. search — Qal** *search*, *search out*, fig.; **1.** *search for*. **2.** = *think out*, *devise*, c. acc. **3.** *search* = *test*. **Niph.** *searched out* = exposed and plundered. **Pi. 1.** *search through*, c. acc., a house, Jerusalem (metaph.); no obj. expr. **2.** *search for*: **a.** a person c. acc. **b.** a thing, c. acc. (Joseph searching for his cup). **Pu.** *be searched for* = be hidden. **Hithp.** *disguise oneself* (lit. *let oneself be searched for*), all of disguise by change of garments.

חֵפֶשׂ **n.[m.] a (shrewd) device, plot.**

[חָפַשׂ] **vb. be free —** only **Pu.**

חֹפֶשׂ **n.[m.].**

חָפְשָׁה **n.f. freedom.**

חָפְשִׁי **adj. free — 1.** *free* from slavery: of Hebrew bondslave (male or female) set free in 7th year; of slave (male or female) set free on account of injury done. **2.** *free* from taxes, obligations.

חפשׁות ,חָפְשִׁית **n.f. freedom, separateness**, only בֵּית הַחָפְשִׁית Qr (Kt החפשׁות) i.e. (si vera l.) a separate house — a house apart (on account of his disease).

חֵץ v. sub חצץ.

[חָצַב [חָצַב **vb. hew, hew out, cleave — Qal 1.** *hew out*, (*dig*), wine-vat יֶקֶב; sepulchre (קֶבֶר); cisterns **2** .בֹּרוֹת **a.** *hew* stone; metaph. of pillars (subj. wisdom); elsewhere pt., *hewer* of stone. **b.** appar. *hew wood*. **3.** metaph. *hew in pieces* fig. of יְ ´ attacking people by agency of prophets; *divide*, *cleave* subj. יְ ´'s voice. **Niph.** *be cut*, *hewn*, *graven* (words on rock). **Pu.** fig., *hewn* out of rock (of Isr.'s origin). **Hiph.** *hew in pieces* = **Qal 3**, fig. of destroying.

מַחְצֵב **n.[m.] hewing**, alw. אַבְנֵי מ ´ = *hewn stones* (in all || עֲצֵים).

חָצָה **vb. divide — Qal 1.** *divide*, sq. כסף; a company of people (sq. לְ as foreg.), (לְ as foreg.). **2.** (appar. denom. fr. חֲצִי) *halve*. **Niph.** *be divided* (of kingdom), sq. לְ; (Judah and Isr.); waters of Jordan. [חָצוֹת] **n.f.** (Inf. form.) **division, middle** בַּחֲצוֹת הַלַּיְלָה = *midnight*; where

adverb. phr. of time (דְ om.) חֲצִי **n.m. half — 1.** *half* of anything: blood of offering, beard, a hin; curtain; week, etc.; **2.** *middle* חֲצִי הַלַּיְלָה *midnight*.

חֲצִי הַמְּנֻחוֹת, and חֲצִי הַמַּנְחֹתִי, v. מָנַחַת sub נוח.

חֵצִי **n.m. arrow** Kt (Qr הַחִצִּים).

יַחְצְאֵל, יַחְצִיאֵל **n.pr.m.** (*God divideth*, *apportioneth*) son of Naphtali.

יַחְצְאֵלִי **adj. gent.** of foregoing; only c. art. as n.pr.coll.

מֶחֱצָה **n.f. half**, of spoils.

מַחֲצִית **n.f. half, middle — 1.** *half* of a shekel; the flour for offering, of spoils; of tribe; of chariots. **2.** *middle* חֲצִי הַיּוֹם = *midday*, *noon* (cf. *midnight*, **2** חֲצוֹת).

חצן

[חֵצֶן] **n.m. bosom of a garment.**

חֹצֶן **n.m. bosom**.

I. [חָצַץ] **vb. divide — Qal**; i.e. dividing (themselves) into companies or swarms. **Pi.** v. II. חצץ. **Pu.** *cut in two* (fig. for *curtailed*).

חָצָץ **n.[m.] gravel** (as *divided*, *comminuted*).

חֵץ **n.m. arrow**, mostly poet. and proph. (cf. חֵצִי supr. sub **1 — (חצה.** lit., shot from bow by hand; shot from engine of war; used in divination; בַּעֲלֵי חִצִּים = archers. **2.** fig. of Israel's weapons, of the (Messianic) king, of Yahweh's judgments (cf. חִצִּי = *my wound*); in theoph.; of wicked men's violence, under fig. of lion's teeth; their words; simile, of strength and efficiency derived from one's children; of a deceiver's words; metaph. of servant of יְ.

חַצְצֹן תָּמָר **n.pr.loc.** (ח׳ *of the palm*) abode of Amorites; base of operations ag. Judah; it was on W. side of Dead Sea (v. עֵין גֶּדִי).

II. [חצץ] **vb. denom.** only **Pi.** *archers* (> *those dividing* spoil, since no obj. expr. and חלק more suitable for such mng.) חִצְּצָרָה ,חצצר v. IV. חצר.

I. חצר

I. חָצֵר **n.m.** and (oftener) **f. enclosure, court — 1.** *enclosures* (in Egypt), perhaps court-yards, or cattle-yards, distinct from houses and from fields. **2.** *court* of private house (containing well); of a palace, חָצֵר הָאֲחֶרֶת *the other court*, immediately surrounding palace, so called in distinct. from חַגְּדוֹלָה ה֯ח׳) *the great court*; מַטָּרָה ח׳ *court or guard*, place of (honourable) confinement (in king's house). Esp. **3.a.** *court* of tabernacle; *courts* of house of י׳. **b.** *court*(*s*) of Sol.'s temple, *inner* c.; = *upper c*.; *outer* court; *two courts*; *courts*; oft. poet. **c.** *courts* of Ezek.'s temple.

II. חצר

II. [חָצֵר] **n.m. settled abode, settlement, village** — always pl. **a.** settlements of Ishmaelites. Usu. **b.** as dependencies of cities. **c.** villages, not contrasted with cities. **d.** ח׳ appar. incl. all settlements outside of Jerusalem.

חֲצַר־אַדָּר **n.pr.loc.** place on southern border of Canaan (Judah).

חֲצַר גַּדָּה **n.pr.loc.** in southern Judah.

חֲצַר סוּסָה, סוּסִים ח׳ **n.pr.loc.** in Simeon.

חֲצַר עֵינוֹן, עֵינָן ח׳ **n.pr.loc.** on NE. border of Canaan.

חֲצַר שׁוּעָל **n.pr.loc. 1.** place in southern Jduah. **2.** place in Simeon.

חָצֵר הַתִּיכוֹן **n.pr.loc.** identif. with Ḥaḍar 'at the foot of the estern corner of Hermon.'

חָצוֹר ,חָצֹר **n.pr.loc. 1.** a royal city of northern Canaan. **2.** places in the Negeb. **3.** a Benjamite town. **4.** an Arabian locality.

חָצוֹר חֲדַתָּה **n.pr.loc.** v. חָצוֹר; in *Negeb* of Judah, site unknown.

I. חָצִיר **n.[m.] settled abode** or **haunt**.

חֶצְרוֹ, חֶצְרַי (**n.pr.m.**) one of David's heroes, called *the Carmelite*.

חֶצְרוֹן, חֶצְרֹן **n.pr.loc.** et **pers. — 1. n.pr.loc. a.** חֶצְרוֹן place in extreme south of Judah. **b.** another town of Judah in south. **2. n.pr.m. a.** חֶצְרֹן son of Reuben. **b.** son of Pereṣ and grandson of Judah.

חֶצְרוֹנִי, חֶצְרֹנִי **adj. gent.** only c. art. as n. coll.

חֲצֵרוֹת, חֲצֵרֹת **n.pr.loc.** station of Isr. in wilderness.

חֲצַרְמָוֶת **n.pr.m.** a 'son' of 5 ,יָקְטָן th in order from Shem; = **n.pr.terr.** a district in southern Arabia, where dwelt the Ξατραμωτῖται; mod. Ḥaḍramaut (or Ḥadramût v. intr.); is same land, but not quite co-extensive.

III. חצר

II. חָצִיר **n.m. green grass, herbage — 1.** *grass*, as food for animals; in sim. of abundant growth; v. I. חָצִיר *supr*. **2.** as type of what is quickly perishing, hence fig. of perishing enemies, i.e. having no depth of root; of wicked, soon to be cut down; with special reference to Israel's oppressors; in sim. of frail man; man's days.

IV. חצר

חֲצֹצְרָה **n.f. clarion** — *clarion*: **1.** a secular instr. **2.** as sacred instr., esp. for use by priests. **a.** (of blowing a single long blast), to gather congreg. or נִשְׂיאִ together, and, on festivals, over sacrif., 'to be remembered before יְ' **b.** (of sounding alarm, — a series of quick blasts) for camps to move, also in battle, 'to be remembered before יְ.' **c.** esp. in Chr's descriptions of

ceremonies at festivals, to express rejoicing. The חֲצֹצְרָה, or (sacred) clarion, was a long, straight, slender metal tube, with flaring end; distinguished thus from the שׁוֹפָר which was originally a ram's horn, and prob. always retained the horn-shape; the שׁוֹפָר is mentioned constantly in the earlier lit., and was used by watchmen, warriors, etc., as well as priests.

[חצצר] **vb.** Kt, [חצר] Qr, denominat. from חצצרה = *sound a clarion* — **Pi.** *Pt* מְחַצְצְרִים (Qr מְחַצְרִים) = *players on clarions*. **Hiph.** *sound with clarions*; abs. *sounded*.

חֵק v. חֵיק sub חֹק ;חוק v. sub חקק.

חָקָה **vb.** only **Pu. cut in, carve**, *carved* figure on wall = subst. *carved work* (on doors of temple). **Hithp.**

חֻקָּה v. sub חקק.

חֲקוּפָא **n.pr.m.** head of a family of returning exiles.

[חָקַק] **vb. cut in, inscribe, decree — Qal 1.** *cut in*, with בְּ, of dwelling-place = tomb, in a rock. **2.** *cut in* or *on*, *upon*, *engrave*, *inscribe*, c. עַל on roll of a book; representation of city on brick (as in Babylonia); images on a wall; fig. of Zion's walls on palms of ´ **3** י**.** *trace*, *mark out*, a circle, c. עַל over the face of deep; c. acc., foundations of earth. **4.** of a law, *engrave*, *inscribe* (on a tablet), fig. for *enact*, *decree*; poet. = *commanders* (v. **Po›el**). **Po›el** *inscribe* (as law), enact (poet.): c. acc. צָדָק elsewh. pt. **a.** *prescriber* of laws, hence (as sovereign authority in a warlike clan) *commander* (of warlike tribe of Gad), (of ´ י;). **b.** *commander's staff*. **Pu.** *that which is decreed* (late). **Hoph.** *inscribed* in (בְּ) a book.

חֹק **n.m. something prescribed, a statute** or **due — 1.** *prescribed task*, assigned to Isr. in Egypt. **2.** *prescribed portion*, or allowance of food. **3.** *action prescribed* for oneself, *resolve*. **4.** *prescribed due* of the priests form offerings; *due* of ´ **5** י**.** *prescribed limit*, *boundary*: of sea; waters; heavens; land of Israel; of time. **6.** *enactment*, *decree*, *ordinace* of either God or man: **a.** *specific decree*: law of fifth in Egypt; of passover; lament for Jephthah's daughter; for Josiah. **b.** of ´ י in nature. **c.** respecting Mess. king; day of ´ י; covenant with Jacob; destiny of man. **d.**

law in general עלי חק *according to law*, *right* (others *against law*). **7.** pl. חֻקִּים *enactments*, *statutes* of a law: **a.** of יְ֫ in nature. **b.** of the prophets. **c.** *conditions* of deed of purchase. **d.** *enactments*: ancestral; given by God as punishment for disobedience. **e.** *decrees* of unjust judges. **f.** *civil enactments prescribed by God*: **g.** elsewh. of prescriptions of the several codes of Hex: [On usage of חֹק v. חֻקָּה ad fin.]

חֻקָּה **n.f. something prescribed, enactment, statute — 1.** sg. *statute*, of special ritual laws: of passover. **2.** pl. *statutes*: **a.** of nature; of moon and stars; of weeks of harvest. **b.** fig. of a firmly established custom; sexual offences. **c.** דוד חְ֫ statutes of David. **d.** || משׂפטים (of the law known to David). **e.** phrases of obedience; phrases of disobedience. [חֹק and חֻקָּה differ somewhat in shade of meaning and frequency in various writings; חֹק עוֹלָם usu. = *due*, חֻקַּת ע֫ much more often *statute*, *ordinance*, etc.]

[חֻקֹּק] **n.pr.loc.** in tribe of Naphtali, only c. ה loc.; identif. with *Yakûk* c. 4.m. NW. of Lake Tiberias.

חוּקֹק **n.pr.loc.**

חִקֵּקִי v. חֹק supr.

[חָקַר] **vb. search — Qal 1.** *search* (*for*), sq. acc.; abs. **2. a.** *search through*, *explore*, lit.; *search out* a subject or matter. **b.** *search* a man, find out his sentiments. **c.** of יְ֫ *searching* man, c. acc. **d.** of *examining thoroughly*, so as to expose weakness in a case; so of self-examination. **Niph.** *be searched out*, *found out*, *ascertained*, (weight of the bronze used in temple utensils), of forest; *searched out*. **Pi.** *sought out*.

חֵקֶר **n.m. searching, thing (to be) searched out**.

[מֶחְקָר] **n.m. range** (as place to be explored).

I. חֹר v. II. חור. II., III. חֹר, חֵר v. II., III. חרר.

חרא, or חרה

[חֶרְא, or חַרְי] **n.[m.] dung.**

[מַחֲרָאָה] **n.f.** only pl. **cloaca, cesspool**; מחראות Kt (Qr מוֹצָאוֹת).

I. [חָרֵב] **vb. be dry, dried up** (cf. יָבֵשׁ) **— Qal** *be dry*, *dried up*: **1.** of ground, be freed from waters of flood. **2.** of waters, *be dried up*, taken away; of waters of flood; of Nile; of Red Sea; fig. of Ephraim's freshness and vigour. **Pu.** of fresh bow-strings. **Hiph.** of ´יְ's *drying up* rivers; of king of Assyria *drying up* rivers of Egypt; of ´יְ's arm *drying up* (Red) Sea.

I. [חָרֵב] **adj. dry** of meal-offering not moistened (with oil); פַּת־חֲרֵבָה *a dry morsel*.

I. חֹרֶב **n.m. dryness, drought, heat — 1.** *dryness*. **2.** *drought*. **3.** *parching heat* (of sun); of fever.

חָרָבָה **n.f. dry ground**; opp. water of Jordan, of Nile-arms.

[חֳרָבוֹן] **n.m. drought**, metaph. of fever heat.

II. [חָרֵב] **be waste, desolate — Qal** *be waste, desolate*; of sanctuaries, of altars; of cities; of nations; fig., in address to the heavens. **Niph.** as adj., *desolate* city, i.e. uninhabited, of *desolate* countries; obj. cities; streets. **Hiph.** *lay waste*, *make desolate*, human subj.; nations and lands. **Hoph.** *laid waste*, of a city.

II. חָרֵב **adj. waste, desolate** of a city.

II. חֹרֶב **n.[m.] desolation.**

חֹרֵב, חוֹרֵב **n.pr.mont. Horeb** (*waste*, *desert*) the sacred mountain of the wilderness, no geograph. diff. from סִינַי discoverable, but synonym of it.

חָרְבָּה **n.f. waste, desolation, ruin — 1.** *waste*, *ruin*, of cities of Israel; Judah; ruins of Jerusalem; Egypt; ruin of temple; = ruined dwelling; in gen. *ruins*. **2.** of land: waste place amid ruins; land a desolation (Edom) and (of Judah), sim. of the prophets; of desolation of enemies of Isr.; עולם ´ח = old ruins (c. בנה); elsewhere perpetual ruin, desolation (cities of Bosra).

III. [חָרַב] **vb.** (Aram. and rare) **attack, smite down — Qal** *attack*, fig. of men of Babylon. **Niph.** (v. **Hoph.**) *attacked one another, fought together*. **Hoph.**, v. **Niph.**

חֶרֶב **n.f. sword — 1. a.** *sword*, as weapon of war, and so in all periods; *two-edged* (short) *sword*; v. also צוּר ח ´ *edge of sword*. **b.** *gird on sword* = חָגַר הח ´. **c.** *draw the sword* חֵרִיק הח ´. **d.** *whet*, *sharpen the sword* לִטֵּשׁ הח ´. **e.** put up the sword into a sheath אֶל־נִדְנָהּ ´חֵשִׁיב הח (*sheath* of sword is elsewhere תַּעַר). **f.** *slay with sword* חרג בח ´; very oft. הִכָּה לְפִי־ח ´ *smite acc. to the mouth of the sword* i.e. as the sword can devour = *without quarter*. **g.** אכלה הח ´ etc., of the sword as *devouring*. **h.** *slain by sword* is חֲלַל־ח ´. **i.** שְׁבִיּוֹת ח ´ are *captives of* (taken by) *sword*. **j.** sword frequently agent of י ´. **k.** ח ´ fig. of tongue; fig of violence, war, etc.; in. sim. (of grievous end of dealings with strange women). **2.** *knife* צֵרִים ´ח flint knives for use in circumcision. **3.** of tools used in hewing stone.

חַרְבוֹנָא **n.pr.m.** eunuch of Ahasuerus.

חַרְבוֹנָה **n.pr.m.** v. foregoing.

[חָרַג] **vb. quake** — only **Qal.**

חרגל

חַרְגֹּל **n.[m.]** a kind of **locust** — in list of edible insects.

חָרַד **vb. tremble, be terrified — Qal 1.** *tremble*, *quake*, of a mountain; of isles. **2.** *tremble*, of persons under supernat. infl.; *start*, *start up* (out of sleep); in mental disturbance (c. acc. cogn.) *tremble*, in terror, *be startled* (at sound of trumpet); *tremble* sq. לְ = *at*, *be terified*, of Egypt (personif.), Ramah, of Saul subj. **3** .לְבּוֹ **.** *be anxiously careful*. **4.** with preps. pregn. = *go* or *come trembling* (sq. מֵאחריו)(sq. אֶל־) (sq. לִקְרָאתוֹ). **Hiph.** *drive in terror*, *rout* an army, sq. acc.; in *Pt*. abs., only in וְאֵין מ ´; *and none shall terrify*, i.e. disturb the peace of those reposing.

חָרֵד **adj. verb.** of foregoing, **trembling** — *trembling* (from fear), abs. (subj. לְבּוֹ, sq. עַל, *for*, in behalf of); in awe and reverence, at word of God, sq. בְּ (sq. עַל), (sq. אֶל).

חֲרֹד **n.pr.loc.** (v. sub עַיִן), a camping-place of Gideon and Israel.

חֲרֹדִי **adj.loc.** only c. art. of Harod.

I. חֲרָדָה **n.f. trembling, fear, anxiety — 1.** *trembling*, *quaking* (of terror ascribed to supernat. cause); *voice of trembling*; sq. gen. obj. *trembling before man*; opp. pleasure; under fig. of garment. **2.** *anxious care*, acc. cogn. c. חָרַד.

II. חֲרָדָה **n.pr.loc.** a station of Isr. in wilderness, site unknown.

חָרָה **vb. burn, be kindled, of anger — Qal 1.** of man: **a.** חרה אף (one's) *anger was kindled*, *burned*; c. בְּ *against*. **b.** impers., אף omitted; חרה לְ *it was kindled for* (him) *he burned with anger*. **2.** of God. **Niph.** sq. בְּ *be angery* with; *against*. **Hiph. Hithp.** *heat oneself in vexation*.

חָרוֹן **n.m.** (burning of) **anger** — alw. of God's anger; pl. *bursts of burning anger*.

חֲרִי **n.m. burning**, alw. חֲרִי (הָ)אַף of Moses; Jonathan; army of Ephraim; Rezin; of God.

חַרְהַיָּה v. חרחיה.

חֲרוּמַף **n.pr.m.** father of one of the builders of the wall.

חרז

[חָרוּז] **n.[m.] string of beads.**

חַרְחַיָּה **n.pr.m.** father of one of the builders of the wall.

חַרְחוּר, חַרְחֻר v. sub. I. חרר.

חַרְחַס **n.pr.m.** grandfather of Shallum, who was husband of Huldah the prophetess (v. חַסְרָה).

I. חרט

חֶרֶט **n.[m.] graving-tool, stylus — 1.** *graving-tool*, with which Aaron fashioned (וַיָּצַר) the molten calf. **2.** *stylus*, for writing on tablet: כְּתֹב עָלָיו בְּחֶרֶט אֱנוֹשׁ *write on it with a man's* (i.e. an ordinary) *stylus* = in common characters, intelligible to all.

[חַרְטֹם] **n.m. engraver, writer**, only in deriv. sense of one possessed of occult knowledge, *diviner*, *astrologer*, *magician* — **1.** *magicians* of Egypt. **2.** *magicians* of Babylon. II. חרט.

[חָרִיט] **n.m. bag, purse** in list of ladies' finery.

חָרֵי v. חָרָה.

I. חֹרִי *white bread* v. sub I. חור.

II. חֹרִי, חוֹרִי **n.pr.gent.** v. sub III. חרר.

חֲרֵי יוֹנִים v. [חֲרִישִׁי .[חרא, חרי.

I. [חָרַד] **vb. set in motion, start.**

II. חרך

חֲרַכִּים **n.[m.]pl. lattice** or other opening through which one may look.

חרל

חָרוּל **n.[m.] a kind of weed, perh. chick-pea** (*cicercula*) as growing in devasted land, coll.; in vineyard of slothful; as sole shelter of certain outcast peoples.

I. [חָרַם] **vb. Hiph. ban, devote, exterminate** — *ban*, *devote* (esp. religiously, sq. objects

hostile to the theocracy; this involved gen. their destruction; when a city was ‘devoted’ the inhab. were put to death, the spoil being destroyed or not acc. to the gravity of the occasion; **1.** most oft. of devoting to destruction cities of Canaanites and other neightbours of Isr., *exterminating* inhabitants, and destroying or appropriating their possessions: **a.** Isr. and her leaders subj. (destructions acc. to vow); (commanded through Moses), (commanded by יְהוָה); quite secondary is simple *exterminate*. **b.** secondary mng. *destroy*, *exterminate*, also with other nations subj. **c.** *God as subj*., fig. all nations and their armies; the nations of Western Asia; the tongue of the Egyptian sea (by drying it up). **d.** so also of *devoting* even Israelites: **a.** a city of Isr. for worshipping other gods; residents of Jabesh-Gilead for not joining in campaign against Benj. **2.** *devote to* יְהוָה: for sacred uses הַחֲרִים לַיהוה the spoil of the nations; private possessions, whether a man, animal, or field. **Hoph. 1.** *be put under the ban*, *devoted* (to death), for worshipping other gods than יְהוָה **2.** יְהוָה. *devoted*, i.e. *forfeited*, to the temple treasures.

I. חֵרֶם **n.m. 1. devoted thing. 2. devotions, ban** — *thing devoted* to יְהוָה **1.** יְהוָה: thing hostile to theocracy, and therefore (in the strictest application) to be either destroyed, or, in the case of certain objects (e.g. silver and gold, vessels of brass and iron), set apart to sacred uses; esp. **a.** of a Canaan. city, as Jericho, incl. all inhab. (exc. Rahab’s family) and spoil; Achan by taking מִן־הַחֵרֶם made (camp of) Isr. חָרַם, and became himself חָרַם, and was stoned and, with his family and possessions, incl. the spoil, was burnt; מָעַל מַעַל בַּחֵרֶם *committed unfaithfulness in the* matter of the *devoted thing* is term for the sin; Saul and Isr. spared Agag king of Amalek and רֵאשִׁית הַחֵרֶם i.e. of the spoil (sheep and oxen), wh. should have been utterly destroyed; (Saul rejected by יְהוָה for this); so an idolatr. city in Isr. should becmone חָרַם, with all its contents, and be utterly destroyed. **b.** of individuals, one having relic of Canaanit. god in his house should become חָרַם, the relic being חָרַם; every human being who became חָרַם should be killed. **2.** appar. anything *devoted* to sanctuary under specially stringent conditions; a field consecrated to יְהוָה becomes under certain conditions שְׂדֵה הַחֵרֶם, no חֵרֶם that a man may devote, whether man, beast or field, may be sold or redeemed; every such חֵרֶם (as in case of metals and metal object) went to Aaron and his sons, to Zadokite priests. **3.** *devotion*, *ban*, involving destruction.

חֵרֶם **n.pr.loc.** (*sacred*) a place in tribe of Naphtali; not identified.

חָרִם **n.pr.m.** (*consecrated*) — **1.** priest of the third course, David’s time. **2.** priest of time of Nehemiah. **3.** heads of families of returning exiles. **4.** a prince.

חָרְמָה **n.pr.loc.** (*asylum*) royal city of Canaanites, in the South, in tribe of Simeon. On site

v. צְפַת.

חֶרְמוֹן **n.pr.mont. Hermon** (*sacred* mountain) — the highest peak of Anti-Lebanon range, usually snow-capped, commanding southern Syria & northern Palestine. It is a northern boundary. Vid. בַּעַל חֶרְמוֹן.

חֶרְמוֹנִים v. foregoing.

II. [חָרַם] **vb. slit** (nose, lip, ear, etc.), **mutilate**, esp. face — **Qal** *a man blind or lame or mutilated* in the face (in nose, lip, ear, etc.), *or too long in a limb*.

II. חֵרֶם **n.m. net** (as something perforated) — *hunter's net*; *fisherman's net*.

חֶרְמֵשׁ **n.[m.] sickle.**

I. חָרָן **n.pr.loc.** city in northern Mesopotamia — mentioned as city of Abram's sojourn, where his father Teraḥ died, and whence he departed for Canaan; where Laban, Jacob's uncle, lived, and whither Jacob fled, as conquered by fathers of Sennacherib; as place of trade. It was an ancient seat of worship of moon-god (Sin).

II. חָרָן **n.pr.m.** son of Caleb of Judah.

חֹרִי ,חוֹרִי v. בֵּית חוֹרוֹן supr.

חֹרְנִי **adj.gent.** v. *id*.

חֹרֹנַיִם ,חֹרוֹנַיִם **n.pr.loc.** v. בֵּית חוֹרוֹן.

חַרְנֶפֶר **n.pr.m.** name in tribe of Asher = **n.pr.loc.**

חרס

I. חֶרֶס **n.m. sun.**

II. [חֶרֶס] **n.pr.loc. 1.** abode of Amorites. **2.** place E. of Jordan; the point whence Gideon

turned back from pursuing Midian.

III. חֶרֶס, חַרְסִית, חרסות v. sub חרשׁ.

חרע

תַּחְרֵעַ **n.pr.m.** a great-great-grandson of Saul.

I. [חָרַף] **vb. reproach** — **Qal. Piel.** *reproach*, prop. *say sharp things against*, *taunt*, c. acc.; God, by injustice to the poor; Yahweh, by idolatry; Yahweh as the God of Israel (c. לְ); c. בְּ, Philistines; poet. and fig., *despise*, *scorn*.

חֶרְפָּה **n.f. reproach — 1.** *taunt* of enemy; *reproach* cast upon another, *scorn*, *contumely* (slander). **2.** *reproach* which rests upon one, condition of *shame*, *disgrace*: **a.** sexual. **b.** barrenness of womb; widowhood. **c.** hunger; disease. **d.** ritual, uncircumcision. **e.** injuries from enemies. **3.** *a reproach*, the object of reproach, the person or thing reproached.

II. חרף

חֹרֶף **n.m. harvest-time, autumn**; as implying maturity, בִּימֵי חָרְפִּי *in the days of my autumn* (prime).

III. [חָרַף] **vb. denom. remain in harvest-time —** only **Qal.**

חָרֵף **n.pr.m.** a chief of the line of Judah.

חָרִף, חָרִיף **n.pr.m. — 1.** חָרִף head of a family of returned exiles. **2.** חָרִיף one of those sealed.

חֲרִיפִי Qr, חרופי Kt, **adj.gent.** c. art.

IV. [חָרַף] **vb. acquire** — only **Niph.**

I. חָרַץ **vb. cut, sharpen, decide — Qal 1.** *cut*, *mutilate*. **2.** *sharpen*, fig. the tongue. **3.** *decide*, *determined*, *fixed*; *act with decision*. **Niph.** *decisive*, *strict decision* (i.e. that which is strictly determined).

I. חָרוּץ **adj. sharp, diligent — 1.** *sharp*: of threshing instrument; as subst. **2.** fig. *diligent*: as subst. v. IV. חרוץ.

II. חָרוּץ **n.[m.] strict decision.**

III. חָרוּץ **n.[m.] trench, moat.**

IV. חָרוּץ **n.pr.m.** father of king Amon's mother.

[חָרִיץ] **n.m. a cut, thing cut, sharp instrument — 1.** חֶ֫חָלָב *cuts of milk* i.e. cheeses. **2.** *sharp instr*. of iron.

חַרְצַנִּים **n.m.pl.** some insignificant vine-product, usu. taken as **grape-kernels, grape-stones**, fr. acrid taste. II. חרץ *be yellow*.

V. חָרוּץ **n.m. gold, poet.** — *gold*, always || כֶּ֫סֶף; of dove's wings; elsewh. in comparison with value of wisdom.

חרצב

[חַרְצֻבָּה] **n.[f.] bond, fetter, pang — 1.** *bonds*. **2.** *pangs*.

חַרְצַנִּים v. sub I. חרץ.

חָרַק **vb. gnash** or **grind** the teeth, only poet. — **Qal** *grind* the teeth in rage against: שִׁנָּיו עַל־; abs. without עַל; c. בְּ instr.

I. [חָרַר] **vb. be hot, scorched, burn — Qal 1.** *be hot*, *scorched*, Jerus., under fig. of caldron. **2.** *burn* = *be burned*, fig. of men, in יְ֫הוָה's judgment. **3.** *burn*, of bones of sick men in fever. **Niph. 1.** *be scorched*, of bellows; *scorched*, *charred*, of the vine (as fuel) middle part charred, the ends devoured (אכל) by fire (sim. of inhab. of Jerus.); bones (sim. *id*.). **2.** *burn*, of bones in fever; *be parched*, of throat. **Pilp.** *to kindle strife*.

[חָרֵר] **n.[m.] parched place,** fig. of life of godless.

חַרְחֶר **n.m. violent heat, fever.**

חַרְחוּר **n.pr.m.** head of a family of returning exiles.

II. חרר

II. [חֹר] **n.m. noble**, late — *nobles* in Naboth's city; nobles of Judah. I. חֹר, v. II. חור.

III. חרר

III. חֹר, חוֹר **n.[m.] hole** — *hole* in lid of chest (made by boring, נקב), in door; in wall; = eye-*socket*; *holes* as hiding-places for men, dwelling of outcast people; of *dens* of lions. I. חֹר, v. II. חור.

חֹר, חוּר **n.[m.] id.** as hiding-places of men; hole of asp (פֶּתֶן).

II. חֹרִי, חוֹרִי **adj.,** usu. **n.pr.gent.** et **pers. — 1. adj.gent.** שֵׂעִיר הַחֹרִי *Seir the Horite*; **2. n.pr.gent.** alw. c. art.; usu. sg. coll., ancient inhabitants of land of Edom; they were driven out by sons of Esau. **3. n.pr.pers.m. a.** an Edomite. **b.** a Simeonite. I. חֹרִי v. sub. I. חור.

חרשׁ

חֶרֶשׁ **n.[m.] earthenware, earthen vessel, sherd, potsherd, — 1.** *earthenware*: כְּלִי־חֶרֶשׂ *earthen vessel*; without כְּלִי *a potsherd*. **2.** *a fragment of earthenware*, *sherd*, fig. of sharp scales on belly of crocodile.

חֶרֶשֶׂת v. קִיר־חֶרֶשֶׂת.

III. [חֶרֶס] **n.[m.]** an eruptive disease, **itch** — I, II. חֶרֶשׂ v. sub חרס.

חרסות Kt, חַרְסִית Qr **n.f.coll. potsherd**, designation of a gate in Jerus.; opening of the *gate of potsherds*, i.e. where they were thrown; it let into the valley of Hinnom.

I. [חָרַשׁ] **vb. cut in, engrave, plough, devise — Qal 1.** *cut in*, *engrave*, of worker in metals; fig. **2.** *plough*, lit., human subj. (animal usu. c. בְּ), no obj. expr.; c. acc. cogn. חֲרִישׁוֹ ׳ח *plough his ploughing* (= *do his ploughing*); fig.; with ethical ref.; עַל־גַּבִּי חָרְשׁוּ חֹרְשִׁים *upon my back have ploughmen ploughed* (fig. of oppression by wicked); חֹרֵשׁ = *ploughman*; ׳ח with oxen subj. **3.** *devise* (as one who *works in*, *practices*), usu. bad sense, obj. רָעָה. **Niph.** *be ploughed*. **Hiph.** *fabricating*.

חָרָשׁ **n.m. graver, artificer — 1.** *graver*, *artificer*: **a.** worker in metal; appar. = hammerer (symbol.) **b.** worker in wood. **c.** worker in stone; also of engraving on gems; see also foll. **d.** in gen.; *idol-maker*. **2.** fig. *men skilled to destroy*.

I. חֲרֹשֶׁת **n.f. carving, skilful working.** II. חֲרֹשֶׁת v. infr.

חָרִישׁ **n.m. ploughing, ploughing-time —** abs. וְקָצִיר ׳ח *ploughing and harvesting*; also (= *time of ploughing and harvest*); c. sf. as acc. cogn. חָרַשׁ חֲרִישׁוֹ (v. supr. חָרַשׁ **2**).

[מַחֲרֵשָׁה, מַחֲרֶשֶׁת] **n.f. ploughshare**.

II. [חָרֵשׁ] **vb. 1. be silent, dumb, speechless; 2. be deaf;** chiefly poet. **— Qal 1.** *be silent*, alw. of God's keeping silence when men pray; sq. אֶל־ **2.** *be deaf*, subj. ׳י, sq. מִמֶּנִּי. **Hiph. 1.** *be silent* (= *exhibit silence*) **a.** almost alw. of men; ׳ח c. לְ pers. *keep silence at* one, i.e. fail to make objection at proper time; אלי ׳הח pregn. = *come silently unto me*; sq. מִן pers. *cease to speak with*; *be silent about*, *pass by in silence*, sq. acc. **b.** rarely of God, permitting evil in silence. **2.** once causat. *make silent*, c. acc. **3.** *be deaf*, *shew deafness*. **Hithpa.** *kept quiet*.

חֵרֵשׁ **adj. deaf** — *deaf*.

I. חֶרֶשׁ **n.[m.]** as **adv. silently, secretly.**

III. חרשׁ

חֹרֶשׁ **n.m. wood, wooded height** — wooded height.

IV. חרשׁ

II. [חֶרֶשׁ] **n.[m.] magic art**, or perh. **magic drug.**

III. חֶרֶשׁ **n.pr.m.** a Levite.

חַרְשָׂא **n.pr.m.** head of a family of returning exiles.

II. חֲרֹשֶׁת **n.pr.loc.** only in combin. חֲרֹשֶׁת ׳הַגּוֹיִם *Ḥarosheth of the nations* (v. גּוֹי); perh. mod. *el-Ḥariṯîye*, on right bank of Lower Kishon.

חֲרָשִׁים v. חָרָשׁ and גַּיְא; also II. חֶרֶשׁ.

[חֲרִישִׁי] **adj.**

[חרת] **vb. grave, engrave**, only **Qal**, *engraved*.

[חֶרֶת] **n.pr.loc.**

חָשַׂךְ **vb. withhold, refrain — Qal 1. a.** *withhold*, *keep back*, *keep for oneself*, acc. (sq. מִמֶּנִּי); (opp. נָתַן); *withhold the rod* (שׁבט) in discipline, no obj. expr. **b** *keep* one from evil, calamity, She‹ôl, etc., c. acc. and מִן; abs. *hinder* (i.e. calamities fr. coming); לְמַטָּה מֵעֲוֹנֵנוּ ׳ח thou hast *kept back*, *downward* (= and kept down), *part of our iniquity*, i.e. hast not punished us according to our full desert. **c.** *hold in check* c. acc. (or *spare* v. infr.); esp. of keeping silence. **d.** *refrain* (fr. doing what is mentioned in the context), abs. **e.** *spare*, c. acc. pers. **f.** *reserve* for, c. acc. + **2** .לְ **.** (abs.) *restrain*, *check* (pain) i.e. *assuage*. **Niph.** *spared* (pass. of **Qal 1 e)**; *be assuaged*, of pain (pass. of **Qal 2**).

חָשַׂף **vb. strip off, strip, make bare — Qal 1.** *strip off*, expose oneself by removing (obj. שֹׁבֶל, flowing skirt, train) of Babylon, personified as queen. **2.** *strip*, *lay bare*, fig. of ׳י; of prophet; obj. pers.; of locusts stripping fig-tree; (pt. either sq. coll., with formative ending ־ִי ; of voice of ׳י (i.e. storm) stripping forests. **3.** *draw* (water); (wine); properly *take from the surface, skim*.

[חָשִׁיף] **n.m.**

חֲשׁוּפָא, חֲשֻׁפָא **n.pr.m.** head of a family of Nethinim among the returning exiles.

חֲשׁוּפַי v. חשׂף.

מַחְשֹׂף **n.m. a laying bare, stripping**.

חָשַׁב **vb. think, account — Qal I.** of man: **1.** *think*; sq. 2 acc.; elsewhere c. acc. + לְ; so, fig., of crocodile *he reckoneth iron as straw*. **2.** *devise*, *plan*, *mean*, c. acc.; c. inf.; c. לבלתי + Impf. **3.** *count*, *reckon*. **4.** *esteem*, *value*, *regard*, silver, a man, the servant of יְ֯ Is. **5.** *invent* ingenious and artistic things; מַעֲשֵׂה חֹשֵׁב *work of the cunning* (ingenious, inventive) *workman*; מַחֲשֶׁבֶת חוֹשֵׁב *inventions of inventive men* (of engines of war); חָרָשׁ וְחֹשֵׁב *craftsman and inventive workman*. **II.** of God: **1.** *think*, c. acc. pers + לְ indirect obj. *account one* לאויב, *for an enemy*. **2.** *devise*, *plan*, *mean*, c. acc. + ל indirect obj. לטבה *for good*; c. ל pers. לִי *devise for me*; acc. rei + עַל, *devise something against a person*; *towards* one, c. אל against; sq. inf. **3.** *count*, *reckon*, c. acc. rei + ל pers., the habit of believing in יְ֯ *he reckoned* to Abram as righteousness (cf. **Niph. 3**); not *reckon iniquity to* one. **Niph. 1.** *be accounted*, *thought*, *esteemed*, c. דְּ *as*; c. עִם ;לְ *with*, *among*, בַּמֶּה *at what* (value)?; c. acc. **2.** *be computed*, *reckoned*, c. עַל ,לְ, abs. כסף *was not counted* (so plentiful was it). **3.** *be imputed to any one*, c. לְ; the interposition of Phinehas *was imputed to him for righteousness* (cf. **Qal II 3**). **Pi. 1.** *think upon*, *consider*, *be mindful of*, c. acc. **2.** *think* to do, *devise*, *plan*, c. acc., אֶל of persons against whom, עַל; c. inf.; so of inanim. object. **3.** *count*, *reckon*, the years since a sale of land; c. לְ pers.; c. עִם; c. אֶת. **Hithp.** *reckon itself*.

חֵשֶׁב **n.m. ingenious work**, name of the *girdle* or *band* of the ephod (*cunningly woven band*); alw. in combin.

חֲשַׁבְיָה **n.pr.m.** (*consideration*) son of Zerubbabel.

חַשׁוּב **n.pr.m.** (*considerate*) **1.** a Levite chief. **2.** builders at the wall.

I. חֶשְׁבּוֹן **n.m.** reckoning, account.

II. חֶשְׁבּוֹן **n.pr.loc.** of the city of Sihon king of the Amorites; captured by Israel who dwelt in it; rebuilt by Reuben, given to Reuben at the division of the land; on the border of Gad, it subsequently fell to Gad and was assigned to Levites out of that tribe; the Moabites gained possession of it and subsequently the Ammonites; it was celebrated for its ponds. Mod. *Ḥusbân*.

[חִשָּׁבוֹן] **n.m. device, invention**.

חֲשַׁבְיָהוּ, חֲשַׁבְיָה **n.pr.m.** (*Yah*(*u*) *has taken account*) — **1.** חֲשַׁבְיָהוּ a temple musician. **2.** חֲשַׁבְיָה a Levite, David's time. **3.** חֲשַׁבְיָהוּ a Levite, Josiah's time. Elsewhere **4** :חשביה. Levite in line of Merari. **5.** Levite. **6.** Levite. **7.** head of a family of priests. **8.** a builder at the wall.

חֲשַׁבְנָה **n.pr.m.** a chief of the people, Nehemiah's time. Vid. also following.

חֲשַׁבְנְיָה **n.pr.m.** (v. foregoing); **1.** father of a builder at the wall. **2.** a Levite.

מַחֲשָׁבָה **n.f. thought, device** (chiefly poet. and late) — **1.** *thought*: **a.** of man. **b.** of God; the thoughts of God are exceeding deep; higher than man's thoughts. **2.** *device*, *plan*, *purpose*; ח חשׁב ´ *devise devices*; מ ´ as subj. of נָכוֹן *be established*; מ ´ הפר *break plans*. **3.** *invention* (v. חָשַׁב **I 5**).

חֲשַׁבְדָּנָה **n.pr.m.** one of those who stood with Ezra at the reading of the law.

[חָשָׁה] **vb. be silent, inactive, still** (chiefly poet. and late) — **Qal** *be silent* (= neglect to speak); of י ´ i.e. be unresponsive; of י ´'s keeping silence at iniquity, i.e. overlooking it (cf. Hiph.); of waves, *be still*. **Hiph. 1.** *exhibit silence*, *be silent*; of י ´'s *being silent* at iniquity (i.e. overlooking it, cf. Qal), poss. also is *be silent*, opp. *rescue*. **2.** *shew inactivity*. **3.** causat. *make still*, *quiet*, sq. לְ, of direct obj.

חֶשְׁמִים, חֶשְׁמָם v. supr.

חָשַׁךְ **vb. be, grow dark — Qal 1.** *be*, *grow dark*. **2.** *have a dark colour*. **3.** *grow dim*. **Hiph. 1.** *make dark*; abs. *cause darkness*. **2.** = *hide*, *conceal*, sq. מִמֶּךָּ. **3** fig. *obscure*, *confuse*.

חֹשֶׁךְ **n.m. darkness, obscurity — 1.** *darkness* (opp. אוֹר); *darkness in mines*; of *extraordinary darkness*, in Egypt, from pillar of cloud; at Mt. Sinai; of clouds of theophany; of darkness in death, or She‹ôl (חֹשֶׁךְ אֵישׁוֹן = *extreme of darkness*). **2.** = *secret places*(*s*); = *hiding-place*. **3.** fig., **a.** = distress (fig. of blindness). **b.** = dread, terror, symbol. of judgment. **c.** = mourning. **d.** = perplexity; confusion. **e.** ignorance. **f.** = evil, sin. **g.** = obscurity.

[חָשׁוֹךְ] **adj. obscure, low.**

חֲשֵׁכָה **n.f. darkness** (chiefly poet.) — *darkness*, opp. light (אוֹרָה); supernat., in theoph.; fig. = lack of understanding; = distress.

מַחְשָׁךְ **n.m. dark place** (poet.) — *dark place*: **a.** = *hiding-place*. אֶרֶץ מַחְשַׁךְ. **b.** *dark region*, in which men may lose their way. **c.** = *grave*, or שְׁאוֹל; of dark place God's wrath (like She‹ôl). **d.** = *secret place*, *secrecy* (of plots).

[חָשַׁל] **vb. shatter — Niph.** *shattered ones*, i.e. those broken down, worn out.

חָשֻׁם **n.pr.m.** head of a family of returned exiles.

חַשְׁמַל **n.[m.].**

[חַשְׁמַן] **n.m.**

חֶשְׁמוֹן **n.pr.loc.** town in southern Judah, site unknown.

חַשְׁמֹנָה **n.pr.loc.** a stations of Isr. in wilderness, site unknown.

חשן

חֹשֶׁן **n.m.** the **breast-piece** or **sacred pouch**, containing the אורים ותמים, worn on the breast of the high priest when he ministered in the Holy Place to bring the tribes for memorial

before יְ. It was made of the same material as the ephod (v. אֵפוֹד), a span square; set in front with twelve jewels in four rows, engraved with the names of the twelve tribes. It was firmly fastened to the shoulders of the ephod by gold chains passing through gold rings, and to the lower part of the ephod just above the girdle by a blue ribbon passing through other gold rings. It was חֹשֶׁן (ה)מִשְׁפַּט *pouch of judgment*, because of the decision given by the אוּרִים וְתֻמִּים.

I. חָשַׁק **vb. be attached to, love — Qal** *be attached to*, only fig. = *love*, a woman sq. בְּ; elsewh. of יְ's love for Israel, and of love to יְ; sq. acc. cogn. + לְ and inf.; חָשַׁקְתָּ נַפְשִׁי מִשַּׁחַת lit. *thou hast loved my soul out of the pit*, i.e. lovingly delivered it.

חֵשֶׁק **n.m. desire = thing desired.**

[חָשׁוּק] **n.[m.] fillet** or **ring** clasping (*binding*) a pillar of the tabernacle; those of the pillars at door of tabernacle (הָאֹהֶל) were overlaid with gold; those of the pillars of the court with silver.

II. [חשׁק] **vb. denom.** only **Pi. furnish with fillets** or **rings**, and **Pu.** pass.

[חִשּׁוּק] **n.[m.] spoke of a wheel** (as *binding* felloe to nave).

חשׁר

[חַשְׁרָה] **n.f. collection, mass.**

[חִשּׁוּר] **n.[m.] nave, hub** of a wheel (which *gathers in* the spokes).

חשׁשׁ

חֲשַׁשׁ **n.m. chaff.**

חֶשְׁתִּי v. חוּשׁ.

חַת, חִתָּה v. חתת.

חֵת **n.pr.m.** appar. represented as ancestor of the Hittites ‘begotten’ by Canaan; elsewh. only in combin. with בְּנֵי ,בְּנוֹת; **a.** בְּנֵי־חֵת lived at Mamre (Hebron), and one of them sold Abraham the cave of Machpelah for a sepulchere. **b.** בְּנוֹת(־)חֵת only of wives of Esau.

חִתִּי **adj.** et **n.gent. Hittite(s) — 1. adj.,** of seller of Machpelah to Abr.; of fathers of Esau’s wives; also of warriors of David; fs. = subst., only of (religious) ancestry of Jerus.; fpl. = subst. of Sol.’s foreign wives, *Hittite women*. **2. n.** usu. **a.** coll. הַחִתִּי *the Hittites*: in lists of Canaanitish peoples. **b.** pl. הַחִתִּים: כֹּל אֶרֶץ הַחִתִּים nearly = land of Canaanites; ארץ ה֗ת specif. of northern home of Hittites.

[חָתָה] **vb. snatch up**, usu. fire, coals **— Qal** *snatch up*, c. acc.; pregn. *seize* (and put) *upon*.

יַחַת **n.pr.m. 1.** grandson of Judah. **2.** Levites.

מַחַת **n.pr.m.** Levites.

מַחְתָּה **n.f. fire-holder, censer, snuff-dish — 1.** *snuff-holder*, snuff-dish of gold. **2.** bronze utensils, *fire-pans*, belonging to altar of burnt-offerings; *fire-pans*. **3.** *censer*, (of bronze).

חִתָּה ,חַתְחַת v. sub חתת.

[חָתַד] **vb. divide, determine —** only **Niph.**

[חָתַל] **vb.** perh. **entwine, enwrap — Pu.** *be swathed*, *swaddled*.

[חַתֻלָּה] **n.f. swaddling-band,** fig. of dark clouds enveloping the sea.

חִתּוּל **n.[m.] bandage** for broken arm (in fig. of Pharaoh’s broken arm).

חֶתְלֹן **n.pr.loc.,** on the extreme northern boundary of Isr. territory (in Ezek.’s conception); mod. *Ḥeitela* nearly two hours from sea-coast.

[חָתַם] **vb. seal, affix seal, seal up — Qal 1.** *seal*, *affix one’s seal*, in attestation; seal with

king's seal; of covenant with יְהוָה, *attested by seal* (pass.); fig., of יְהוָה putting his seal upon (בְּ) discipline, i.e. ratifying it; perh. also upon hand of man (that man may know יְהוָה's ways). **2.** *seal up*, *fasten up by sealing*, a deed of sale (opp. הַגָּלוּי *that which was left open*), a book of prophecy; so in sim. of unintelligible prophecy; of יְהוָה's remembrance of offences; מַעְיָן חָתוּם *a fountain sealed up*, metaph. of chaste woman. **Niph.** *sealed*; pass. of **Qal 1. Pi.** *seal up*. **Hiph.** *to show stoppage*.

I. חוֹתָם, חֹתָם **n.m. seal, signet-ring** — *seal*, *signet-ring*, hung by a cord (פְּתִיל) about the neck, or (later?) worn on (finger of) right hand; the two customs appar. combined; used to attest a royal missive; a precious article (sim. of Zerubbabel); פִּתּוּחֵי חֹתָם *engravings of a seal*, as model for cutting names and inscr. on precious stones and gold plate; חֹמֶר חֹתָם = *clay of* (under) *a signet*; חֹתָם צָר *a close signet*, i.e. one that is closely pressed down, sim. of closely joined (סָגוּר) scales of crocodile.

II. חוֹתָם **n.pr.m. 1.** man of Asher. **2.** father of two of David's heroes.

חֹתֶמֶת n.f. **signet-ring** — *the signet ring*.

I. חתן

חֹתֵן **n.verb. 1. m. wife's father** — usu. of Moses' *wife's father*; of a Levite. **2. f.** *wife's mother*.

חָתָן **n.m. daughter's husband, bridegroom — 1.** in relation to a father, *daughter's husband*, *or bridegroom*. **2.** in relation to the bride, *bridegroom*; in sim. of יְהוָה's work for and delight in his people; of sun.

II. [חתן] **vb. denom.** only **Hithp. make oneself a daughter's husband — 1.** *make oneself daughter's husband* (son-in-law) *to*, c. בְּ; c. אֶת; c. לְ, of marriage of Jehoshaphat's son and Ahab's daughter. **2.** in gen. *form marriage-alliance with*, c. בְּ; c. אֶת.

[חֲתֻנָּה] **n.f. marriage, wedding.**

[חָתַף] **v.b. seize, snatch away — Qal.**

חֶרֶף n.[m.] prey.

חָתַר vb. dig, row — Qal 1. *dig into* houses, c. acc. **בָּתִּים** (of burglary); sq. **בְּ** into or through a wall; metaph. sq. **בִּשְׁאוֹל** *dig into Sheʾôl*, i.e. as a refuge. **2.** *row* (as *digging* into the water).

מַחְתֶּרֶת n.m. breaking in, burglary.

[חָתַת] **vb. be shattered, dismayed — Qal 1.** *be shattered*, *broken*, fig. of nations under divine judgment; fig. of **יְ**ה's righteousness (= be abolished, annihilated); lit. of bows. **2.** *be dismayed*, usu. **a.** abs.; fig. of the ground **הָאֲדָמָה**, *dismayed* for lake of rain. **b.** *be dimayed at*, sq. **מִן**. **Niph.** *put in awe*. **Pi.** *dismay*, *scare*, *be shattered*. **Hiph 1.** *shatter* c. acc. **2.a.** *cause to be dismayed* sq. **לִפְנֵי**. **b.** *dismay*, *terrify*, sq. sf.

I. [חַת] **n.m. terror, fear** c. sf. as obj. gen., *terror of you*; in description of crocodile c. neg., *one made for fearlessness*.

II. [חַת] **adj. shattered, dismayed — 1.** *shattered*. **2.** *dismayed* of Egyptians defeated by Nebuchadrezzar.

I. **חֲתַת n.[m.] terror.**

[חִתָּה] **n.f. terror.**

II. **חֲתַת n.pr.m.** son of Othniel and grandson of Kenaz (brother of Caleb).

[חַתְחַת] **n.[m.]** terror.

חִתִּית n.f. terror — *terror*, caused by powerful cities, nations, kings, etc.: usu. c. sf. as obj. genit.; v. **חִתִּי** sub **חֵת** supr.

מְחִתָּה **n.f. terror, destruction, ruin,** poet. **— 1. a.** *terror*. **b.** *dismay*. **2.** *ruin*, of strongholds.

חֵת, חִתִּי v. supr.

ט

ט, *Ṭêth*, ninth letter; = numeral 9 in postBHeb.; 9+7)16 = ט״ז,(9+6) 15 = ט״ו), to avoid ה״י and ו״י, v. י.

[טֵאטֵא] **vb. Pilpēl,** *sweep*.

מַטְאֲטֵא **n.**[**m.**] **broom, besom,** v. foregoing.

טָבְאֵל **n.pr.m.** Persian officer in Samaria.

טָבְאַל **n.pr.m.** Aramean, whose son Peḳah and Reṣin proposed to make king of Jerus. in place of Ahaz.

טָבַח **vb. slaughter, butcher, slay — Qal 1.** *slaughter*, *butcher* animals for food (fig. of Wisdom's furnishing her table); so c. acc. cogn.; sim. of the prophet exposed to his enemies, sim. of ´יְ's vengeance upon Babylon (v. also טָבְחָה,טֶבַח), of kings and rulers, under fig. of shepherds & choice sheep. **2.** poet. & fig., *slay*, *kill ruthlessly*, c. acc. pers.; abs.; c. acc. cogn. טֶבַח ט׳ of a sword sharpened for the *slaughter* of Isr. in judgment.

I. טֶבַח **n.m. slaughtering, slaughter — 1.** *slaughtering*, *slaughter*, of animals for food; as. acc. cogn. after טָבַח (q.v.), sim. of suffering servant of ´יְ; also sim. of fatuousness of one following a strange woman, thoughtless of consequences; metaph. of Babylonian leaders, under fig. of bullocks. **2.** in poet. fig. *slaughter*, to which the nations are given over by ´יְ, specif. of

Edom; of Isr., as acc. cogn. after טָבַח; of Ammon.

II. טֶבַח **n.pr.m.** son of Nahor by his concubine.

טִבְחָה **n.f. thing slaughtered, slaughtered meat, slaughter — 1.** as acc. cogn. after טָבַח of meat killed for food. **2.** *slaughter for food* (= I. כִּצֹאן ט׳ :(**1** טֶבַח *like a flock for slaughter*, sim. of the harassed godly; sim. of judgment of wicked.

טַבָּח **n.m. 1. cook, 2. guardsman;—1.** *cook* (who also killed the animal for food and served it) טַבָּח abs. **2.** elsewh. only pl טַבָּחִים *guardsmen*, *bodyguard* (orig. royal *slaughterers*; alw. in the foll. combinations: הַט שַׂר׳ *captain of* Pharoah's *bodyguard*; רַב־ט׳ *chief of* Nebuchadr.'s *bodyguard*.

[טַבָּחָה] **n.f. female cook;** only pl.abs. (+ רַקָּחוֹת *perfumers* and אֹפוֹת *bakers*, all as menials).

מַטְבֵּחַ **n.[m.] slaughtering-place,** for Babylonians (under implicit fig. of animals).

טִבְחַת **n.pr.loc.** a Syrian city; so rd. also for II. בֶּטַח. I. טָבַל **vb. dip — Qal** *dip*: **1.** trans., *dip* a thing *in*, c. acc. rei + בְּ: in blood, so esp. in connexion with sacrifices (also in fresh water); in water, for purification; of dipping rod in honey, bread in vinegar, foot in oil; acc. omitted; but also + מִן= *moisten with*, *with some of* (blood), (oil). **2.** intrans., *dip* (*oneself*), sq. בְּ, in Jordan. **Niph.** *be dipped*, בְּ of water.

טְבַלְיָהוּ **n.pr.m.** (י׳ *hath dipped*, i.e. *purified*) name of one of the porters, line of Merari.

II. טבל

[טְבוּל] **n.m. turban**, extended in respect to *turbans on their heads = with pendant turbans*.

טָבַע **vb. sink, sink down — Qal** *sink*, *sink down*, intrans., c. בְּ; (stone into Goliath's forehead); (Jeremiah in mire of dungeon); (gates of Jerus. into ground); metaph. of distress; nations into the pit. **Pu.** *be sunk*, of Egyptians drowned. **Hoph.** *be sunk in the mire*, of feet, metaph. of entanglements and difficulties, of pedestals of the earth, as *settled*, *planted*; abs. of

mountains.

טַבַּעַת **n.f. signet, signet-ring, ring — 1.** *signet-ring*, of king, taken from his hand and given as token of authority; used in sealing official missives. **2.** *ring*, as ornament; as gift for sacred purposes. **3.** most often of rings for staves of ark, for curtains, for ephod, and other sacred furniture.

טְבָעוֹת **n.pr.m.** a family name among the Nethinim.

טבר

טַבּוּר **n.[m.] highest part, centre.**

טַבְרִמּוֹן **n.pr.m.** father of Benhadad king of Aram.

טֵבֵת **n.pr.** 10th month = Dec.-Jan.

טַבָּת **n.pr.loc.** spot near which Gideon's pursuit of Midianites ended, site unknown.

טָהַר **vb. be clean, pure — Qal 1.** *be clean*, i.e. (miraculously) freed from leprosy by washing in the Jordan. **2.** *be clean ceremonially* by washing with water, the flesh; garments; both flesh and garments; other articles; passing things through the fire; offering sin-offerings; by the ceremony of the two birds; by ashes of red heifer. **3.** *be clean morally*, of people made clean by יְ's scattering clean water upon them; of Jerus., specif. made clean from idolatry, under fig. of adultery; also sq. מִן (purification by יְ); *made clean* (by the sin-offering of the atonement day); also of the individual, *be clean*; *become clean* by use of hyssop; more generally be *pure*. **Pi. 1.** *cleanse*, *purify*: **a.** *physically*, metals from dross; land from corpses; heavens from clouds; temple from unclean things; land and city from Asherim and images; store-chambers of temple from household stuff; priesthood by exclusion of alien blood. **b.** *ceremonially*, the altar of incense by the blood of the annual sin-offering; the people, gates, and wall (by some undefined ceremony); the altar of the court by the blood of sin-offerings; of consecration of Levites. **c.** *morally*. **2.** *pronounce clean*, ceremonially. **3.** *perform the ceremony of cleansing*. **Pu. 1.** *purify oneself*: **a.** ceremonially, esp. in preparation for sacred duties; also for heathen mysteries; of purifying priests, people, and wall. **b.** morally. **2.** *present oneself for purification*.

טֹהַר **n.[m.] purity, purifying — 1.** *purity*. **2.** *purifying*.

[טֶהֶר] or [טְהָר] **n.[m.] clearness, lustre.**

טָהֳרָה **n.f. purifying, cleansing — 1.** *purifying*, *menstruation*. **2.** *cleansing*, *purification*, of leper; of Nazirite; from an issue; from contact with the dead; of sacred things in gen.; of persons for the passover.

טָהוֹר **adj. clean, pure — 1.** ceremonially *clean*, of animals; places; things; persons. **2.** physically *pure*: of gold; of water; of incense; of lampstand; of the table; *clean*, of turban. **3.** ethically *pure*, *clean*; of heart; hands; eyes (of God); words of men; words of God; law of יְהוָה as object of reverential fear.

I. טוֹב **vb. pleasing, good — Qal 1.** *be pleasant*, *delightful*, of tents of Jacob; of caresses (sq. מִיַּיִן comp.) **2.** *be glad*, *joyful* **3.** of rank, position, claim **4.** טוֹב לְ *be well with*, *good for*, so (sc. לוֹ) it is *well* (with him); טוֹב אֶל־ *there is good toward* David; **5.** *be pleasing*; later usage is אִם טוֹב עַל *if it seem good unto* (cf. טוֹב adj.). **Hiph.** *do well*, *act right*, sq. כִּי *that*; sq. inf. c. לְ.

II. טוֹב **adj. pleasant, agreeable, good — 1.** *pleasant*, *agreeable* to the senses: **a.** to the sight, *fair*, of daughters of men; of a son, young men; טובה בעיניו fair in his eyes; of mantle; goodly houses; cities; situation of a city. **b.** to the taste, *good*, *sweet*, *agreeable for eating* למאכל; ears of grain, figs, honey. **c.** to the smell, *sweet-scented*, of ointment; קנה הטוב *the fragrant cane*. **d.** of *pleasant* shadow of tree. **2.** *pleasant* to the higher nature, giving pleasure, happiness, prosperity, and so *agreeable*, *pleasing*, *well*: **a.** of time: יוֹם טוב *good day*, festal day; of feasts; prosperous years. **b.** of place: טוב בית הנשׁים *the best part of the women's house*; (v. **c f** infr) **c.** of persons: טוב בעיני *pleasing in the eyes of* (cf. **vb. 5, and f infr.**); later לִפְנֵי. **d.** of word or message, בְּשׂוֹרָה טוֹבָה *good tidings*; שְׁמוּעָה מ֫ *good report*; דבר טוב *an agreeable word* (maketh the heart glad); דבר טוב *a good theme*. **e.** of other things, דֶּרֶךְ טובה *a pleasant*, *prosperous journey*; of unity of bretheren (cf. **vb. 3**); הֲטוֹב בְּי *will it be advantageous that* (v.**5**). **f.** עשׂה הטוב בעיני *do what is pleasing in the eyes of*; nouns reversed; טוב בע֫ in other combinations. **3.** *good*, *excellent* of its kind: **a.** of the several creations, אלהים כי טוֹב וירא *and God saw that it was good*, *excellent.* So **b.** of land, soil, *fruitful*, *fertile*. **c.** of vegetation, *choice*, *fruitful*; שׁמן טוֹב *precious oil*; of seed. **d.** of animals,

fat. **e.** of minerals, *fine*, *pure*; brass, soldering. **4.** *good*, *rich*, *valuable in estimation*: **a.** in quantity, שִׂיבָה טוֹבָה *good old age*; dowry (many sons); treasury (from which יְ֫ sends blessings). **b.** in price, *goodly*, *valuable*: of the estimation put upon house, beast, and tithe; profit; hire. **5.** *good*, *appropriate*, *becoming*, טוֹב אֹשֶׁר; c. עֵצָה *good advice*; טוֹב (ה)דבר *the word is good*, *is well said,* for which abbreviated טוֹב *well*! *good*! exclamation followed by כִּי *it is good that*; c. inf.; with וְ (strangely) **6.** c. מִן compar.= *better*, sq. inf.; inf. om.; מִן (compar. only implied); c. מִן pers.; c. מִן rei; sq.-מַה־טּוֹב … הֲ … אִם; מִשֶּׁ *is it better … or*? **7.** of man's sensuous nature, *glad*, *happy*, *prosperous*: טוֹב לֵב *merry*, *glad heart*. **8.** of man's intellectual nature, שֵׂכֶל טוֹב *good understanding*. **9.** *good*, *kind*, *benign*: **a.** of men, themselves; דְּבָרִים טוֹבִים *kind words*. **b.** of God himself; כִּי טוֹב for *he is good*, *kind*; טוֹב לְ *kind to*; (ים)הטוב (ים)הדבר *the good*, *kind word*(*s*) *spoken* in promise. **10.** *good* (ethical), *right*: מַה טּוֹב || what Yahweh requires: **a.** of man himself; (ה)טוב(ים)= (*the*) *good*; man's deeds; לֹא טוֹב c. inf. (v.**5**) *it is not good or right to*. **b.** of God; his commands.

III. טוֹב **n.m.** (cf. טוֹבָה **n.f.**) **a good thing, benefit, welfare — 1.** *welfare*, *prosperity*, *happiness*: בְּטוּב *in prosperity*; מִטּוּב *because of prosperity*; *afar from happiness*; ;לְטוּב לְטוּב לָנוּ *for good to us = for our good*; (cf. **2** .לרע ל). *good things*, (coll.) תְּ ט(ו)ברך *blessing of good things*; *goods*, *possessions*. **3.** *good = benefit*. **4.** *moral good*; in antithesis with רע elsewh.; עשׂה טוֹב *do good*.

טוֹבִיָּה אֲדוֹנִיָּה **n.pr.m.** (*good is my Lord*, יְ֫) in list of Levites assigned to reign of Jehoshaphat.

טוּב **n.m. good things, goods, goodness — 1.** *good things*, coll., produce of the land to be eaten, to be enjoyed; good things of יְ֫ as given by him; of house of יְ֫, fig. of spiritual blessings. **2.** *goods, property*. **3.** abstr.: **a.** *fairness*, *beauty*, of neck of heifer; of people of יְ֫; of יְ֫ himself. **b.** (ב)טוּב לֵב *joy* of heart (v. I. **2** טוֹב, II. ט **7**). **c.** *prosperity*; of Jerusalem. **d.** *goodness* of taste, discernment. **4.** abstr., *goodness* of God: **a.** in bestowing good things. **b.** in the salvation of his people. **c.** stored up for his saints.

טוֹבָה **n.f. welfare, benefit, good things, good — 1.** *welfare*, *prosperity*, *happiness*; obj. of אכל fig. = *taste happiness*. **2.** *good things* (coll.): **a.** of good words. **b.** of material possessions ברבות הט ׳ *when good things increase*. **3.** *bounty*, *good*.

טוֹבִיָּה, טוֹבִיָּהוּ **n.pr.m. (Yah(u) is my good) — 1.** טוֹבִיָּהוּ a Levite, assigned to reign of Jehoshaphat, elsewhere **2** טוֹבִיָּה. **.** Ammonite adversary of Nehem. **3.** head of a family of returning exiles of doubtful lineage. **4.** a chief of returning exiles.

IV. טוֹב **n.pr.loc.** a region beyond Jordan, N. or NE. of Gilead.

[טָוָה] **vb. spin — Qal** work of women of Isr., sq. acc. אֶת־הָעִזִּים *goats*, i.e. goat's hair.

מַטְוֶה **n.[m.] that which is spun, yarn.**

[טוּחַ] **vb. over-spread, over-lay, coat, besmear — Qal** *over-spread*, *coat* (c. acc. of house) with earth (clay, עָפָר); *over-lay* (walls with gold and silver)c. acc. of wall; metaph. of coating over Jerusalem, under fig. of a wall, with a superficial coating, to hide its real weakness (acc. of wall), c. acc. of coating (טִיחַ); with תָּפֵל (q.v.); c. 2 acc v. **Niph.** *be coated*.

טִיחַ **n.[m.] a coating.**

טֻחוֹת **n.f.pl. inward parts** (as *covered over*, concealed) of seat of faithfulness; of seat of wisdom; fr. context this can hardly = heart of man, but is rather *cloud-layers* (as dark, *hidden* spaces); their 'wisdom' appears in their obedience to natural law.

טוט, טיט

טִיט **n.m. mud, mire, clay — 1.** *mud*, *mire* of streets (always in sim. of contempt, ignominious treatment); of Jeremiah's dungeon; of mire in which crocodile lies; cast up by sea; of a bog (fig. of distress). **2.** poet. of potter's *clay*, brick-*clay*.

טוֹטָפֹת, טֹטָפֹת v. טטף.

[טוּל] **vb. Pilp., hurl, cast**. **Hiph.** *cast*, *cast out*, of casting a javelin; sq. עַל pers. aimed at;

Jonah; also the cargo; fig. of יְ֫ casting Pharaoh; *hurl* (sent violently), of יְ֫ sending furious wind; fig. of hurling king of Judah, etc. into exile, sq. acc. + מעל of land from which, and על of that to which; c.acc. + על of land to which. **Hoph. 1.** *be hurled*, e.g. into exile; *hurled down*, *headlong*; *be overwhelmed*, at sight of the crocodile. **2.** of inanimate thing, *be cast*, *thrown*, the lot.

טַלְטֵלָה **n.f. a hurling**, v. supr. **Pilp.,** lit. *hurleth thee with a hurling*, O man.

טוּר

טוּר **n.m. row — 1.** *row*, *course* of building-stones, in temple and in Solomon's house; forming enclosures in corner of court; of beams; of pillars. **2.** *row* of jewels, on high priest's breast-piece; of pomegranates on capitals of pillars in temple; of knops round the molten sea.

[טִירָה] **n.f. encampment, battlement — 1.** *encampment*, esp. of circular encampment of nomad tribes; *encampment* (poet.) = habitation; more gen. **2.** in metaph. טְ֫סֶף *a battlement of silver*. **3.** *row* of stones, only pl. טִירוֹת, virtually pl. of **1 טוּר,** q.v.

יְטוּר **n.pr.m.** and **gent. —** a 'son' of Ishmael = tribe with which Reuben, Gad, and half Manasseh made war; they gave name to their region, which was, substantially, Anti-Lebanon.

[טוּשׁ] **vb. rush, dart — only Qal** (sim. of swiftly passing days of Jobs life).

[טָחָה] **vb. hurl, shoot** — only **Pil.**

[טָחַח] **vb. be besmeared —** only **Qal.**

[טָחַן] **vb. grind — Qal** *grind*, the work of women, c. acc., with millstones (obj. the manna), (obj. קֶ֫מַח), this fig. of humiliation of Babylon; abs.; (of golden calf); הַטְּחֻנוֹת = the teeth; פְּנֵי עֲנִיִּים ט *the face of the poor ye grind*, fig. of extreme oppression.

טְחוֹן **n.[m.] grinding-mill, hand-mill**.

טַחֲנָה **n.f. mill = foregoing**.

טחר

[טְחוֹר] **n.m.** only pl. tumours, result of dysentery, chiefly Qr for Kt עפלים, עפלֵי, *hemorrhoids*.

טטף

טוֹטָפוֹת **n.f.pl. bands —** alw. *bands*, *frontlet-bands*, *between the eyes*; fig. of dedication of firstborn; of commandments of יי.

טִיַח v. sub טוּחַ.

טִיט v. sub טוּט.

טִירָה v. sub טוּר.

טַל v. sub I. טלל.

[טָלָא] **vb. patch, spot — Qal** chiefly of *spotted*, *variegated* sheep and goats (Jacob & Laban); of high places, *variegated* (gaily-coloured shrines). **Pu.** *patched*, of sandals.

I. טְלָאִים **n.pr.loc.** c. art., place where Saul mustered his forces.

II. טְלָאִים v. following.

טלה

טֶלֶה **n.m. lamb**; טְלֵה חָלָב *sucking lamb* (for burnt-offering); in metaph. of יי shepherding his people.

טלטלה v. sub טוּל.

I. טלל

טַל **n.m. night-mist, dew** — *night-mist*, taking place of our *dew*; as coming from the sky and bringing fertility (God gives it, נתן)(heavens distil it, ערף)(heavens give it, נתן); clouds distil it; sq. עַל, it descends (ירד) upon the camp; it is upon the ground; upon the fleece; is wrung out (מוץ) of the fleece; remains through the night (it goes up (עלה) in morning); it is in drops; covers the head of one out at night; it comes by word of prophet; sim. of stealthy approach; sim. denoting welcome and gentle refreshment, of speech, which distils (נזל) like it; of fraternal unity; of king's favour; of ´ י's kindness; like a *mist-cloud*, of ´ י's quiet watching; of Jacob's influence among the nations; (v. I. אוֹרָה); as transitory; fig. of young warriors of king established by ', with flashing weapons, like dewdrops.

II. [טָלַל] **vb. cover over, roof;** only **Pi.**

טלם

טֶלֶם **n.pr.loc. et pers. 1. n.pr.loc.** in the Negeb of Judah. **2. n.pr.m.** one of the porters.

טַלְמֹן, once טַלְמוֹן **n.pr.m.** name of porters.

I. טָמֵא **vb. be** or **become unclean — Qal** *be* or *become unclean*: **1.** sexually, c. בְּ; the land. **2.** religiously, with idols; c. בְּ; with necromancers; by sacrificing children to idols. **3.** ceremonially, by contact with carcasses of unclean animals; any carcass; eating of a carcass; by issues; by contact with an unclean man, or thing; by leprosy; by contact with the dead, or with one unclean by such contact; by contact with creeping things; certain animals were alw. unclean. **Niph.** *defile oneself*, *be defiled*: **1.** sexually. **2.** by idolatry conceived as whoredom. **3.** ceremonially, by eating creeping things. **4.** *be regarded as unclean* (cf. **Pi.4**). **Pi.** *defile*: **1.** sexually; the land by sexual impurities of the people; Isr. by spiritual whoredom. **2.** religiously: the land, by bloodshed; by allowing the dead body of the murderer to hang on the tree over night; by idolatry; Isr. defiled the *sacred places* by the sacrifice of ch;ildren, and God defiled him thereby; he defileth the sacred places by idolatry; the holy name of ´ י; Josiah defiled the idolatrous places of worship by destroying them and making them unfit for use; of Isr. defiling idolatrous images, and the nations the temple of God. **3.** ceremonially: by ceremonial uncleanness, the sacred places; the camp; the temple by dead bodies; the Nazirite's head of separation by a death occurring in his presence; the people defile themselves by creeping things. **4.** *pronounce or declare* ceremonially *unclean*: the leper; unclean animals. **Pu. Hithp.** reflexive, *defile oneself*: by eating of an unaccepted peace-offering; c. בְּ; c. לְ *for* a dead

person; *by*; without preparation. **Hothp.** *defiled* (sexually).

II. טָמֵא **adj. unclean** — *unclean*, **1.** ethically and religiously שִׂפתַיִם ׳ט *unclean of lips*; הִשֵּׁם ׳ט *defiled of name*, *infamous*. **2.** ritually: **a.** of persons, *unclean for a (dead) person*; elsewh. for various reasons. **b.** of animals. **c.** of things in gen.; food; houses; leprosy; offering. **d.** persons and things in general; of aliens. **3.** specif. of places: מָקוֹם ט ׳ *unclean place* (place of refuse away from holy place and human habitation); טמאה אֶרֶץ land of the east of the Jordan separated from the land of the tabernacle of י ׳; so אַדמָה ט ׳ a foreign land.

טֻמְאָה **n.f. uncleanness — 1.** sexual. **2.** of a foul or filthy mass (in a caldron), (in the temple). **3.** ethical and religious ; רוּחַ הט ׳ *unclean spirit*, which inspired the prophets to lie. **4.** ritual, of men; of women; a time favourable to conception; of meats. **5.** local, of the nations.

טָמְאָה **n.f. uncleanness**; of ethical uncleanness,from wrongdoing.

[טָמָה] **vb.** only **Niph.** *stopped up*, *stupid.*

טָמַן **vb. hide, conceal, esp. in** *earth* — Qal **1.** *hide*, c. acc. (dead body in sand; spies under flax-stalks); *hide*, . *bury* hand in dish; *hidden abortion*, i.e. a lifeless child at once buried; of hiding iniquity; hiding the wicked in the dust. **2.** often of *hiding*, *concealing*, *secretly laying* a snare, sq. לִי. **3.** טָמוּן *that which is darkened* = *darkness*, nearly = שְׁאוֹל. **Niph.** *hide thyself*. **Hiph.**

מַטְמוֹן **n.m. hidden treasure, treasure**; (*hidden*) *treasure* (of money in sacks); (i.e. treasures now hidden in secret places, shall become spoil of Cyrus).

טנא

טֶנֶא **n.m. basket**.

[טָנַף] **vb. soil, defile**, **Pi.**

[טָעָה] **vb. wander, stray Qal** *wandering* (vagrant) *woman*, **Hiph.**

טָעַם **vb. taste, perceive — Qal 1.** *taste*, of eating in small quantity, sq. acc. **2** .לֶחֶם. of sense of taste. **3.** fig. *she tasteth that her gain is good* (obj.cl.c. בִּי), i.e. she experiences that her trade is profitable.

טַעַם **n.m. taste, judgment — 1.** *taste* of manna; in syrup of mallow; of Moab under fig. of wine. **2.** fig. *judgment*, *discretion*, *discernment*. **3.** (late Aramaism) *decision*, *decree*.

[מַטְעַם] **n.m.** only pl. **tasty** or **savoury food, dainties**.

I. [טָעַן] **vb. load — Qal**.

II. [טָעַן] **vb. pierce** — only **Pu.**

טַף v. sub טפף.

[טָפַח] **vb. extend, spread — Pi. 1.***spread out* the heavens. **2.** denom. fr. טֶפַח *carry on the palms*, *dandle*.

טִפֻּחִים **n.[m.] pl. abstr. dandling.**

טֶפַח **n.[m.] 1. a span, hand-breadth. 2. coping** (*?*); **-1.** *a span*, *hand-breadth*. **2.** architectural term, perh. *coping*.

טֹפַח **n.m. span, hand-breadth** alw. abs., width of border of table in tabernacle.

מִטְפַּחַת **n.f. cloak**.

טָפַל **vb. smear** or **plaster** (over), **stick, glue — Qal**.

טִפְסָר **n.[m.] scribe, marshal.** On military function of those skilled in writing cf. שֹׁטֵר.

[טָפַף] **vb. trip, take quick little steps — Qal**, of women of Jerusalem.

טַף **n.m.** coll. **children** (as going with *quick*, *tripping* steps), *children*, *little ones*; זָכָר בַּטָּף

= *young boys*, and הַטַּף בַּנָּשִׁים = *young girls*.

טָפַשׁ **vb. be gross**, metaph. טָפַשׁ כַּחֵלֶב לִבָּם *their heart is gross*, *like fat*.

טָפַת **n.pr.f.** daughter of Solomon, & wife of בֶּן־אֲבִינָדָב.

[טָרַד] **vb. pursue, chase, be continuous**, only **Qal** *Pt. act.* וְדֶלֶף טֹרֵד *a continuous dripping*, *dropping*, i.e. one in which one drop *pursues* another; sim. of a contentious woman.

מַטְרֵד **n.pr.f.** mother-in-law of Hadar (Hadad).

טרה

[טָרִי] **adj. fresh,** only fs. טְרִיָּה *fresh*.

[טָרַח] **vb. toil, be burdened — Hiph.**

טֹרַח **n.m. burden**, fig.

טֶרֶם **,** once(Kt)טְרוֹם**, adv. of time, not yet, ere, before that** —construed mostly with the impf. **1.** + טֶרֶם in an independent sentence, *not yet*; of present time; in a subord. clause, *ere*, *before that*; of future time. More frequently **2.** בְּטֶרֶם, with the same force: of past time, *before*; more oft. of pres. or fut. Pleon. בְּטֶרֶם לֹא. Construed with a subst. in the gen., בְּטֶרֶם בֹּקֶר = *ere* morning. **3.** + מִטֶּרֶם *from before*.

טָרַף **vb. tear, rend, pluck — Qal** *tear rend*, of wild beasts (inf.abs.c.Pu.q.v.), (inf.abs.c. **Niph.**q.v.) Elsewh. only in sim. and metaph.; sim. of Gad's fierceness (like a lioness, poem); so of Benjamin (as a wolf, poem); of the remnant of Jacob, like a young lion among sheep; of the wicked (lion); psalmist's foes like lion; princes like wolves; metaph. of Israel's princes, like young lion (acc.cogn.); of Nineveh's king (as lion); of God's treatment of the wicked (like a lion); subj. wrath of God (אַף) conceived as assailing Job, *his wrath teareth* and persecuteth me; subj. anger of Edom (abs.). **Niph.** of animal *torn* (by wild beasts); also in prediction of judgment on people of Jerusalem. **Pu.** *been torn in pieces*. **Hiph.** *devour* (of men, late; cf. טֶרֶף).

טָרָף **adj. fresh-plucked**.

טֶרֶף **n.m. prey, food; leaf — 1.***prey* of lion; metaph. of Judah's conquests, Israel like lion; of Assyrians; of Nineveh and its king; Israel's princes (as young lion); sim. of false prophet (like lion); of princes of Judah; sim. of יְהוָה's descending to battle, like lion, coming down from *mountains of prey* (the lion's lair); fig. of spoil of wicked. **2.** *food*, of outcasts, under fig. of wild ass פֶּרֶא; of human food (late): for those who fear God; for household; in יְהוָה's house. **3.** *leaf*, metaph. of Judah.

טְרֵפָה **n.f. animal torn** (by wild beasts); **torn flesh** **1.** *animal torn* (by wild beasts), of sheep and goats; ox, ass or sheep; commonly c. נְבֵלָה (i.e. what dies naturally) as forbidden food, *torn flesh*, in metaph. of Nineveh's king as lion.

י

י, *Yôdh*, tenth letter; used as numeral 10 in postBHeb.; יא or 12 = יב, יב״י ;11 = א״י, etc.; 14 and 15, however, are not ה״י, ו״י, which might stand for abbrev. of יהוה, but ו״ט, ז״ט, v. ט.

[יָאַב] **vb. long, desire — Qal**, late Aramaism.

[יָאָה] **vb. befit, be befitting — Qal** *is befitting*, late Aramaism.

יְאוֹר v. יְאֹר.

יַאֲזַנְיָה, יַאֲזַנְיָהוּ v. sub אזן.

יָאִיר, יָאִירִי v. sub אור.

I. [יָאַל] **vb. be foolish** (cf. I. אול) — **Niph.** *do* or *act foolishly* **1.** *shew wicked folly* = sin חַטָּאת; an exhibition of this folly is ascribed to ignorance. **2.** *become fools*, lacking insight and judgment.

II. [יָאַל] **vb.** only **Hiph. shew willingness, be pleased, determine, undertake** to do anything (and do it) — **1.** *shew willingness* to do anything, *accept an invitation*, *acquiesce*, sq. inf.; elsewh. foll. by vb. fin.; esp. imv., sq. imv. **2.** more actively, voluntarily *undertake* to do anything (and do it), sq. inf. **3.** more actively still, *be pleased*, *determine* on one's own responsibility, *resolve*, sq. inf.; sq. vb. fin., of irreligious action; elsewh. only of the divine *good pleasure*; sq. inf.; sq. vb. fin.

יְאֹר, יְאוֹר **n.m. stream** of the Nile, **stream, canal — 1.** *stream* of the Nile, *river Nile*, usu. c. art. **2.** pl.: **a.** *Nile-arms*, *Nile-canals*, יְאֹרֵי מִצְרַיִם. **b.** *watercourses* in gen. **3.** *shafts*, made in mining. **4.** יְאֹר, sg., of *Tigris*.

[יָאַשׁ] **vb. despair** (not in **Qal**) — **Niph.** *despair*, pt. *desperate*, *despairing*, of Job; elsewh. נוֹאָשׁ (foll. אמר) *desperate*! = *there is no hope*! **Pi.** *to make despair*.

יאֹשִׁיָּהוּ, יֹאשִׁיָּה v. sub אשׁה.

יְאָתְרַי **n.pr.m.** an ancestor of Asaph.

[יָבַב] **vb.** only **Pi. cry shrilly.**

יוֹבָב **n.pr.m. 1.** 'son' of Yoḳtân. **2.** a king in Edom. **3.** king of Madon (Northern Canaan). **4.** Benjamites.

יְבוּס, יְבוּסִי, יְבֻסִי v. sub בוס.

יִבְחָר v. sub בחר.

יָבִין v. sub בין.

[יָבַל] **vb. Hiph. conduct, bear along**, esp. in *procession*. **1.** *bear along* offerings, c. acc. rei; c. ל pers. **2.** *carry away*. **3.** *lead*, *conduct*, c. obj. as sf., of returning exiles; triumphant army, sq. acc. loc. **Hoph. 1.** *be borne along*: of things, sq. לְ, a gift; idol; oil. **2.** *be borne* to the grave. **3.** *be led*, *conducted*, sq. לְ; *be led* forth (from captivity in Babylon), abs.; the wicked (in triumph) abs.

I. [יָבַל] **n.[m.] watercourse, stream** (prop. *conduit*), as irrigating.

II. יָבָל **n.pr.m.** son of Lamech by Adah, and founder of pastoral life.

I. יוּבַל **n.[m.] stream.**

II. יוּבָל **n.pr.m.** son of Lamech by Adah, and inventor of musical instr.

יְבוּל **n.m. produce of soil; —** *produce*; more generally יְבוּל בֵּיתוֹ *the produce* (acquired possessions) *of his house*.

II. בּוּל **n.[m.] produce, outgrowth**.

יֹבֵל, יוֹבֵל **n.m. ram, ram's horn, cornet — 1.** *ram*, only in combin.: בִּמְשֹׁךְ בְּקֶרֶן הַיּ ׳ *the ram's horn*, as wind-instrument; יֹבֵל alone, בִּמְשֹׁךְ הַיֹּבֵל *at the sounding of the ram*('s horn). **2.** designation of 50th year, marked by blowing of cornets.

[יַבָּל] **adj. running, suppurating** — only fs. as subst., יַבֶּלֶת *a running sore* or *ulcer*.

אוּבָל **n.[m.] stream, river (=** אוּבַל אוּלָי — (יוּבַל *the river Ulai*.

תֵּבֵל **n.f. world**, poet. synon. of אֶרֶץ — usu. abs. ת ׳ (no art.); cstr.; *world*, usu. || אֶרֶץ.

יִבְלְעָם **n.pr.loc.** a city of Manasseh in West-Jordan land; it lay about 13 m. E. of N. fr. Samaria, three-fifths of the way to Jezreel; mod. ruin *Bel'ame*.

יַבֶּלֶת v. יַבָּל.

יבם

[יָבָם] **n.m. husband's brother**, in law of levirate marriage.

[יְבֶמֶת] **n.f. sister-in-law**.

[יָבַם] **vb. denom.,** only **Pi.** *do the duty of* יָבָם *to* a brother's widow; *do a brother-in-law's office to*.

יַבְנְאֵל, יַבְנֶה, יִבְנְיָה, יִבְנְיָה v. sub בנה.

יַבֹּק v. sub בקק.

יְבָרְכְיָהוּ v. sub ברך.

יִבְשָׁם v. sub בשׂם.

I. יָבֵשׁ **vb. be dry, dried up, withered — Qal 1.** *be dry*, *dried up without moisture*: **a.** of bread. **b.** of ground lacking rain. **c.** of earth after the flood, cf. חָרֵב. **d.** of grass, herbage, trees and crops (already implied in **b**) = *wither*; in sim. of shortness of life; of heart under fig. of grass; of Judah under fig. of vine; of princes under fig. of tree; of roots of Ephr. under fig. of tree, so of roots of wicked. **e.** of hand, arm, *dry up*, *wither*, as judgment from יְ֫; in distress; of skin, and (fig.) of bones. **2.** *be dried up*: of water. **Pi.** *make dry*, *dry up*. **Hiph.** *dry up*, *make dry*: **1.** *dry up water*, יְ֫ subj. **2.** *make dry*, *wither*: herbage, trees, crops, etc., of יְ֫; obj. Babylon under fig. of tree; of east wind's drying up Judah's fruit. **3.** *exhibit dryness*: of river-deeps laid bare.

II. יָבֵשׁ **adj. verb.** or **pt. dry, dried — 1.** *dried*, lit. only עֲנָבִים יְבֵשִׁים *dried grapes*. **2.** *dry*, of chaff, in sim. of Ninevites under impending judgment.

III. יָבֵשׁ, יָבֵישׁ **n.pr.loc.** et **pers. 1. n.pr.loc.** יָבֵשׁ גִּלְעָד *Jabesh of Gilead*, exact site unknown. **2. n.pr.m.** father of Shallum.

יַבָּשָׁה **n.f. dry land, dry ground** — alw. abs. sg. יַבָּשָׁה; of dry ground as path of Isr. through Red Sea; through Jordan; of dry land, opp. sea, at creation; specif. of shore of sea; fig. of needy Israel, to be refreshed by יְ֫'s spirit.

יַבֶּשֶׁת **n.f. id.**, made by God's hands.

יִגְאָל v. sub I. גאל.

[יָגַב] **vb. till, be husbandman**, only **Qal** Qr (Kt גבים); v. גוב.

[יָגֵב] **n.m. field**.

יָגְבְּהָה v. sub גבה.

יִגְדַּלְיָהוּ v. sub גדל.

I. [יָגָה] **vb. suffer** not in **Qal**. **Niph**. *grieved*. **Pi.** *grieve*, sq. acc. **Hiph.** *cause grief* or *sorrow*, abs.; sq. acc. (Zion), (obj. om., but אֲשֶׁר of grief = *wherewith*); sq. נַפְשִׁי. v. II.

יגה

יָגוֹן **n.[m.] grief, sorrow** — *sorrow*.

תּוּגָה **n.f. grief** (poet.).

II. [יָגָה] **vb.** only **Hiph. thrust away.** יָגוּר v. sub I. גור.

יָגְלִי v. sub גלה.

יגן

I. גַּת **n.f. wine-press** (contracted from ‹יְגַנְתְּ› = גַּנְתְּ) -*wine-press*.

II. גַּת **n.pr.loc.** (*wine-press*) Philistine city, exact site unknown, named with Gaza and Ashdod as home of remaining ›Anaḳim; named with Ashdod, Gaza, Ashḳelon and ›Eḳron; called גַּת פְּלִשְׁתִּים; built up by Rehoboam; taken by Hazael; c. ה loc., גַּתָּה.

גַּת הַחֵפֶר (*wine-press of digging*) **n.pr.loc.** home of Jonah, perh. mod. *El-Meshhed*, c. 3 m. E. of N. fr. Nazareth.

גַּת־רִמּוֹן **n.pr.loc.** in Dan; Levitical city; site unknown.

גִּתִּי **adj.gent.** of II. **1** גַּת**;** of Obed-edom; Ittai; Goliath; pl. c. art. as subst., הַגִּתִּים *the Gittites*; sg. c. art. as n.pr. coll. הַגִּתִּי (with men of Gaza, Ashdod, Ashḳelon, Eḳron, and the Awwim).

גִּתִּית **f.** of foregoing (si vera l.) only in phr. עַל־הַגִּתִּית *upon the Gittite* (*lyre*).

גִּתָּיִם **n.pr.loc.** in Judah; site unknown.

[יָגֵעַ, יָגַע] **vb. toil, grow** or **be weary — Qal 1.** *toil*, *labour* for (בְּ); sq. acc. (אֲשֶׁר); sq. בְּ instr.; abs., sq. inf. **2.** *grow* or *be weary*, from toil, exertion, endurance; *weary because of*, sq. בְּ; abs. **Pi.** *weary*, *make weary*,; *cause to go toilsomely*, sq. acc. **Hiph.** *make to toil* (alw. c. בְּ instr.), c. acc. pers. *make to toil*, *weary*.

יָגָע **n.[m.] gain** (= product of *labour*).

יָגֵעַ **adj. weary, wearisome** — *weary*. [יְגִעָה] **n.f. wearying.**

[יָגִיעַ] **adj. weary.**

[יְגִיעַ] **n.m. toil, product — 1.** *toil*, (= husbandry), laying of eggs. **2.** result of toil, *product*, *produce*, *acquired property*; of Job as product of God's hands.

[יָגֹר] **vb. be afraid, fear — Qal** *be afraid*, sq. מִפְּנֵי *before*, *of*; of wrath of ´יְ; of diseases of Egypt; *fear*, sq. acc.

יָגוֹר **adj. vb. fearing,** men.

יָד **n.f. (m.) hand — 1.** *hand* of man; תַּבְנִית יָד *the shape of a hand* (of God in Ezek.'s vision); of cherubim; a. *right hand* (וַיַּד־יְמִין; a left-handed man is אִטֵּר יַד־יְמִינוֹ (v. אטר); *left hand* (וַיַּד שְׂמֹאל; both hands of one pers. are denoted by du., יָדַיִם + oft.; occasionally + numeral, שְׁתֵּי יָדָי; du. also of hands of several persons; yet sts. sg. of hand of several persons. **c.**

as to *hands* in use, note זְרֹעֵי ידיו *arms of his hands*, i.e. arms which make his hands serviceable; esp. fig. of consecrating or installing (as priest), מִלֵּא יַד *he filled the hand* of any one, *installed* as priest (sq. וְ subord.); שָׁלַח יַד לְ *stretch out hand to*, so ישׁלח אֶל־; hence מִשְׁלַח יד(ך)ם *that to which one puts the hand*, fig., = undertaking; שׁלח יד also in hostile sense, c. בְּ. **d.** special phrases: kissing with the hand וְתִשַּׁק יָדִי לְפִי; the hand is placed תחת יֶרֶךְ in taking an oath; lifted (הרים) to ´י; oft. c. נשׂא: the hand is lifted (נשׂא) to heaven; sq. inf.; sq. לְ pers.; sq. לְ pers. + inf.; abs.; elsewh. (of men) in prayer. Also of God, to give a signal; to rescue. יְנֹפֵף יָדוֹ *he brandisheth his hand* (Assyrian, in defiance); (of ´י in judgment), (sq. על); (in derision); הוֹשִׁיעַ יד לְ one's *hand bringing deliverance to*, *gaining success*, *by force*, *for*; שֶׁבֶר יָד *fracture of hand* = arm (‖ שֶׁבֶר רגל); after נָתַן: *give a pledge*: *submit*; other phr. c. prep. v. infr. **e.** of hand as strong, helpful, etc.: (1) of man: of fighting power of Edom בְּיָד חֲזָקָה; קִצְרֵי־יָד *small in power*. Phrases of *strengthening* are: לִהְיוֹת יָדָיו אִתּוֹ *that his hands might be with him*, to confirm his position; note also מִי־הוּא לְיָדִי יִתָּקֵעַ *who is he (that) will strike his hand into mine*, i.e. give me a pledge (v. sub תקע); strength fails when hands drop; וַיִּרְפּוּ יָדָיו *then his hands dropped down*, he grew feeble, spiritless (v. רפה); רְפֵי יָדַיִם *weak-handed*, *weak*. (2) of (mighty) hand of God, pointing to earlier anthropomorphism; as strengthening Joseph; as stretched out (שׁלח) to smite; sq. acc. + לְ inf.; as smiting (נָגְעָה בְּ); as against (בְּ *among*, *in*) cattle, etc.,; יד־יהוה as heavy against (כבדה אֶל); of withdrawal of ´י's chastising hand תָּסוּר יָדוֹ מִכֶּם; of ´י's power to deliver his people; of grasp of ´י's hand in prophetic inspiration; of God's (´י's) *good hand* = favour, (late); sq. inf.; of protection בְּצֵל יָדוֹ *in the shadow of his* (´י's) *hand*. **2.** Fig. = *strength*, *power*; with ref. to pecuniary *ability*; כְּמַתְּנַת יָדוֹ *according to the giving of his hand*, i.e. his ability; of *dominion* of king לְהָשִׁיב יָדוֹ בְּ *to establish his dominion at*; *hand = display of strenghth*, *action* of ´י; esp. ´י הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה = *the great achievement which* ´י *did*. **3.** Fig. = *side*: **a.** of way יַד יֶרֶךְ Qr (Kt יך). **b.** of gate בְּעַד יַד־הַשַּׁעַר. **c.** of stream of wady כָּל־יַד נַחַל יַבֹּק. Esp. du.: **d.** of land, אֶרֶץ רַחֲבַת יָדַיִם *the land is wide of* (*on*) *both hands*, i.e. in both directions; of city;

of sea; of streams; מִיַּד כִּתִּים *from the direction of Kittim*. Other phr. c. prep. v. infr. **e.** *side* = *place*, properly *place at one side*; אִישׁ אֶת־יָדוֹ *each* (*in*) *his place*. **4.** יָד is used also in special senses: **a.** *monument*; *sign*. **b.** *part*, *fractional part* or *share*: of seed; share in king; of fighting men; of people. **c.** *time*, *repetition*. Also f. pl.(only in fig. senses): **d.** *axle-trees*. **e.** *stays*, *supports* for laver; *stays* at sides of throne. **f.** *tenons* on sides of boards of tabernacle. **g.** *phallus*. **5.** יָד with prep.: **a.** 1) :אֶל־יַד) after vb. of motion, *into the charge*, *custody*, *of*; (2) אֶל־יַד *by the side of* gate; אֶל־יָדִי *by my side*, *next to me*; cf. also לְיַד, עַל־יַד. **b.** בְּיַד *into the hand*: (1) נָתַן בְּיַד *give into the hand of*, lit.; (2) *into the possession of* נָתַן בְּיַד; esp. (3) נתן ביד = *give into the power of*, *deliver over to*; מָכַר בְּיַד *sell into the hand of*; נפל בְּיַד *fall into the hand of*; (4) נתן בְּיַד = *entrust to*. **c.** בְּיַד *in the hand of*: (1) lit. מַטְּךָ אֲשֶׁר בְּיָדְךָ *thy staff which is in thy hand*; (2) fig. *in the possession of*; נִמְצָא בְּיָדִי *there is found in my hand*, i.e. I happen to have; (3) *in the* (*physical*) *power of*; בְּיַד לָשׁוֹן *in the power of a tongue*; *in the care* or *charge of*, *entrusted to*; *under the authority of*; (4) בְּיַד also with vbs. of *taking*, וַיִּקַּח בְּיָדוֹ אֶת־ הָאֵשׁ *and he took the fire in his hand*; thence to denote accompaniment, taking or being *with* one. **d.** בְּיַד *by the agency* or *instrumentality of*; esp. of ´יְ's speaking *by the agency* of prophets; *by the side of*. **e.** בְּיַד הַמֶּלֶךְ *acc. to the hand* (bounty) *of the king*. **f.** יָד לְיָד 'hand to hand, surely'; לְיַד *by the side of*. **g.** מִיַּד *out of the hand*: (1) *out of the power of*, often nearly = מִן, used idiomat. c. many vbs.: c. יַד מִתַּחַת ;הִצִּיל; of animals; even of inanimate things; pregn. יִשְׁפְּטֵנִי מִיָּדֶךָ *may he* (´יְ) *judge* (and save) *me out of thy hand*; and (with רִיב for ;שׁפט) מִיַּד (2) of separation, of wicked, cut off from nearness to God; (3) מִיַּד דָּרַשׁ *exact* (*at the hand*) *of* (= דָּרַשׁ מֵעִם), also of animals; מִיַּד קָנָה *acquire at the hand of*. **h.** (1) :עַל־יַד(י) *upon the hand*(*s*) *of* תְּנָה אֹתוֹ עַל־יָדִי = *entrust him to me* (lit. *put him upon my hand*); יִגִּירֻהוּ עַל־יְדֵי־חָרֶב *they shall pour him out upon the hands of the sword = deliver him up to the sword*; (2) עַל־יָד *by hand*; עַל־יַד, עַל־יְדֵי *acc. to the hand*(*s*) *of* = at the guidance, direction of; (3) *by the side of*, way עַל־יַד דֶּרֶךְ הַשַּׁעַר; river; city; person (= *in the company of*); people; esp. late עַל־יַד *next to* (in a series); עַל־יְדֵי *by the side of*; people; cattle; הֶעֱמִיד עַל־יְדֵי שִׁיר *he stationed them by the side of song*, i.e. to watch over the singing. **i.** תַּחַת יַד *under the hand*

= in the possession, at the disposal of; = in the power of, subject to; pl. sq. vb., וְהִתְעַנִּי תַּחַת יָדֶיהָ *and submit thyself under her hands*, her authority. מִתַּחַת יַד v. **g.** (1) supra., and sub תַּחַת.

יִדְאַלָה **n.pr.loc.** in Zebulun; site unknown.

יִדְבָּשׁ v. sub דִּבַשׁ.

I. [יָדַד] **vb. cast** a lot — only **Qal.**

II. ידד

[יָדִיד] **adj.** (poet.) **beloved** — **1.** *my beloved*, used by proph. of י ׳ under fig. of husbandman; so *my* (thy, his) *beloved*; *beloved*, of Benj. as beloved by י ׳ **2.** *lovely*. **3.** fpl. as abstr. subst. שִׁיר יְדִידֹת = *song of love*.

יְדִדוּת **n.f. love** = obj. of love.

יְדִידָה **n.pr.f.** (*beloved*) mother of Josiah.

יְדִידְיָה **n.pr.m.** (*beloved of Yah*) name given to Solomon by Nathan.

יְדוֹ **n.pr.m. 1.** a Manassite. **2.** one of those who took foreign wives Kt (Qr יַדַּי).

יַדַּי **n.pr.m.** v. יְדוֹ.

מִידָד **n.pr.m.** one who (with אֶלְדָּד) prophesied in the camp of Isr.

[יָדָה] **vb. throw, cast — Qal** יָדוּ אֶל־ *shoot* (arrows) *at*. **Pi.** *cast* (stones). **Hiph. 1.** *give thanks*, *laud*, *praise*; **a.** c.acc. (1) of men, Judah (poetic play on name); Job (ironical); the king; the rich; (2) of י ׳; elsewhere of *ritual* worship. **b.** sq. לְ, only of the ritual worship. **2.** *confess*, **a.** the name of God. **b.** confessing and forsaking (his transgressions). **Hithp. 1.** *confess*, abs.; c.acc. **2.** *give thanks*, ליהוה, in the ritual worship.

הֵיְדוֹת **n.f.pl. songs of praise** — *praising*.

הוֹדַוְיָה **n.pr.m.**. הוֹדַוְיָהוּ Qr, הודיוהו Kt **n.pr.m.**

תּוֹדָה **n.f. thanksgiving — 1.** *give praise to* יְ, praise rendered by acknowledging and abandoning sin. **2.** *thanksgiving in songs of liturgical worship*. **3.** *thanksgiving choir*, *procession*, *line*, *company*. **4.** *thank-offering*.

יְדוּתוּן, יְדִתוּן **n.pr.m.** chief of one of the three choirs of the temple; the king's seer; his descendants formed one of the perpetual temple choirs. In ψ-titles, all = *after the manner of* (the choir of) *Yeduthun*.

יְדָיָה **n.pr.m. 1.** a Simeonite chief. **2.** a builder at the wall.

יְדִידְיָה v. sub ידד supr.

יְדָיָה v. sub ידה supr.

יְדִיעֲאֵל v. sub ידע infr.

ידותון = ידיתון v. sub ידה.

יִדְלָף **n.pr.m.** son of Nahor.

יָדַע **vb. know — Qal 1. a.** *know*, *learn to know*, good and evil; *anything*; subj. God, knowing fowls; way to wisdom, etc.; of bird of prey; the price of wisdom; something future; esp. sq. cl. *I know that thou art a woman of fair appearance*; answering qu. Where? without other obj.; sq. acc. + בְּ, *in*, *in the matter of* (v. בְּ **I 2 b**); sq. בְּ (rare), *gain knowledge of*, *learn of* or *about*, c. inf.; similarly sq. עַל; sq. מִן; but sq. obj. cl. + מִן of source; sq. לְ *have knowledge of this*; sq. acc., which is really subj. of foll. cl., *I know him that he will*, etc. **b.** *perceive* (obj. cl., inf. c. בְּ); with added idea of *observing*, *taking not of*, a place, acc.; c. בְּ. **c.** || ראה, imv. דע וראה *perceive and see*; *find out and discern*. Vid. also **g** infr. **d.** *discriminate*, *distinguish*. **e.** *know by experience*; *learn to know*; *learn* (a bitter lesson); *experience* יְ's vengeance; quietness. **f.** *recognise*, *admit*, *aknowledge*, *confess*. **g.** *consider*. **h.** לֹא ידע *not know = not*

expect. **2.** *know* a person, *be acquainted with*, *know* יְ֫; c. לֹא, obj. esp. other gods, strange land, etc. = have no knowledge of, or acquaintance with, have not heard of,; pt. act. *acquaintance*; pt. pass. *acquainted with*; *well-known* (with implied trustworthiness); of beasts *knowing* owner and master's crib; esp. of knowing God (יְ֫); involving intelligent worship, obedience, etc.; of God's *knowing* persons, etc., thoroughly; knowing the heart; *knowing* his true servants, *recognising* and *acknowledging* them; = *take notice of*, *regard*; so of Isr. as chosen people. **3.** *know of a person* carnally, sq. acc.: man subj.; woman subj.; man subj. and obj. (of sodomy). **4.a.** *know how* to do a thing, be able to do it, oft. c. לֹא and sq. inf.; c.לְ; inf. abs.. **b.** *be skilful in*, esp. pt., sq.acc. צַיִד יֹדֵעַ *skilled in hunting*; ידע סֵפֶר *skilled in a book*, *learned*; as pl. cstr. יוֹדְעֵי נֶהִי *knowers of lamentation*, professional mourners; יֹדְעֵי הַיָּם *skilled in the sea*; esp. sq. inf. יֹדֵעַ נַגֵּן *skilled in playing*: יֹדֵעַ מְנַגֵּן בַּכִּנּוֹר *knowing*, (as) *a player on the lyre*. **5.** abs. *have knowledge*, *be wise*; esp. have knowledge of God and duty, or in practical affairs; oft. c. acc. cogn. **Niph. 1.** *be made known*, *be* or *become known*, of things (sq. בְּ) (sq. לְ); of hand of יְ֫ (sq. אֶת); c. subj. cl., (sq. לְ); of pers., (sq. בְּ and בְּתוֹךְ); of יְ֫ (sq. בְּ); = *be revealed*, *discovered*, of pers.; of things. **2.** *make oneself known*, of pers., sq. לְ, usu. of God (יְ֫); sq. לְעֵינֵי; sq. אֶל־; sq. בְּ; without prep. **3.** *be perceived* (pass. of **Qal**), of perception by the eye. **4.** *be instructed* (pass. of **Hiph.**), in spiritual sense, through chastisement. **Pi.** *cause to know*, sq. 2 acc. **Po.** *caused to know*, i.e. directed, sq. acc. **Pu.** *known* מִידְעַת Kt (Qr מוּדַעַת v. **Hoph.**); elsewhere as subst. = *acquaintance*. **Hiph.** *make known*, *declare*, c. acc. rei; obj. om.; *teach*, c. acc. rei; sq. inf.; c. לְ pers.; c. acc. pers.; *make known*, *declare*, c. acc. rei, + לְ pers. (c. אל rei); c. cl., + לְ pers.; *make* one *know*, c. cl. of thing and acc. (sf.) pers.; c. acc. rei + sf. pers.; sq. 2 separate acc.; acc. pers. om.; acc. rei om. = *teach* one; = *answer*; c. sf. pers., acc. rei om.; sq. acc. rei + בְּ *thou hast made known thy might among the peoples*; sq. cl. + בְּ pers.; sq. בֵּין, *teach the difference between*, *to discriminate between*; + sf. pers. (cf. **Qal 1 d**); sq. מִן partit. **Hoph.** *made known*; sq. אֵלָיו *made known unto himself*. **Hithp.** sq. אֶל־ *make oneself known to*, of יְ֫; of Joseph. יָדָע **n.pr.m.** a man of Judah.

[דֵּעַ] **n.[m.] knowledge, opinion** (late); all in speech of Elihu. **1.** *knowledge*. **2.** *judgment*, *opinion*.

דֵּעָה **n.f. knowledge** (strictly Inf. of ידע); of God's knowledge,; *knowledge*, with יְ֫ as

obj.; as taught by proph.; of ´י's shepherds (i.e. future ideal rulers).

דַּעַת **n.f. (m.) knowledge** (prop. Inf.) — **1. a.** *knowledge*, *perception* in phrase בִּבְלִי ד ´ = *unintentionally*; *without knowing* מִבְּלִי ד ´ (= before they knew it, suddenly). **b.** = *skill* (in workmanship, (sq. inf.); creative skill. **c.** of proph. knowledge. **d.** esp. knowledge with moral quality. **e.** *knowledge* possessed by God; taught by God to men. **f.** דַּעַת־רוּחַ = *windy* (unreal) *knowledge*. **2.** esp. in WisLit = *discernment*, *understanding*, *wisdom*: **a.** wisdom of magicians. **b.** in highest sense, *knowledge* of God (incl. obedience); **c.** opp. אִוֶּלֶת.

יְדַעְיָה **n.pr.m.** priestly name.

יַדּוּעַ **n.pr.m. 1.** a chief of the people, one of those sealed. **2.** a priest.

יְדִיעֲאֵל **n.pr.m. 1.** a Benjamite. **2.** one of David's heroes. **3.** a Korahite porter.

דְּעוּאֵל **n.pr.m.** a Gadite.

יִדְּעֹנִי **n.m. familiar spirit** (prop. either as *knowing*, *wise* (acquainted with secrets of unseen world), or as *intimate acquaintance* of soothsayer) — *familiar spirit*, always || אוֹב, אֹבוֹת.

מֹדָע, מוֹדַע **n.m. kinsman**, מידע לְ Kt, but Qr מוֹדַע *a kinsman* of her husband; fig.

[מֹדַעַת] **n.f. kindred, kinship.**

מַדָּע **n.m. knowledge, thought** — **1.** *knowledge* of Solomon. **2.** *place of knoledge*, *mind*, (in our idiom also) *thought*.

מַדּוּעַ and מַדֻּעַ **adv. wherefore? —** *wherefore*? *on what account*?, oft. rhetorically, after a double question introduced by … הֲ אִם, expressing affected surprise.

יָהּ **n.pr.dei,** v. sub הוה.

[יָהַב] **vb. give** — only **Qal 1.** *give*, sq. acc.; of *giving* (i.e. causing to come forth, in deciding

by lot) Urim and Thummim; sq. acc. rei + לְ; abs. **2.** = *set*, sq. acc. (Uriah). **3.** with reflex. לְ (v. **5** ,ל **h**) = *provide*, c. acc. **4.** *ascribe* glory, etc., to יְ ´ (God). **5.** = *come now* (orig. *grant*, *permit*), before voluntat.

[יָהַב] **n.[m.] lot** (what is *given*).

[הַבְהָב] **n.m. gift.**

[יהד] **vb.** v. sub הוּדָה infr.

יַהְדַּי, יֶהְדַּי **n.pr.m.** v. sub הדה supr.

יְהֻד **n.pr.loc.** in Dan; = mod. *Yehûdîyeh*, 8 m. E. of Joppa, and 1 1/2 h. [5 1/2 m.] W. of N. fr. Lydda. יְהוֹ ´ **n.pr.** cpd. with, v. sub יהוה supr.

יֶהוּא **n.pr.m.** v. sub יהוה supr.

יְהוּדָה **n.pr.m.** et **terr. Judah — I. n.pr.m. 1.** *son of Jacob and Leah*, expl. by Leah's words *I will praise* יְהוּדָה ´ ; בְּנֵי יְהוּדָה יְ *sons of Judah*. **2.** *tribe* descended from Judah. **3.** *nation*, of southern kingdom under dynasty of David, as distinguished from northern kingdom of Ephraim or Israel; of the returned exiles; personified, יְ ´ **4** .בַּת יְ **5.** Levite, Ezra's time. **5.** an overseer of Jerus. **6.** Levite musician. **7.** priest. **II. n.pr.terr.** *land of Judah*, **f.** הר יהודה *the hill-country of Judah*.

I. יְהוּדִי **adj.gent. Jewish,** as subst. **a Jew; adj.m.**; as subst.

I. יְהוּדִית **adj.gent.,f.** of foregoing, but only as **adv. in Jewish** = *in the Jewish language*.

II. יְהוּדִי **n.pr.m.** officer of Jehoiakim.

II. יְהוּדִית **n.pr.f.** wife of Esau, daughter of בְּאֵרִי the Hittite.

[יהד] **vb.denom. Hithp. become a Jew.**

יהוה **n.pr.dei,** v. sub הוה.

יְהוֹכַל **n.pr.m.** v. sub יהוה.

יְהַלֶּלְאֵל v. sub II. הלל.

יַהְלֹם v. sub הלם.

יהץ

יַהַץ, יְהַצָה **n.pr.loc.** in Moab, site unknown; c. ה loc. יְהַצָה, on border of territory of Amorites (under Sihon); (assigned to Reuben); (Levit. city in Reuben).

יהר

יָהִיר **adj. proud, haughty.** יְהוֹ׳ = יוֹ **n.pr.** cpd. with, v. sub יהוה supr. viz. יוֹאָב, יוֹאָח, יוֹאָחָז, יוֹאֵל, יוֹאָשׁ, יוֹיָכִין, יוֹיָקִים, יוֹיָרִיב, יוֹעֵד, יוֹעָשׁ, יוֹקִים, יוֹרָם, יוֹתָם, etc.

יוֹב **n.pr.m.** son of Issachar.

יוֹבָב **n.pr.** v. יוֹבֵל, יוּבַל; יבב v. יבל.

יוֹחָא **n.pr.m. 1.** a Benjamite. **2.** one of David's heroes.

יְטָה = יוּטָה q.v. sub נטה.

יוּכַל **n.pr.m.** v. יְהוּכַל sub יהוה supr.

יוֹם **n.m. day — 1.** *day*, opp. night. **2.** *Day* as division of time: **a.** *working-day*. **b.** דֶּרֶךְ יוֹם *a day's journey*; without דֶּרֶךְ etc., שְׁלֹשֶׁת יָמִים *three days*, etc. **c.** to denote duration of various acts or states: *seven days*; *forty days*; 150 *days*. **d.** day as defined by *evening and morning*. **e.** *day* of month (c. num. ordin.). **f.** יוֹם defined by subst., inf., or other cl.: cstr. יוֹם הַשֶּׁלֶג = *the snowy day*; so, = *time* יוֹם צָרָתִי *d. of my distress*; of day emphat. characterized by

proph. and others; on the other hand יוֹם רָצוֹן לִי ׳ *a day of acceptableness to* ׳; pl. sq. subst. **g.** particular days defined by n.pr.loc.: יוֹם יְרֶעְאֶל i.e. of judgment, with implied restoration; יְמֵי הַגִּבְעָה i.e. of the outrage at Gibeah. **h.** c. sf., *thy*, *his*, or *their day*, in sense of (1) day of disaster or death. **i.** specif. a holy day: יוֹם הַשַּׁבָּת *the sabbath day* (v. also שַׁבָּת); also of false gods, יוֹם י ׳ **3.** יְמֵי הַבְּעָלִים. *day of Yahweh*, chiefly as time of his coming in judgment, involving often blessedness for righteous. **4.** Pl. *days* of any one: **a.** = his life, his age; יָמִים רַבִּים *long life*; בָּא בַּיָּמִים *advanced in days* = of advanced age; rarely sg. e.g. קְשֵׁה־יוֹם *one hard of day*, i.e. whose day (= *life*) was hard; of life as approaching its end. **b.** (*in*) *the days of* (i.e. life-time, reign, or activity of). **5.** *Days*: **a.** indef.: יָמִים אֲחָדִים *some days*, *a few days*. **b.** of a long time, זֶה יָמִים אוֹ יָמִים אוֹ חֹדֶשׁ אוֹ יָמִים *these days or these years*; *whether two days or a month or days* (an indefinitely long period); יָמִים רַבִּים *many days*. **c.** *days of old*, *former* or *ancient times* (esp. of early period of Isr. hist.): יְמוֹת עוֹלָם (poem); *coming days* הַיָּמִים הַבָּאִים; *coming time* יוֹם אַחֲרוֹן. **6.** יוֹם = *time*; **a.** vividly in gen. sense (v. also **5** supr.): *time* of harvest; usu. יְמֵי; *proper time* for paying wages; time of parturition. **b.** appos. to other expr. of time: חֹדֶשׁ יָמִים *a month of time* (lit. *a month*, *time*). **c.** pl. in specific sense, appar. = *year*, lit. יָמִים ;מִיָּמִים יָמִימָה = *from year to year*, *yearly*; distrib.; וַיְהִי לְיָמִים מִיָּמִים *and it came to pass at days from days* (= after some days). **7.** Phrases, without prep. and with, are: **a.** (1) הַיּוֹם = *today*; opp. תְּמוֹל *yesterday*; (2) (בְּ)יוֹם מָחָר) = *to-morrow*; (6) אֶחָד יוֹם no prep., emphat. = *in one day*; c. בְּ; *for*, *during*, *one day* (= *some day*). **b.** וַיְהִי הַיּוֹם וַ ׳ *and the day came*, *that* (or *when*). **c.** הִנֵּה יָמִים בָּאִים *lo*! *days are coming*, when, etc. **d.** יוֹם in cstr. bef. vbs., both literally, *the day of*, and (oft.) in gen. sense = *the time of* (forcible and pregn., representing the act vividly as that of a single day): (1) bef. inf., (α) sg. without prep. (2) pl. cstr. bef. inf.; (3) sg. cstr. c. prep. bef. finite vb. in pf.; (4) sg. cstr. bef. impf; (5) pl. cstr. bef. pf.; (6) pl. cstr. bef. impf.; (7) מִיּוֹם cstr. bef. rel. cl.: מִיּוֹם אֲשֶׁר *since the day when* (= *as long as*); (8) pl. cstr. bef. rel. cl. כָּל־יְמֵי אֲשֶׁר *as long as*. **e.** (1) יוֹם יוֹם *day by day*; מִיּוֹם אֶל־יוֹם *from day to day*; כְּיוֹם בְּיוֹם *as daily = according to daily habit*; (2) מִיּוֹם לְיוֹם is in phr. of casting lots for *one day after another*; (v. **6 c**); (3) of daily duties, observances, etc.: דְּבַר יוֹם

בְּיוֹמוֹ *each day's affair in its day*. **f.** כָּל־הַיָּמִים = *always*, *continually*. **g.** additional phr. c. בְּ = *on* a particular day: בְּכָל־יוֹם *every day*; בַּיּוֹם הַהוּא of definite time in past (v. also **3** supr.); בַּיּוֹם הַהוּא of time defined in subsequent context, *at that time*, i.e. at the particular time of the foll. incident (= *at a certain time, on one particular day*; also of future; and very oft. in proph., as formula in describing what is to come at time of future blessing, retribution, etc.; of past; of future. **h.** c. כַּיּוֹם :דְּ *as* or *like the day*; כְּיוֹם *as* at *the day of*; כְּיוֹם תָּמִים *about a whole day*; כַּיּוֹם lit. *at* (*about*) *to-day* = *now* (v. כַּיּוֹם ;דְּ = *at once*, *first of all*; oft. c. adj. pron. to point out agreement of result with promise or prediction, כְּיוֹם הַזֶּה *as* it is *at this day*; so כְּהַיּוֹם הַזֶּה; in this phr. = *on this particular day* (when the incident to be narrated occurred). **i.** c. לְיוֹם :לְ *on*, *at* (lit. *with reference to*); לַיּוֹם *against* i.e. in expectation of; לְיוֹם קוּמִי alm. = *until*; לִפְנֵי יוֹם *before to-day*; late phr. are לְיָמִים מִיָּמִים = *in the course of time*; לְיָמִים רַבִּים *at* (the end of) *many days*; לַיּוֹם = *for every day*, *daily*; לַיּוֹם in exclam. הָהּ לַי ´ *alas for the day*! **j.** c. מִן: מִיּוֹם *since the day* (*time*) *of* (or *when*); מִיּוֹם = *from to-day*, *from this day forth*; עַד־הַיּוֹם הַזֶּה *until now*; מִיָּמִים רַבִּים *after many days*; מִיָּמִים *after a time*. **k.** c. לְמִן (v. לְ *ad fin*.); twice sq. inf. appos.; לְמִימֵי קֶדֶם ´לְמ *since the days of old = long ago*. **l.** עַד־יַד־הַיּוֹם :עַד (ה)יום *until to-day*, denoting esp. permanence of a name or situation, or of result of an event; more often עַד־הַיּוֹם הַזֶּה *until this day*. **m.** once עַל־יוֹם טוֹב *upon a good day*, i.e. a day of social cheerfulness, feasting, rejoicing (c. rare עַל temp., v. טוֹב **adj.**). יוֹמָם **subst.** and **adv.** **daytime, by day — 1. subst.** *daytime* (rare). **2. adv.** *in the daytime*, *by day*; mostly c. לַיְלָה, and then oft. poet. = *continually*.

I. יון

יָוֵן **n.[m.] mire.**

II. יון

I. יוֹנָה **n.f. dove** — *dove*; oft. of offerings; in various similes: Ephr. is כְּיוֹנָה פוֹתָה *like a silly dove* (allowing itself to be snared); sim. of return of exiles, like eager flight of doves, of ships with white outspread sails; sim. of fugitive Moab; sim. of mourning; fig. of beauty; term of endearment.

II. יוֹנָה **n.pr.m.** prophet, predicted the recovery of Isr.'s territory which Jerob. II effected; he is also the principal figure of the Book of Jonah.

III. יוֹנָה v. יָנָה Pt.

יָוָן **n.pr.gent. Ionia(ns), Greece** — *Ionians*, as traders; cf. יְוָנִי (adj. gent.) infr.; as distant; called 'son' of Japhet, and 'father' of אֱלִישָׁא, תַּרְשִׁישׁ, כִּתִּים and רֹדָנִים (so rd. for דֹּדָנִים); addressed (personif.); מֶלֶךְ יָוָן (v. מַלְכֵי מָדַי וּפָרָס) = *king of Greece* i.e. kingdom over which Alexander ruled, whose dominion was afterward divided; שַׂר־יָוָן of the guardian-angel of Greece (v. שַׂר פָּרָס).

[יְוָנִי] **adj.gent.** only c. art. as n.pr.gent.

יוֹסֵף, יוֹסְפִיָה v. sub יסף.

יוֹעֵאלָה v. sub יעם. יעל v. II. עָמַם.

יוֹעָשׁ. יוֹרָה v. sub ירה.

יוּשַׁב חֶסֶד v. sub שׁוּב.

יוֹשָׁה, יְשַׁוְיָה v. sub ישׁה.

יזה

[יְזִיאֵל, יזואל] **n.pr.m.** one of David's heroes.

יְזִיָּה v. sub נזה.

[יזן] **vb.** only **Pu.** *Pt.* pl. מְיֻזָּנִים Qr, v. [זוּן].

יָזִיז v. sub I. זוז.

יְזִלִיאָה v. sub יזן .זלא] **Pu.**

יְזַנְיָהוּ, יְזַנְיָה v. sub I. אזן.

יֵזַע] .יזע] **n.[m.] sweat** (v. זֵעָה infr.).

[זֵעָה] **n.f. sweat**.

יְזֶרַחְיָה ,יְזָרַח v. sub זרח.

יְזֶרְעֶאל v. sub זרע.

יחבה v. חֶבָה sub חבב.

[יָחַד] **vb. be united — Qal** *be united*. **Pi.** *unite*.

יָחִיד **adj.** and **subst. only, only one, solitary — 1.** *only one*, esp. of an only son. **2.** fem. יְחִידָה as subst. יְחִידָתִי my *only one*, poet. for *my life*, as the one unique and priceless possession which can never be replaced (in each || **3** .(נַפְשִׁי. *solitary*.

יַחַד **n.[m.] unitedness 1.** as **subst.** *unitedness*. **2.** elsewhere always in acc. as **adv.** *in union*, *together* — **a.** *together*, of community in action, place, or time (oft. combined, but one usu. more prominent than the others); (1) in action, בְּרָן־יַחַד כּוֹכְבֵי בֹּקֶר when the stars of God shouted *together*; (2) in place; (3) in place and time at once, וַיִּפְלוּ יָחַד and they perished *together*; (4) of time alone (poet.). **b.** *all together*, *altogether* (poet. syn. of כֻּלָּם, but more forcible, suggesting oft. esp. with בל, *all at once*, as well as *altogether*). **c.** *together*, in the sense of *alike*, the one as well as the other. More frequent is יַחְדָּו **adv. together** (prop. (in) *his* or *its unitednesses*, but, the orig. of the term. being forgotten, applied gen. as an adv., without regard to number, gender, or person.) -*together*: **a.** of community in action; in place, as with ישׁב; coupling pairs, and so strengthening וְ (mostly poet.); in time (rare: but v. infr.). **b.** emph. (esp. poet.) = *all together*; sts. (like יַחַד **b**) suggesting *all at once*, as well as *all together*. Prefixed to

a clause. **c.** *alike*, the one as well as the other.

יַחְדִּי, יַחְדּוֹ **n.pr.m.** a Gileadite.

יַחְדִּיאֵל, יֶחְדְּיָהוּ v. sub חדה.

יְחַוְאֵל v. sub חיה.

יַחְזִיאֵל, יַחְזְיָה v. sub חזה.

יְחֶזְקֵאל, (וּ)יְחִזְקִיָּה v. sub חזק.

יַחְזְרָה **n.pr.m.** a priest.

יְחִיאֵל יְחִיאֵלִי, יְחִיָּה v. sub חיה.

[יָחַל] **vb. wait, await — Niph.** *wait*; of Isr. under fig. of lioness. **Pi. 1.** *wait*, *tarry* for, sq. לְ. **2.** *wait for = hope for*, sq. לְ; sq. לְ inf.; sq. אֶל; abs. *hope*. **3.** caus. *make to hope* (sf. pers.). **Hiph.** *wait*, *tarry*, abs. (prop. *shew a waiting attitude*); *wait for*, *hope for* (as **Pi.**), sq. לְ; abs. *hope*.

יָחִיל **adj.verb. waiting.**

תּוֹחֶלֶת **n.f. hope**; sq. subj. gen.; sq. subj. gen. + לְ.

יַחְלְאֵל **n.pr.m.** (*wait for God*!); a Zebulunite.

יַחְלְאֵלִי **adj.gent.** of foregoing: only c. art. as n.pr.coll.

[יָחַם] **vb. be hot, conceive — Qal** v. חמם. **Pi.** *conceive*; *Inf. cstr.* of *heat* of cattle in breeding, conception.

חֵמָה (once חֲמָא) **n.f. heat, rage** (for ‹ **1** — (יְחֵמָה. *heat*: **a.** *fever*. **b.** *venom*, *poison* (fig.). **2.** *burning anger*, *rage*: **a.** of man: (against, עַל). **b.** of the he-goat in Daniel's vision, of God (´

י), oft.; of the whirlwind of ´ י; (of fury *against*, עַל).

יַחְמוּר v. sub IV. יַחְמַי חמר. v. sub חמה.

יחף

יַחֵף **adj. barefoot**, alw. abs.

יַחְצָאֵל, יַחֲצִיאֵל, יַחְצְאֵלִי v. sub חצה.

ויי(ויחר) Kt (Qr וַיִּוָּחֶר), v. אחר supr.

יחשׂ

יַחַשׂ **n.[m.] genealogy.**

[הִתְיַחֵשׂ] **vb. Hithp. denom. enrol oneself** or **be enrolled by genealogy** — *be enrolled by genealogy*; sq. בְּ (*among*, *of*, *consisting in*), without לְ; *Inf.* = *genealogical enrolment* these were their dwellings and they had (לָהֶם) *genealogical enrolment*; nearly = *genealogical list*; i.e. the males whose names were in the list, (all sq. בְּ *among*, *of*).

יַחַת v. sub חתה.

[יָטַב] **vb. be good, well, glad, pleasing — Qal 1.** *be glad*, *joyful*, **2** לֵב. *be well placed*. **3.** impers. c. לְ, *be well for* or *with*, *go well with*. **4.** *be pleasing*; c. לְ *be pleasing to*. **Hiph. 1.** *make glad*, *rejoice* לֵב, פנים, the person. **2.** *do good to*, *deal well* with, a person, usu. c. prep.: c. לְ; c. עִם; c. acc.; c. מִן; opp. הֵרַע (in prov. phr., cannot *do good or ill*, = cannot do anything at all; test of deity. **3.** *do well* or *thoroughly*; esp. as auxil. sq. inf.; היט´ דעת = *know well*; לראות *see well*; לְ)נַגֵּן) *play well*, *skilfully*; pt. cstr. sq. subst. מֵטִבֵי צָבָד *marching well*, in a stately manner; inf. abs. הֵיטֵיב as adv. = *thoroughly*, c. vbs.. **4.** *make a thing good*, *right*, *beautiful*: c. acc. rei.: the head; *dress*, *trim*: a lamp; sq. מִן compar., obj. שֵׁם (= *make it more glorious than*);

sq. דֶּרֶךְ = *course of life* or *action* (in order to win love); *amend* one's ways and doings. **5.** *do well*, *right*, ethically, abs.: **a.** of men. **b.** of God, טוֹב מֵטִיב *good and doing good*; so inf. abs. as adv.

יָטְבָה **n.pr.loc.** (*pleasantness*) city prob. in Judah, site unknown.

יָטְבָתָה **n.pr.loc.** (*pleasantness*) station of Isr. in wilderness, site unknown.

מְהֵיטַבְאֵל **n.pr.pers.** (= מֵיטִיב אֵל *God benefits*) **1. f.** an Edomite princess. **2. m.** ancestor of the false prophet Shemaiah. (מֵיטָב) **n.[m.] the best**, only cstr. מֵיטַב and as superl.; *the best* of a thing.

יְטָה, יוּטָה v. sub נטה.

יְטוּר v. sub טור.

יין

יַיִן **n.m. wine** — *wine*: **a.** common drink, for refreshment, tonic; art. of commerce; among supplies in strongholds; as making merry. **b.** used for rejoicing before יי; as drink-offering in prescribed ritual; among temple stores; used also in heathen ceremonial. **c.** intoxicating; forbidden to Nazirites; to Rechabites; to mother of Samson; to priests entering sanctuary; unfitting for kings. **d.** combinations are: יֵין הַטּוֹב = *the best wine*; יֵין מְכוּת *royal wine*; אֹצְרוֹת הַיַּיִן *stores of wine*, *wine-supply*; יֵין הָרֶקַח *spiced wine*; מִשְׁתֵּה הַיַּיִן *wine-feast*; סֹבְאֵי יַיִן *wine-bibbers*; נאד יין *wine-skin*; נֵבֶל יין *id.*; בֵּית הַיָּיִן either *wine-house*, where wine is drunk, feastinghouse, or *place of wine* = vineyard; (cf. גֶּפֶן יַיִן). **e.** metaph. of wisdom's drink; of יי's wrath; of confusion sent by יי, יַיִן תַּרְעֵלָה *wine of reeling*; of יי's awaking for vengeance, like a wine-shouter; of Babylon's fierce power; of love; in sim. of one bursting with words; of disheartened proph.; of lover's mouth; love is better than wine.

יך Kt; err. for יד Qr

[יָכַח] **vb. Hiph. decide, adjudge, prove — 1.** *decide*, *judge*, abs.; c. לְ, *decide for*; c. **2** .בין.

adjudge, *appoint*, c. **3** יָכַל. *shew to be right*, *prove*, c. acc. rei and עַל pers. *against*; c. אֶל pers. *unto*; so *argue* before. **4.** *convinve*, *convict*, c. ac. pers. בְּ pers.; c. לְ pers. **5.** *reprove*, *chide*: **a.** of God, c. acc. pers. **b.** of man, abs.; c. acc. pers.; acc. rei; c. **6** יָכַל. *correct*, *rebuke*, of God, abs.; c. acc. pers.; happy the man whom God corrects; for God love him; God is entreated not to correct in anger. **Hoph.** *chastened*. **Niph.** *reason*. **Hithp.** *argue*.

תּוֹכֵחָה **n.f. rebuke, correction**.

תּוֹכַחַת **n.f. argument, reproof — 1.** *argument*, *impeachment*, spoken by lips and mouth. **2.** *reproof*, *chiding*; מוסר ת׳ *reproofs for discipline*; חיים ת׳ *reproof that giveth life*; אישׁ תוכחות *man of reproofs* (who deserves them). **3.** *correction*, *rebuke*.

יָכֹל, יָכוֹל **vb. be able, have power, prevail, endure — Qal 1.** *be able*, to do a thing, whether ability be physical, moral, constitutional, or dependent on external authority; usu. of man, but also of gods, and of י׳, occasionally of inanimate things, etc.: **a.** usu. sq. inf. c. לְ. **b.** sq. inf. without לְ. **c.** c. inf. implic., alw. neg., *not able*, *cannot*. **d.** c. neg. = *may not* (of moral inability). **e.** *be able*, sq. impf. **f.** *be able*, sq. pf. consec., only very late. Also in various combinations where English idiom would make it an auxiliary to another verb: **g.** *able to gain*, *accomplish*: sq. acc. לֹא יוּכְלוּ נְקִיּוֹן how long *will they be unable* (to gain) *innocence*? **h.** *able to endure*. **i.** *able to reach*, sq. **2** יָכַל. *prevail*: **a.** abs. *prevail*, *overcome*, *be victor*; of waves; *succeed*. **b.** sq. לְ pers., *prevail against*, *over*. **c.** once c. sf., יְכָלְתִּיו *I have prevailed over him*. **3.** abs. *have ability, strength*, only neg. מִשְּׂאֵתוֹ לֹא אוּכָל *because of his loftiness I have no ability*, am inadequate (to anything).

יוֹכַל **n.pr.m.** v. יְהוּכַל supr.

יְכָלְיָה, יְכָלְיָהוּ, **n.pr.f.** (י׳ *hath been able*) mother of king Azariah.

יְכוֹנְיָה, יְכָנְיָה(וּ) v. יְהוֹיָכִין.

יָלַד **vb. bear, bring forth, beget — Qal 1.** *bear*, *bring forth*: **a.** (a mother a child,) so commonly; sq. acc.; acc. om. = *be delivered of a child* (in proverb c. neg., i.e. human power exhausted); of animals (bird laying eggs, or hatching out young); but also of whole process of

labour (חוּל) (of man, as preposterous, cf. Moses as mother of Israel). **b.** hence in simile of distress. **c.** fig. of wicked; of Israelites, bringing forth wind (of vain efforts for deliverance); of Tyre as mother of her inhabitants; of Jerus., Isr. *bearing* disloyal children; Jerus. and Sam., as Oholibah and Oholah; of Babylon; of a day, as producing events. **2.** less often *beget*: **a.** lit., alw. c. acc. **b.** *beget*, fig. of יי´'s formally installing king into theocratic rights. **3.** of both parents (lit.); Pt. pass. = *child*. **Niph.** *be born*: of human beings, sq. לְ (born to such and such a man); without לְ; metaph. of Israel (under fig. of unfaithful wife); of nation, גּוֹי, people, עַם; of animals; c. pred. or appos. on which emph. rests. **Pi.** *cause* (or *help*) *to bring forth*, viz., *assist* or *tend as a midwife* sq. acc.; elsewh. only *Pt.f.* as subst. = *midwife*. **Pu.** i. q. Niph. *be born*, sq.לְ of father; sq. לְ before grandmother's name; sq. לְ of purpose, destiny, denoting recognition of children as his; no prep.; fig. of foreigners incorporated in spiritual Zion; of production of mountains. **Hiph. 1.** *beget* (a father a child); fig. of producing dewdrops; of causing the earth to bear grain; of causing Zion to bring forth. **2.** *bear*, only fig., of wicked, bringing forth iniquity (this favoured by context; others, *beget*). **Hoph.** only אֶת־ יוֹם ה´ *day of one's being born* = birthday. **Hithp.** denom. fr. תּוֹלדת *pedigree*.

וָלָד n.m. offspring, child.

יֶלֶד n.m. child, son, boy, youth — a. *child* = *son*, *boy*; app. = sons + daughters; pl. = offspring; of young of raven; of wild goats and hinds; of cow and bear. **b.** (little) *child*, *children*. **c.** *descendants*. **d.** *youth*. **e.** fig. of apostate Israelites; cf., in good sense, of Ephraim.

יַלְדָּה n.f. girl, damsel — *marriageable girl*: of Dinah, daughter of Jacob.

יַלְדוּת n.f. childhood, youth; = young men.

יְלוּד adj. born (irreg. punctuation for יָלוּד).

[יָלִיד] **adj. born**, only *cstr.* יְלִיד — *born*, esp. of slave יְלִיד בַּיִת born in (one's) house (opp. purchased by money); pl. elsewh. subst. = *children*, *sons*.

מוֹלֶדֶת n.f. kindred, birth, offspring — 1. *kindred*; esp. אֶרֶץ מ´ *land of one's kindred*. **2.** pl. *circumstances of birth*, *birth* (fig. of origin of Jerus.). **3.** (female) *offspring*, *one born*, *begotten*; coll. = *issue*, *offspring*.

מוֹלָדָה, מֹלָדָה **n.pr.loc.** town in Simeon; inhabited after exile.

מוֹלִיד **n.pr.m.** a Judahite.

[תּוֹלֵדוֹת] **n.f.pl. generations**, esp. in genealogies = **account of a man and his descendants** — **a.** *account of men and their descendants*; *successive generations* (in) of families; *genealogical divisions*, by parentage. **b.** metaph. תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ lit. *begettings of heaven and earth*, i.e. *account of heaven and and earth and that which proceeded from them*.

תּוֹלָד **n.pr.loc.** in Simeon. יֶלֶד v. הָלַד.

יָלוֹן **n.pr.m.** in Judah.

[יָלַל] **vb. Hiph. howl, make a howling** (onomatop.) — *utter* or *make a howling*, *give a howl*, in distress (sq. עַל); (sq. מִן of occasion, source); sq. לְ; in cruel exultation. Cf. sub I. הלל supr.

יְלֵל **n.[m.] howling** (of beasts).

יְלָלָה **n.f. howling** — *howling* in distress (of leaders of flock, metaph. for princes).

יָלַע v. II. לוע or לעע.

ילף

יַלֶּפֶת **n.f. scab, scurf**, an eruptive disease.

ילק

יֶלֶק **n.m.** a kind of **locust** — alw. coll.: **a.** as devouring (of Egyptian plague). **b.** in sim. of multitude of men; of horses. **c.** in sim. of scattering and disappearing.

יַלְקוּט v. לקט.

יְמוּאֵל **n.pr.m.** son of Simeon.

יְמִימָה **n.pr.f.** daughter of Job. יְמָלָה **n.pr.** v. יִמְלָא sub מלא.

ימם

יָם **n.m. sea** — *sea*: esp. **1.** *Mediterranean S.*; the Mediterr. is called also **.2** הַיָּם הַגָּדוֹל. יַם־סוּף '*Red Sea*' (v. סוּף ;(יַם־סוּף clearly of AElanitic (= Aqabah) Gulf. **3.** *Dead Sea*, יָם מֶלַח *sea of salt*; simply **4** .יָם. *Sea of Galilee* יָם כִּנֶּרֶת; simply **5** .יָם. more gen. *sea*, opp. earth and (or) sky: *sea* as under earth; fig. of *flood* of invaders. **6.** of a *mighty river*, the Nile;(sim. of Pharaoh); of Euphrates. **7.** the great basin in temple-court, called *the sea*; הַיָּם alone. **8.** combinations are: **a.** *shore of sea*, *sea-shore* שְׂפַת הַיָּם, and in sim.; cf. חֶבֶל הַיָּם *region by the sea*, v. I. **3** חֶבֶל. **b.** *sand of the sea* (*shore*) הַיָּם חוֹל (in sim.). **c.** לְשׁוֹן הַיָּם *tongue* (*arm* or *gulf*) *of sea*. **9.** = *west*, *west-ward* (orig. *sea-ward*, fr. position of Mediterr. with ref. to Palestine, and this sense still often perceptible): with other three points of compass; opp. east; *west* alone; רוּחַ יָם *west wind*; מִיָּם לְ *westward*; יָמָּה *westward*, oft. of tabernacle, and of land; דֶּרֶךְ הַיָּם = *westward*; גְּבוּל יָם *western border*; פְּאַת־יָם *west side* (v. further פאה).

יֶמֶם **n.[m.].**

ימן

יָמִין **n.f. right hand — 1.** *right hand*: **a.** lit. of man, oft. opp. שְׂמֹאול; יָדַע בֵּין־יְמִינוֹ לִשְׂמֹאלוֹ *distinguish between one's right hand and one's left*; as holding the lot; also of right hand as skilful; as receiving bribes; used in false swearing יְמִינָם יְמִין שֶׁקֶר *their right hand is a right hand of falsehood*; oft. also c. יַד, יַד־יְמִינוֹ *hand of his right = his right hand*; אָטַר יַד־יְמִינוֹ *bound as to one's right hand*, i.e. left-handed. **b.** fig., of right hand as held by יְ. **c.** *right hand of* יְ, as instr. of delivering Israel; as acquiring the temple-site; as holding his servant; as finding, lighting upon (מצא) his enemies; as full of צֶדֶק; as dispensing blessings; used in divine oath. **2.** of situation on, or direction toward, *the right*: **a.** of situation, c. מִן; for

protection; c. לְ; c.עַל־; without prep. **b.** of direction toward; sq. אֶל, of course (הלך) of boundary; c. לְ; fig. of moral deviation. **3.** of other parts of the body, besides hand: *right* thigh יֶרֶךְ יְמִינוֹ; eye עֵין יָמִין; esp. שׁוֹק הַיָּמִין i.e. *the right* (upper) *leg* of sacrificial animal. **4.** = *south*, because when facing east the right hand is toward the south.

I. יְמִינִי **adj.** Kt *right hand*, *on the right* (Qr הַיְמָנִי, v. infr.). II. יְמִינִי **adj. gent.** fr. בִּנְיָמִן, abbrev. for בֶּן־יְמִינִי (q.v.).

II. [יָמַן] **vb. denom. Hiph. go to** of **choose the right, use the right hand**; fig. of turning aside from right course of life; *use the right hand* (i.e. in throwing and shooting).

יְמָנִי **adj. right hand, right** — m. of pillar; f. of side of house (temple); elsewhere of parts of body: *right ear*, *hand and foot*; *right finger*.

II. יָמִין **n.pr.m. 1.** son of Simeon. **2.** man of Judah. **3.** Levite (?) name, time of Ezra.

יָמִינִי **adj. gent.** of II. **1 ימין**; only c. art. as subst. coll.

יִמְנָה **n.pr.m. 1.** a son of Asher, also (for adj.gent.) הַיִּמְנָה = the family of *the Yimnites*. **2.** a Levite.

I. תֵּימָן **n.f. south, south wind**, chiefly poet. (lit. *what is on the right* (hand), i.e. as one faces east) — **1. a.** *south*, *southern quarter* of sky (of flight of bird); of constellations; of territory, *the south* (opp. צָפוֹן). **b.** c. ה loc. *toward the south*, esp. in topograph. descriptions (oft. with other points of compass). **2.** *south wind*.

II. תֵּימָן **n.pr. (m.** et) **loc.** a N. district of Edom, poet. often = Edom; name of an Edomite chief, son of אֱלִיפַז and grandson of Esau.

תֵּימָנִי **adj.gent.** alw. c. art.; = n.pr.coll. אֶרֶץ הַתֵּימָנִי *the land of the Temanites*.

תֵּימְנִי appar. **n.pr.m.** in Judah.

יִמְנַע v. sub מנע.

ימר vb.

יִמְרָה v. sub מרה.

יָמַשׁ vb. (si vera l.) **touch, Hiph.**

[יָנָה] **vb. suppress (?), oppress, maltreat — Qal** *suppress* (?), sq. acc.; elsewhere *oppress*; subst. f. coll. הַיּוֹנָה *oppressors*. **Hiph.** *oppress*, *maltreat*, sq. acc., esp. of illtreatment of poor and weak, partic. of the גֵּר, the 'stranger,' sojourner, by the rich and powerful; of a foreign oppressor.

יָנוֹחַ v. יָנוּם ;נוח v. נום.

[יָנַק] **vb. suck — Qal** *suck*, of infant at mother's breast, abs.; metaph. of abundance and honour of Jerusalem in future; abs.; sq. acc. of breast, acc. of milk; sq. acc. of punishment of wicked; pt. sq. acc.; cstr.; elsewh. as subst., *suckling*, *babe*. **Hiph.** *give suck to*, *nurse*, sq. acc.; cause to suck honey, fig. (2 acc.); of animals sq. acc.; pt. fem. = *nursing*; אִשָּׁה מֵינֶקֶת lit. *a nursing woman*, *a nurse*; מ ´ alone as subst. = *nurse*; metaph.; of camels.

יוֹנֵק n.m. young plant, sapling (*sucker*) in sim. of the suffering servant of י ´.

[יוֹנֶקֶת] **n.f. young shoot, twig** (= foregoing) — *shoot*, *twig*, of tree; of wicked under fig. of tree; Israel under fig. of olive-tree, cedar, of vine.

[יְנִיקָה] **n.f.** id., only pl. sf. of Israel under figure of cedar.

יַנְשׁוּף ,יַנְשׁוֹף v. sub נשׁף.

יָסַד vb. establish, found, fix — Qal *found*, *establish*, c. acc., the earth (obj. om.), (sq. לְ), vault of heaven; of *founding* the second temple, of restoration under Joash, metaph. of future Israel; of י ´, *establish* the Chaldaean (as his instrument), his commandments; in weakened sense (si versa l.) *appoint* a city for desert-creatures; *appoint*, *fix*; *found*, *begin*, heaps of offerings in י ´'s house. **Niph. 1.** *fix* or *seat themselves close together*, *sit in conclave*. **2.** *be founded*,

(temple), (Egypt). **Pi. 1.** *found* (= **Qal**), sq. acc., city, temple; Zion. **2.** *establish* sq. עֹז; *appoint*, *ordain* (late) (sq. acc.), (abs.). **Pu.** *be founded*, *be laid*, of a foundation; *Pt.* = subst. foundation, cf. מוסד infr.; pillars set on bases, sim of legs. **Hoph.** *be founded*; *the being founded*, *founding*; *Pt.* מוּסָד מוּסָד *a foundation founded*, i.e. *well laid* (cf. חֻפֶּשׁ מְחֻפָּשׁ, חָכָם מְחֻכָּם).

יְסֵד **n.[m.] foundation, beginning**.

יְסוֹד **n.f. (m.) foundation, base — 1.** *foundation* of city (wall); fig. of Egypt; fig. of men; of righteous; of hostile prince under fig. of house; of false prophecies under fig. of wall of defense. **2.** *base*, *bottom*, of altar.

[יְסוּדָה] **n.f. foundation = city founded.**

מוּסָד **n.m. foundation, foundation-laying.**

מוּסָדָה **n.f. foundation, appointment.**

[מוֹסָד] **n.m. foundation —** *foundations*; מוֹסְדֵי אֶרֶץ *foundations* of the earth.

מַסַּד **n.[m.] foundation.**

יסד, only in יִיסָּדוּ, rd. יוּסָּדוּ, v. סוד.

יְסָכָה **n.pr.f.** a daughter of הָרָן, and sister of מִלְכָּה.

יְסִמַכְיָהוּ v. sub סמך.

יָסַף **vb. add — Qal** *add*, sq. acc. + עַל; sq. acc., sq. acc. עַל (no acc.); sq. לְ (no acc.) = *increase*; sq. acc. *increase*, *have more*; sq. inf. **Niph. 1.** *join* (intr.), *join oneself to* (**2.** עַל). *be joined*, *added to* (עַל); pt. abs. *is increased*; pt. fem. pl. = *things added*, *additions*. **Hiph. 1.** *add* (= **Qal**), sq. acc. + עַל; sq. acc. + לְ; sq. acc. + אֶל; sq. acc. + עִם; *add to*, *increase* (sq. עַל), no obj. expr.; sq. אֶל (no other obj. expr.) = *give in addition*; c. acc. אֹמֶץ ה *add strength* = grow stronger; also, where subj. different from indirect obj.; = *multiply*. **2. a.** sq. inf. (with or without

לְ) *add to do = do again* or *more*; + עוֹד; inf. om.; עוֹד om.; cf. also עֲבוֹר ׳ה i.e. *went on further*. **b.** sq. Impf. c. וַ (of past time). **c.** sq. Impf. c. asynd.

יוֹסֵף and יְהוֹסֵף **n.pr.m.** (*he adds*, *increases*, v. יוספיה infr.; n.pr.loc. in Pal. *Yšap'ara*) **1.** elder son of Jacob and Rachel; **a.** as an individual. **b.** as founder of a tribal division מַטֵּה יו ׳ (= Manasseh); usu. בְּנֵי־יו ׳ (= Ephraim), commonly = Ephraim and Manasseh, but also of E. Jordan Israel (where half Manasseh settled); בֵּית יו ׳ (Manasseh and Ephraim), occupying the great central region of Palestine; ultimately = **c.** the northern kingdom; so יוֹסֵף alone. **d.** = entire nation. **2.** a man of Issachar. **3.** a son of Asaph. **4.** one of those who took strange wives. **5.** a priest.

יוֹסְפְיָה **n.pr.m.** (י ׳ *adds*) father of one of Ezra's companions.

[יָסַר] **vb. discipline, chasten, admonish — Qal 1.** *admonish* (sq. sf. + מִלֶּכֶת *away from walking*, i.e. not to walk). **2.** *instruct*. **3.** *discipline*, of God. **Niph.** (Niph. *tolerat*.), *let oneself be corrected*, *admonished* by words of man; *let oneself be chastened* by discipline of God. **Pi. 1.** *discipline*, *correct* (the moral nature, with more or less severity acc. to circumstances): **a.** of God, c. acc. (of *training* arms), (Israel as son). **b.** of man, c. acc. (all of a father his son), my reins (the emotions of my own heart) *correct*, *admonish* me. **2.** more severely, *chasten*, *chastise*: **a.** of God, sq. acc. pers. **b.** of man, a father his son; elders a man; a king his subjects. **Nithp.** *pass*. *be disciplined*, *corrected*. **Hiph.** c. acc. *chasten*.

יְסוֹר **n.m. one who reproves, fault-finder**.

מוּסָר **n.m. discipline** (of the moral nature), **chastening, correction — 1 a**. *discipline*, *correction*, of God, מוּסַר י ׳ the *discipline* of י ׳ (of Y.'s wonders, as exercising a disciplinary, educating influence upon Israel. **c.** *discipline* in the school of wisdom; of paternal discipline, correction. **2.** more severely, *chastening*, *chastisement*: **a.** of God יהוה ׳מ *chastening of Yahweh*. **b.** of man.

[מֹסָר] v. מוּסָר.

יָע v. sub יַעְבֵּץ; יעה v. sub עבץ.

יָעַד **vb. appoint — Qal** *appoint*, a time; place; a rod; *assign* or *designate* as concubine.

Niph. 1. reflexive, *meet at an appointed place*, with לְ, of Yahweh *meeting* Moses at the Tent of 'Meeting'; at the throne of the Kapporeth. **2.** *meet by appointment*; with בְּ of place; אֶל of place. **3.** *gather*, *assemble by appointment*, kings for a campaign (abs.); with אֶל, unto Moses; to the door of the tent of meeting; with עַל, unto Solomon; against Yahweh. **Po›ēl** sq. pers. + אֶל of place. **Hiph.** *make meet*, i.e. *summon* or *arraign*. **Hoph.** *be set*, *placed before*.

I. עֵדָה **n.f. congregation** (prop. *company assembled together by appointment*, or *acting concertedly*) — **1.** עֲדַת־אֵל *congregation of El*, of company of angels. **2. pack** of *animals* (fig. of nobles); דְּבֹרִים ׳ע *a swarm of bees*. **3.** elsewhere of Israel; of restored people; in technical sense, of the *company* of Israel of the Exodus, the *congregation*, esp. in the phrases ׳ (ה)ע נְשִׂיאֵי *princes of the congregation*; ׳ זִקְנֵי הע *elders of the congregation*; II. & III עֵדָה v. עוד.

מוֹעֵד **n.m. appointed time, place, meeting — 1.** *appointed time*: **a.** in general with the prefix לְ, *at an* or *the appointed time*; c, prefix בְּ; c. מִן. **b.** in particular, *sacred season*, usu. *set feast* or *appointed season* (wider than חַג, which was only a feast celebrated by a *pilgrimage*), ׳ יוֹם (ימי) מ *day*(*s*) of *appointed season* (i.e. *festivals*); sg. indef.; of the feast of booths; usu. pl. ׳מ יהוה; with sfs. referring to ׳ **2** .י. *appointed meeting*: הַר מוֹעֵד *mount of meeting* or *assembly* (of the gods; the mountain of the gods in the extreme north, the oriental Olympus). **3.** *appointed place*: **a.** the temple. **b.** synogogues. **4.** *appointed sign*, *signal*. **5.** אֹהֶל מוֹעֵד *tent of meeting* (of God with his people: see יָעַד Niph. **1**); the sacred tent of Exodus (see **3** אֹהֶל).

[מוֹעָד] **n.[m.] appointed place** (of soldier in army); pl. sf. מוֹעָדָיו i.e. *his ranks*; *his places of assemblage*; *at his appointed times*.

מוּעָדָה **n.f.** ׳ עָרֵי הַמ *cities appointed* (for refuge).

נוֹעַדְיָה **n.pr.** (*meeting with Yah*) — **1. m.** Levite, contemp. Ezra. **2. f.** a prophetess hostile to Nehemiah.

יְעָדִוֹ Qr, ידעי Kt **n.pr.m.** v. עִדִּוֹ sub עדד.

יָעָה **vb. sweep together** (with collat. idea of *carrying away*) — **Qal.**

[יָעַ] **n.[m.] shovel** — utensils for cleaning altar, *shovels* (only in lists of utensils).

יְעוּאֵל, יְעִיאֵל, יְעוּאֵל **n.pr.m. 1.** יְעוּאֵל son of Zerah. **2.** יְעִיאֵל: **a.** a companion of Ezra. **b.** a chief of the Reubenites. **c.** Levites. **d.** one of those who took strange wives. **3.** יעואל Kt, יְעִיאֵל Qr: **a.** a man of Gibeon, ancestor of Saul. **b.** one of David's heroes. **c.** the סוֹפֵר (q.v.) of King Uzziah. **d.** a Levite.

יעוץ v. sub יעור ;עוץ v. sub עור.

יְעוֹרִים v. יַעַר.

יְעוּשׁ v. sub עוּשׁ.

[יָעַז] **vb.** only **Niph.**

יעזיאל, יעזיהו v. sub עזה.

יַעְזֵר v. sub עזר.

[יָעַט] **vb. cover;** only **Qal**, cf. עָטָה.

יָעִיר v. sub עור.

יָעִישׁ v. sub עוּשׁ.

יַעְכָּן v. sub עכן.

I. [יָעַל] **vb.** only **Hiph. confer** or **gain profit, benefit** -*profit*, *avail*, *benefit*, alw. c. neg. (exc. where in bad sense), or in question implying neg.; esp. of idols or false gods (as *unprofitable*), of vain confidences, or promises (sq. לְ); of Egypt as ally (sq. לְ); of wickedness; wealth; *worthless*

men; of words; in gen. *gain profit*.

יוֹעֵאלָה **n.pr.m.** one of David's heroes.

II. יעל

I. [יָעֵל] **n.[m.] mountain-goat.**

II. יָעֵל **n.pr.f.** wife of Heber the Kenite, slayer of Sisera.

I. [יַעֲלָה] **n.f.** = I. יָעֵל (female); fig. of wife.

II. יַעֲלָה ,יַעֲלָא **n.pr.m.** *head of a family of returning exiles*.

יַעְלָם v. sub עלם.

I. יַעַן **prep. and conj.** v. sub I. ענה.

II. יַעַן in דַּנָּה יַעַן v. supr.

יען

[יָעֵן] **n.[m.] ostrich** (i.e. *voracious* one?) — only pl. abs.

כי ענים בַּמִּדְבָּר Kt; Qr כַּיְעֵנִים.

יַעֲנָה **n.f. greed** (?) — only in בַּת־הַיַּעֲנָה; *ostrich*; as wailing (sim. of mourning); symbol. of loneliness; of desolation, as dwelling among ruins; living in desert; unclean.

יְעֹעֵרוּ v. sub I. [יַעְנַי .]עוּר **n.pr.m.**

יְעֹעֵרוּ v. I. [עוּר] **Pilp.**

I. [יָעֵף] **vb. be weary, faint — Qal** *be* or *grow weary* (in seeking); = exhaust oneself fruitlessly; of ´י (neg.); youth; the god-fearing; *be faint* from lack of water. **Hoph.** *wearied* (v.

יְעָף).

יָעֵף adj. weary, faint — always as subst., (of physical fatigue from lack of bread); (from lack of drink); of mind and spirit.

יְעָף n.[m.] weariness, faintness **מֵעָף בְּיִעָף** *weary with weariness*, utterly weary (from winged flight, said of Gabriel).

II. **יעף**

[תּוֹעָפָה] **n.f. eminence**; of *towering* horns, sim. of strength of Israel; of peaks; of silver.

יָעַץ vb. advise, counsel — Qal *advise*, *counsel*, c. acc. (subj. ´י); (sq. לְ); oft. c. acc. cogn.; sq. אֶל *against*; sq. עַל *against* (of ´י); c. acc. cogn. + sf. pers.; c. acc. pers. (+ rel. cl.); abs. (of ´י) (c. adv. כאשׁר); of man; sq. inf.; sq. cl. without connective. *Pt.act*. as subst. = *counsellor*, king's adviser; so fem.; of importance for people; and particularly **פֶּלֶא יוֹעֵץ** *wonder of a counsellor*, of the ideal ruler predicted. More generally, *counsellor*, *adviser*; = *prophet*, nearly = *agents* (hired by adversaries of Judah). **Niph.** (reflex. or recipr.) *consult together*, *exchange counsel*, of king with advisers, sq. אֶת־; and so of ´י; sq. אֶל־; sq. עִם; abs. *consider*; in gen. *consult*, *take counsel*, abs.; sq. **לֵב יַחְדָּו** (with heart together) nearly = *determine*, sq. inf. **Hithp.** *conspire* against, sq. עַל.

I. **עֵצָה n.f. counsel, advice** (= יְעֵצָה)) — *counsel*, *advice*; political *consultation*; as acc. cogn.; c. הָבוּ *give counsel*; = *design*, *purpose* (sq. עַל = *against*); suitable *counsel* for war (= generalship); also **עֲצַת שָׁלוֹם** *counsel of peace*; practical wisdom, *sagacity*. Esp. in WisdLt and proph.; *counsel* = *good counsel*, *wisdom*; *hearty counsel* **נֶפֶשׁ ´ע**; *counsel of wisdom*, when wisdom is personif.; in bad sense; of plan of ´ע ´י; ´י; instruction, guiding wisdom of ´י; **אִישׁ־עֲצָתוֹ** i.e. counsellor of ´י; in fig. **אַנְשֵׁי עֲצָתִי** = *my counsellors*, said of testimonies of God; = *prophecy*. [מוֹעֵצָה] **n.f. counsel, plan, principle, device**; in good sense; in bad sense.

יַעֲקֹב, יַעֲקֹבָה v. sub עקב.

יַעֲקָן v. עֲקָן.

I. יער

I. יַעַר **n.m. wood, forest, thicket — a.** *wood*, *forest*, *wooded height*, with trees to be felled; as producing trees; in designation of Solomon's palace; fig. of foes to be cut down and destroyed. **b.** as hiding-place for fugitive; lurking-place of wild beasts. **c.** stripped by voice of יְ; devoured by fire (fig. of the people); so in metaph. or sim. of יְ's judgments (fig. of Assyr.). **d.** opp. כַּרְמֶל (*garden-land*) but also יַעַר כַּרְמְלוֹ *his garden woodland*, and יַעַר בְּתוֹךְ כַּרְמֶל (secluded and fertile abode for flock, fig. of people). **e.** = *thicket*, esp. as symbol of desolation; בָּמוֹת יער *thicket-covered heights* (overgrown with bushes and trees). **f.** (ה)יער עֲצֵי *trees of the forest* (in sim.).

II. יער

II. יַעַר **n.[m.] honeycomb** — *honeycomb*, containing honey.

I. [יַעְרָה] **n.f. honeycomb.** יְעָרוֹת v. I. יַעַר.

II. יַעְרָה **n.pr.m.** a descendant of Saul, v. יְהוֹעַדָּה supr.

יַעֲרֵי אֹרְגִים **n.pr.m.** father of Elḥanan.

יְעָרִים **n.pr.mont.** only הַר־יְעָרִים, mod. *Kelsa*, NE. of Beth Shemesh.

קִרְיַת יְעָרִים v. sub קִרְיָת.

יַעֲרֶשְׁיָה v. sub ערשׁ.

יַעֲשַׂי, יעשׁו, יַעֲשִׂיאֵל v. עשׂה.

יִפְדְיָה v. sub פדה.

[יָפָה] **vb. be fair, beautiful — Qal** *be beautiful*, subj. pers.; of feet; of Jerus. under fig. of woman; Egypt under fig. of tree. **Pi.** *beautify* an idol. The (**Pe**›**al**›**al**?) יְפֵיפִית מִבְּנֵי אָדָם is contrary to all anal.: rd. either יָפִיתָ or יְפֵיפִיתָ: *thou art more beautiful than*, etc. **Hithp.** *beautify thyself*.

יָפֶה **adj. fair, beautiful** — *fair*, *beautiful*, as attribute of woman; pred.; = subst. *fair one*; of kine; less oft. of boy, young man; pred. (of Joseph); of Jerusalem; of a singer; of trees: olive; cedar (fig. of Egypt); of everything in its time; of various acts.

יְפֵה־פִיָּה, rd. יְפַהפִיָּה, or better יְפֵיפִיָּה, **adj. f. pretty**, עֶגְלָה יְפֵה־פִיָּה מִצְרַיִם Egypt is a *pretty* heifer.

יְפִי v. יֶפִי.

[יֹפִי] **n.m. beauty**; *beauty* of a woman; of Jerus. under fig. of woman; Tyre; prince of Tyre; ideal beauty of king of Judah, Zion; of Egypt under fig. of tree.; of ransomed people.

יָפוֹ, יָפוֹא **n.pr.loc. Joppa** — seaport town of Palestine (Jerusalem), mod. *Jaffa*.

[יָפַח] **vb. breathe, puff** (by-form of פּוּחַ, q.v.) only **Hithp.** *gaspeth for breath*.

[יָפֵחַ] **adj. breathing** or **puffing out**.

יַפְלֵט v. sub פלט.

יְפֶנֶּה v. sub פנה.

[יָפַע] **vb.** only **Hiph. shine out** or **forth, send out beams, cause to shine — 1.** *shine out*, *forth*, *display beams*: of ´י; sq. עַל; subj.

נְהָרָה *light*. **2.** *cause to shine*, subj. ´י.

[יִפְעָה] **n.f. brightness, splendour**, of prince and king of Tyre.

יָפִיעַ **n.pr.pers.** et **loc 1. n.pr.m. — a.** a king of Lachish. **b.** a son of David. **2. n.pr.loc.** on border of Zebulun.

מֵיפַעַת **n.pr.loc.** Levitical city in Reuben; in Reuben; in Moab.

יֶפֶת v. sub פתה.

יִפְתָּח, יִפְתַּח־אֵל v. sub פתח.

יָצָא **vb. go** or **come out — Qal 1.** *go* or *come out* or *forth*: **a.** from (מִן) a place, e.g. a tent; sq. acc. local.; specif., of going out (מִן) from a land (of emigration); partic. of *coming forth* from (the land of) Egypt (the Exodus). **b.** *go forth* from (the presence of) a person. **c.** in technical senses: abs. *go forth*, of emancipation; of release in the year of jubilee, land, etc.; also of a debtor-slave; of divorce; of condemnation; of bowels (מֵעִים) falling out by reason of disease. **d.** of flight, involving escape: *flee*; opp. taken (by lot). **e.** *depart*; also fig. וַיֵּצֵא לִבָּם i.e. *their heart failed*; hence inf. = *exit*, *end*. **f.** of inanimate things: river out of Eden, water out of rock, from Leḥi; of molten calf out of fire; of gold (after refining) (abs., in sim.): in prophecy of fountain from house of יְ; of seed (semen virile) from man; of weapn which has pierced body; idiomatically of expediture of money (abs., cf. Hiph.); of swift movement of arrow from bow (like lightning), of lightning out of fire; abs. of *sunrise* (subj. שֶׁמֶשׁ) (in sim.); of rising of stars; of sentence of judge; of judgment, or right appearing (with sim. of light. **g.** with special emphasis on idea of orgin, source: hyssop out of the wall; מיהוה הצא הדבר *from* יְ *has the thing proceeded*, of a providential arrangement; of pollution proceeding from (מֵאֵת) prophets; of fire from Heshbon; of fire מִלִּפְנֵי יְ; in theophany; iniquity from unreceptive heart (v. I. **1** חֵלֶב.); wrath; abs.; so salvation; of words *going forth* from mouth of speaker (of solemn or formal speech); of יְ's words, instruction, command, etc., going forth; of human commandment. **h.** of children as *going forth* from loins (of father); sq. מִן alone; also of birth; fig. of sea, of ice; lit. source not expr.; of untimely birth; of family or race connexion (sq. יצא ;(מִן also of produce of vine (מִגֶּפֶן); of viper proceeding from serpent's root; further, with idea of unfolding, growth; of the little horn; so of branches of candlestick in tabernacle; them simply *project* (tower from wall); of measuring-line *going forth* (abs.) in a particular direction; of a boundary (-line) *going out* (abs.) so as then to turn and make an angle. **2. a.** *go forth* to a place; go forth in surrender (sq.

אֶל pers.); into captivity; to work. **b.** *proceed* to or toward something, fig. **c.** *come* or *go forth*, with esp. ref. to purpose or result: of an adulteress; of an angel; of army marching out to form battle line; of king going out at the head of his soldiers; so ´י before his people; of ´י going out from Seir; of the hand of ´י, in hostility; abs. of fire *breaking out*. **3.** of combinations, note esp.: יָצוֹא וָשׁוֹב (inf. abs.) *going out and returning*, nearly = *to and fro*; אִישׁ יוֹצֵא יֹצֵא יָצוֹא וּמְקַלֵּל … = *coming forth*, *cursing as he came*; יצא ובא, lit. אֵין יוֹצֵא וְאֵין בָּא *none went out and none came in*, i.e. there was no free egress or ingress (of besieged city); to *go out* and *come in* before, of leader in war. **Hiph. 1.** *cause to go* or *come out*, *bring out*, *lead out*: **a.** a person from a place, + מִן loc., out of prison, etc.; so with the servant of ´י subj.; out of house, a city; of ´י bringing people of Jerusalem out of city to deliver them to enemy; esp. of Moses bringing Israelites out of Egypt; of Moses and Aaron; of ´י bringing Israelites out of (מִן) Egypt; abs., same sense; of ´י bringing Israelites out of exile (sq. מִן); obj. rebels (out of, מִן, land); of charioteer bringing Ahab out of battle; of Joseph's bringing out his sons from between Jacob's knees. **b.** of bringing *from* a place *for a particular purpose* (human subj.) (מִן); also (point of departure not expr., and purpose sometimes only implied); ´י subj., of bringing Israelites out of Egypt to slay them. **c.** *lead out* as an army; hence with הֵבִיא, of a ruler's function to *lead people out and in*. **d.** of God's agency in birth. **e.** = *remove* (from a person's presence). **f.** of *putting away* wives and children. **g.** *bring out* person unto (אֶל) a place (human subj.); subj. angels in form of men; for a specific purpose. **h.** unto a person, with purpose expressed or implied (עַל) Kt (but read Qr אֲצַוֶּה). **i.** unto a place and a person. **2.** fig., obj. persons, *bring out of* (מִן) distress, etc.; deliver from enemies; one's feet out of net; bring out into a large place. **3.** *bring out* animals: horses out of Egypt; animals (from ark, no מן); for sacrifice, to a place. **4.** inanimate obj.: **a.** *carry* or *bring out* (with and without מִן). **b.** *take* or *draw out* (from one's person or luggage); draw out hand from one's bosom, (food from one's cupboard). **c.** = *draw* (subj. ´י). **d.** *bring out to* a place. **e.** *bring out* to (or for) a person. **f.** *bring out* from (מִן) a place to people. **g.** *bring out* in payment, *pay* (money, tribute, etc.) (עַל = in behalf of: or *put it forth*, *imposed it*, *on* Israel). **h.** *bring forth* (= cause to rise or appear) the heavenly bodies. **i.** *bring forth* by miracle: Moses, water out of rock; ´י, id. **j.** = *produce*, *generate*, *bring into being*: of magicians trying to produce lice; a smith producing weapon; of ´י causing לֶחֶם to

proceed out of (מִן) earth; elsewhere of earth as producing; of Aaron's rod bringing forth blossoms. **k.** *bring forth* words (out of mouth, etc.), i.e. *speak*; of *publishing* a report. **5.** fig., subj. יְ֫, *bring forth* from (מִן) Bel's mouth what he has swallowed; wind, out of treasuries; fire, out of Tyre; curse, over the land; of Jeremiah; bring forth, i.e. *exhibit*, righteousness (cf. **Qal 1 f** end); subj. servant of יְ֫, of publishing מִשְׁפָּט (i.e. religion) to the world. **Hoph.** *be brought forth*; of women as captives; remnant out of Jerusalem; exiles, from among the peoples; of waters.

[יָצִיא] **adj. coming forth**; only c. מִן and sf., ומיציאו מֵעָיו Kt (וּמִיצִיאֵי Qr), *and some of those who came forth from his loins* (בניו in ||).

[צֶאֱצָא] **n.m.** only pl., **issue, offspring, produce — 1.** *offspring* of men, abs. **2.** *produce* of earth.

I. מוֹצָא **n.m. place** or **act of going forth, issue, export, source, spring — 1.** *a going forth*: **a.** the act, of יְ֫; of the sun = *rising* (v. **1 יצא f**); of a man (opp. מָבוֹא Kt); דְּבַר־מ *going forth of a command*. **b.** concrete, מוֹצָאֵי גוֹלָה *goings forth of* exile, i.e. *those going forth into* exile (in sim.). **c.** *way out*, *exit*: concrete, of chambers in temple (opp. **2** .(מוֹבָאָיו. *that which goes forth*: **a.** *utterance* of mouth or lips (esp. of solemn or formal speech). **b.** *export* of horses. **3.** *place of going forth*: **a.** *source* or *spring* of water. **b.** *place of departure* of Israel on march. **c.** מוֹצָא = *east* (place of sun's going forth) (opp. מַעֲרָב); zeugmatically מוֹצָאֵי בֹקֶר וָעֶרֶב i.e. *the east and the west* (cf. *the two Orients*). **d.** place whence silver comes = *mine*.

II. מוֹצָא **n.pr.m. 1.** son of Caleb by Ephah his concubine. **2.** a descendant of Saul.

[מוֹצָאָה] **n.f.** only pl.: **a.** (of future ruler out of Bethlehem), *his origin*. **b.** Qr מוֹצָאוֹת *places of going out to*, i.e. *a privy*, euphemistically for Kt מַחֲרָאוֹת.

[תּוֹצָאָה] **n.f. outgoing, extremity, source** (?), **escape;** only pl.; **1.** *outgoing*, *extremity* of border of territory; *outskirts* of city. **2.** חַיִּים ת֫ *sources of life*. **3.** לַמָּוֶת ת֫ *escapes from* (lit. *for*, i.e. *in view of*) *death*.

[יָצַב] **vb.** only **Hithp. set** or **station oneself, take one's stand —** *station oneself*, *take one's*

stand, *stand*: **a.** c. phr. of place, fig. = *stand aloof*; c. בְּ loc., also (in sense of *having a place* or *position*); c. בְּתוֹךְ pers.; c. עַל loc., *at*, *by*, *upon*; c. עַל pers. v. infr.; c. שָׁם and עִם pers. (subj. יְ ´). **b.** abs. (יְ ´ subj.); esp. of standing quiet and passive, to see the mighty deliverance of יְ ´; of taking a stand to fight; in military array (c. בְּ accomp.); to answer a charge. **c.** c. לִפְנֵי pers. = *present oneself before*; לִפְנֵי יְ ´ (v. also **d.**); so as servants or courtiers (v. עַל **6 c**), with implication of readiness for service. **d.** c. עַל pers. *take one's stand on the side of*; c. לְ; of *holding one's ground*, maintaining one's position before יְ ´; so c. לִפְנֵי; abs.

[יָצַג] **vb. Hiph. set, place,** a vivid and forcible syn. of שָׂם; *set*, *place*, c. acc.: + בְּ loc.; of setting foot on (עַל) ground; (sq. עִם) = *station with*; + לִפְנֵי; so with idea of *presenting*, *introducing to*; *set* (so that all may see) +לְ; sq. 2 acc. (= *set as*) (= *exhibit*); fig. *set up*, *establish*. **Hoph.** *be stayed*, *stopped*, *detained* (of herds, etc.).

יִצְהָר, יִצְחָק, יִצְחָר v. sub צהר, צחק, צחר.

[יָצַע] **vb. Hiph. lay, spread**, late — *lay*, *spread out*, sq. acc. **Hoph.** *be laid*, *spread*.

[יָצוּעַ] **n.[m.] couch, bed** (poet.); *couch*, *bed*, of wedlock or concubinage.

[יָצִיעַ] **n.m.** only Qr, properly, *flat surface*, only of lower projecting story of temple.

מַצָּע **n.m. couch, bed.**

יָצַק **vb. pour, cast, flow — Qal 1.** *pour*, *pour out*, oil, in annointing, sq. acc. (עַל + (שמן; sq. עַל + מִשְׁמָן; sq. שמן) עַל implied from context); sq. אֶל־ + שֶׁמֶן; fig., c. עַל + רוּחִי; oil in sacrifice, + עַל; in cleansing, + עַל; oil into (עַל) vessels; water, for washing, + עַל; for drenching, + עַל; for boiling (into (בְּ) the caldron), symbol.; for satisfying thirst (fig.) + עַל; blood (of sacrifice) + אֶל־יְסוֹד; pottage, for eating; cakes (לְבִבוֹת); fig. of disease יָצוּק בּוֹ *infused into him*. **2.** *cast* (objects of metal). **3.** *Pt. pass*. as adj. fig. *cast*, *hard*, of crocodile's scales; of crocodile's heart (as stone). **4.** intrans. *flow*, *pour* (of blood). **Hiph.** *pour* (oil), fig. of

shekels of silver, etc., *pour out*; of the ark, *set down*(?). **Hoph. 1.** *be poured*, subj. שֶׁמֶן, sq. על (in anointing); fig. of foundation of wicked; of grace חֵן, on lips, (sq. **2** .(**ב.** *Pt*. = *cast*, *molten*; cstr. as subst. **3.** *Pt*., fig. *firmly established*, pred. of pers. Cf. II צוק.

[יְצֻקָה] **n.f. a casting** (of metal).

I. מוּצָק **n.m. a casting** (of metal); of dust compacted into clod. II. מוצק v. sub צוק.

[מוּצָקֶת] **n.f. 1. pipe** (through which oil is *poured*). **2. a casting** (cf. יְצֻקָה).

יָצַר **vb. form, fashion — Qal 1.** of *human activity*: **a.** of a potter who forms out of clay a vessel. **b.** of a carver of wood, graven images. **c.** *frame*, *devise* in the mind. **2.** of *divine activity*: **a.** (as a potter) forming Adam out of עפר from אדמה, beasts and birds, also from אדמה; Israel as a people, even from the womb; the servant of Yahweh from the womb; of the formation of the individual man; Jeremiah in the womb; the eye of man; the locust; Leviathan; the dry land; the earth; the mountains. Fig. perh. lost sight of in some of the above, and quite certainly in the forming of light, of summer and winter, the רוּחַ of man, and the לֵב of men. **b.** fig. for *frame*, *pre-ordain*, *plan* (in divine purpose), of a situation; of an occurrence. **Niph.** *formed* (created). **Pu.** *pre-ordained* (in the divine purpose). (cf. **Qal, 2 b**). **Hoph.** *formed*.

I. יֵצֶר **n.m. form, framing, purpose — 1.** *pottery*, formed by the potter. **2.** form of a graven image. **3.** form of man as made of the dust. **4.** of what is framed in the mind (cf. **1** יָצַר **c, 2 b**), *imagination*, *device*, *purpose*.

II. יֵצֶר **n.pr.m.** son of Naphtali.

יִצְרִי **n.pr.m. a.** chief of one of the Levitical choirs of singers. **b. adj.gent.** of II. יֵצֶר, c. art. = subst. coll.

[יְצֵרִים] **n.m.pl.** sf. וְיִצְרַי my *forms*, *members* of my body.

[יָצַת] **vb. kindle, burn** (intr.) — **Qal** *kindle*, intr., fig. of wickedness; sq. בָּאֵשׁ *be kindled with fire* (= set on fire), of thorns (in sim.) (of dependent towns and villages of Rabbah, under fig. of daughters), (of gates of Babylon). **Niph.** *be kindled*, fig. of wrath of ´י; *be burned*, of

gates of Jerusalem, sq. בָּאֵשׁ; = *desolated* (of cities of Israel), (of mountains and pastures); of land. **Hiph.** *kindle*, *set on fire*, sq. acc., בָּאֵשׁ + עִיר; field of corn, + בָּאֵשׁ; dwellings (no באשׁ); also sq. acc. אֵשׁ + prep. עַל, (of Jerusalem under fig. of olive-tree); elsewh. + בְּ.

יקב

יֶקֶב **n.m. wine-vat** (a trough or hollow excavated (חצב) in the rock for receiving the juice trodden out in the גַּת), sometimes also **wine-press** (the trough in which the grapes were trodden out) — wine-*vat*; appar. of the *wine-press*. Designating particular localities.

יְקַבְצְאֵל v. sub קבץ.

[יָקַד] **vb. be kindled, burn — Qal** *be kindled*, fig. of judgment; so *burn*; *kindled*, as subst. **Hoph.** *be burning*, *burn*, of (perpetual) altar-fire; fig. of יי's judgment.

יְקוֹד **n.[m.] a burning** (properly *Inf. cstr*. of יָקַד), fig. of יי's judgment, v. [יָקַד] supr.

מוֹקֵד **n.[m.] a burning mass**; fig. of יי's judgment.

מוֹקָדָה **n.f. hearth** (= *place of burning*), only of *altar-hearth*, the plate or top of altar, on which burnt-offering was laid and consumed.

יָקְדְעָם **n.pr.loc.** a city of Judah.

יקה

יָקֶה **n.pr.m.** father of Agur.

יְקוּתִיאֵל **n.pr.m.** a man of Judah. Vid. יָקְתְאֵל. יקה

[יְקָהָה] **n.f. obedience**.

יָקוֹט v. קוט.

יָקוּם, יְקִים, יְקַמְיָה, יְקַמְעָם, יָקְמְעָם v. sub קום.

יְקוּתִיאֵל v. sub יקה.

יָקְטָן **n.pr.m.** son of Eber, descendant of Shem, ‘father’ of various tribes of Yemen.

יָקְנְעָם **n.pr.loc.** Canaanitish city, with a king, defined by לַכַּרְמֶל; in Zebulun; Levitical city.

יָקַע **vb. be dislocated, alienated — Qal** *dislocated* (Jacob’s thigh); elsewhere fig. of נפשׁ; *torn away*, *alienated* from any one, sq. מִן. **Hiph.** of solemn form of execution. **Hoph.** pass. of Hiph.

[יָקַץ] **vb. awake — Qal** *awake*; of Baal; sq. מִשְׁנָתוֹ; of Noah, i.e. from drunken sleep; fig. of ´י, i.e. *become suddenly active*; of enemies. Vid. also קיץ **Hiph.**

[יָקַר] **vb. be precious, prized, appraised — Qal 1.** *be precious*: **a.** = *highly valued*, *esteemed*, David’s name; of Israel; of God’s thoughts. **b.** esp. of life (נֶפֶשׁ), in phr. יָקְרָה נַפְשִׁי בְּעֵינֶיךָ, i.e. thou hast spare it. **c.** *be costly*. **2.** *be appraised*, *valued*. **Hiph.** *rare* (lit. *precious*); *make rare* (i.e. *withhold*).

יָקָר **adj. precious, rare, splendid, weighty — 1.** *precious*: **a.** *costly*, of costly building-stones; הוֹן יָקָר *costly wealth*. **b.** *precious*, *highly valued*; *prized*; = subst. *precious* (= *dear*) *ones*. **c.** אֶבֶן יְקָרָה coll. *precious stones*, *jewels*. **2.** *rare*. **3.** *glorious*, *splendid*, of the moon; as subst. = *glory*. **4.** (late and Aram.) *weighty*, *influential*.

יְקָר **n.m. preciousness, price, honour — 1.** *preciousness*: **a.** = *precious* (*costly*) *things* (coll.) **b.** כְּלִי יְקָר *a jewel of preciousness = precious jewel*. **2.** *price*, v. **3 .2** יָקָר. *honour*.

יַקִּיר **adj.** intrans. **very precious, dear**.

[יָקַשׁ] **vb. lay a bait** or **lure** (v. מוֹקֵשׁ), then gen. **lay snares** (v. also נקשׁ, קוּשׁ) — **Qal**

lay snares, fig. of devices of wicked (c. acc. cogn.); of יהוה's plan to destroy Babylon; *Pt*. as subst. *bait-layers*, *fowlers* sim. **Niph.** *be caught by a bait*, *ensnared*, in business entanglements; in disastrous consequences of idolatry; of those ensnared by יהוה's plans. **Pu.** *entrapped*, in circumstances of life.

יָקוֹשׁ **n.[m.] bait-layer, fowler**, פַּח יָקוֹשׁ *the trap of a fowler*.

יָקוּשׁ **n.[m.]** id.

מוֹקֵשׁ **n.m.** prop. **a bait** or **lure** in fowler's net; then fig. **snare** — *bait* or *lure*, in a net for birds; will not pierce nostril of hippopotamus; elsewhere fig. of what allures and entraps any one to disaster or ruin; Moses a *snare* to Egyptians; of men who are the ruin of their people; idols and idol-worship a pernicious *lure* to Israel; so alliances with Canaanites; Michal, to David; of יהוה as cause of ruin to evildoers; of plots of wicked; a *lure* or *snare* for wicked in their transgressions; consisting in transgressions of lips; in wrathfulness; in fear of man.

יָקְשָׁן **n.pr.m.** son of Abraham and Keturah.

יָקְתְאֵל **n.pr.loc. 1.** in the *Shephelah* of Judah, site unknown. **2.** name given to סֶלַע (= Petra) by King Amaziah, its captor.

יָרֵא **vb. fear — Qal 1.** *fear*, *be afraid*: **a.** abs. **b.** c. acc. rei or pers. **c.** with מִן *be afraid of*; with מִפְּנֵי; מִלִּפְנֵי, with בְּ *because of*, *for*. **d.** with inf. and לְ *fear to do* a thing; with infin. and מִן, *afraid of doing*. **e.** with פֶּן *fear lest*. **2.** *stand in awe of*, with מן and inf. **3.** *fear*, *reverence*, *honour*, e.g. parents, Moses and Joshua, the oath, commandment, the sanctuary, other gods; elsewhere of God: **a.** abs. **b.** with acc.; with sfs. referring to Yahweh or Elohim. **Niph. 1.** *be fearful*, *dreadful*, e.g. wilderness, land, people, ice (in sim.). **2.** *cause astonishment and awe*: of Yahweh himself; c. לְ, to kings of the earth; c. על of hostile nations; of יהוה's doings; נוראות(ה) *wonderful*, *glorious things*, of Messianic king; of Yahweh himself; נוֹרָא adverbially. **3.** *inspire reverence*, *godly fear and awe*: **a.** as attribute of God; with עַל, *above* all gods; above all angels round about him. **b.** of the name of Yahweh. **c.** of sacred things; place of theophany. **Piel.** *make afraid*, *terrify*, with acc.

יָרֵא **adj. verb.**

יִרְאָה **n.f. fear — 1.** *fear*, *terror*. **2.** *a terror = obj. of terror*. **3.** *fear of God*, *reverence*, *piety*; || the knowledge (of God); is the beginning of wisdom and knowledge; the instruction of wisdom, is to hate evil, and it involves departing from evil. **4.** יִרְאַת יהוה the *fear* of יְ = the law as *revered*.

יִרְאוֹן **n.pr.loc.** city in Naphtali.

מוֹרָא **n.m. fear — 1.** *fear*, *terror*. **2.** *reverence*. **3.** *object of reverence*, esp. God. **4.** *awe-inspiring spectacle* or *deed*.

I. מוֹרָה **n.[m.].**

תִּירְיָא **n.pr.m.** (in Judah).

[יָרָא] **vb. shoot, pour — Qal** לִירוֹא בַּחִצִּים *shoot with arrows*. **Hiph.** *shot at* (אֶל־). **Hoph.** *be watered*. יְרִאִיָּה v. יָרְבְעָם v.

יָרֵב, יָרִיב, יֵרִיבַי, יֵרִבַּעַל, יְרֻבֶּשֶׁת v. sub ריב.

יָרַד **vb. come** or **go down, descend — Qal 1. a.** *come* or *go down*: from (מִן) a mountain; (c. אֶל pers.); from the air, of birds, sq. עַל. **b.** *go down* (usu. from mountain or hill-country into plain), to battle, abs.; sq. לָעֶמֶק; sq. לַשְּׁעָרִים; sq. אֶל, cf. (sq. אֶל pers.); sq. לִקְרַאת; sq. אַחֲרֵי pers.; sq. ב loc.; of single combat. **c.** *go down* to (acc.) threshing-floor; (from David's palace) to Uriah's house (אֶל); from temple to (acc.) king's house. **d.** *go down* (abs.) from Palestine to Egypt; sq. אֵלַי; sq. מִצְרַיְמָה; sq. מִצְרַיִם; sq. שָׁמָּה; so to Philistine cities. **e.** from Jerusalem, abs. (to battle); to Jezreel; to Samaria; (to Gihon), etc. **f.** from altar; from chariot, c. מֵעַל ; from ass, c. מֵעַל; from throne, c. מָעַל, abs.; from ships, c. מִן; from bed, c. מִן (all opp. עלה). **g.** *go down*; abs. (into pit or well). **h.** = *sink*, in water; more gen., opp. rising. **i.** *go down* to She'ôl: sq. שְׁאוֹלָה; sq. שְׁאוֹל. **j.** fig. יֹרֵד בַּבֶּכִי *going down* (dissolving) *in tears* (|| יְיֵלִיל; cf. **3 c**). **k.** = *be prostrated*, abs., of horses and riders; forest; city; wall; nation. **2.** of divine manifestation: *descend*, of יְ in theoph.; abs.; of pillar of cloud; of angels on **3** סֻלָּם. **4.** of

inanimate things: **a.** hail c. עַל pers.; dew c. עַל loc.; rain (as אָבָק and עָפָר), sq. מִן הַשָּׁמַיִם עַל + pers., so in sim. of future king; manna (c. עַל loc.); fire from (מִן) heaven. **b.** waters, flowing down. **c.** tears. **d.** of oil descending upon (עַל) beard. **e.** of shadow on dial. **f.** of boundary *going down* (from to to a place). **g.** *come down*, abs. of headdresses, in sign of humiliation. **h.** pride of power. **i.** of calamity; of sword descending on (עַל) Edom. **j.** fig. of words of talebearer. Vid. also supr. **1 k. Hiph.** *cause to come* or *go down*: **1. a.** *bring down* (to Egypt), c. acc. pers. + אֵלַי+ ;הֵנָּה + ;שָׁמָּה; abs.; c. acc. rei; + מִצְרַיְמָה; from Canaan to desert (sq. אֵלֵינוּ); to (אֶל) Amalekites; *bring down* (obj. pers. vel rei); to Gaza; from Jerusalem to Gihon, c. עַל (Qr אֶל); to valley of Jehosh. (אֶל); from (מִן) temple (to king's house); from (מֵעַל) altar; from (מִן) upper chamber, sq. הַבַּיְתָה; from (מִן) the heavens; Edom, from (מִן) nest in rocks; c. acc. of limit (אֶרֶץ); *bring down* (from Babylon) into (בְּ) ships. **b.** *send down* rain (הַגֶּשֶׁם); = *cause to flow down*, obj. spittle; tears; water streams. **c.** = *lay prostrate*, *prostrate*; of God's casting down peoples. **d.** *bring down* to She‹ôl; sq. שְׁאֹלָה(וֹ)שְׁא; sq. (obj. grey hair); sq. **2** .לְבֶאֵר שַׁחַת; לַשַּׁחַת **.** *take down* (from cart); the sea from upon (מֵעַל) the brazen oxen; corpse from (מִן) tree, and (מֵעַל); *take off* ornaments **3** .מֵעָלֶיךָ **.** *let down*, so, with מֵעָלֶיהָ, to give one a drink; obj. pers. **Hoph. 1.** *be brought down*; to She‹ôl (of king of Babylon). **2.** *be taken down*.

יֶרֶד **n.pr.m. 1.** son of Mehall‹ēl, fourth generation from Seth. **2.** man of Judah.

מוֹרָד **n.[m.] descent, slope — 1.** *descent*, *slope* as designation of locality. **2.** מַעֲשֵׂה מוֹרָד *work of descent*, i.e. *hanging-work*.

יַרְדֵּן **n.pr.fl. Jordan** — the river of Palestine: in all periods.

יָרָה **vb. throw, shoot — Qal 1.** *throw*, *cast*, with acc.: cast lots; army into (בְּ) the sea. **2.** *cast* (= *lay*, *set*), corner-stone; pillar. **3.** *shoot arrows*, abs.; acc. of arrows; acc. pers.; with לְ pers.; יֹרִים(וֹ)י *archers*. **4.** *throw water*, *rain*, but v.

יוֹרֶה *early rain* (cf. **Hiph. 3**). **Niph.** *shot through* (with arrows). **Hiph. 1.** *throw*, *cast*, with

לְ, into the mire. **2.** *shoot* (arrows); with לְ, of pers.; acc. pers.; מוֹרִים *archers*. **3.** *throw water*, *rain*; hence מוֹרֶה *early rain* (cf. **Qal 4**). **4.** *point out*, *shew*; acc. pers. et rei. **5.** *direct*, *teach*, *instruct*: **a.** of men, abs. Bezalel in handicraft; c. acc. pers., a father his son; the ancients; the animals and the earth, the friends of Job; c. 2 acc.; בְּדֶרֶךְ in the way; בְּיַד־אֵל *concerning the hand of El*; מוֹרֶה שֶׁקֶר *teaching lies* is used of prophet. **b.** specially of the authoritative *direction* (v. תּוֹרָה) given by priests on matters of ceremonial observance, with acc. rei and לְ pers., they *teach* thy judgments to Jacob, and thy direction (law) to Israel; double acc. according to the direction, wherewith they *direct* thee; the Zadokite priests; the priests give such 'direction' for hire; less technically, of Moses, of Jehoiada, of the Samaritan priests. **c.** of God: c. acc. pers.; double acc.; acc. pers.; מִדְּרָכָיו *of his ways*. **d.** of idol-image.

יוֹרָה **n.pr.m.** one of the families of the restoration.

יוֹרֶה **n.[m.] early rain**, which falls in Palestine from the last of October until the first of December, opp. מַלְקוֹשׁ.

I. מוֹרֶה **n.m.** (early) **rain** (cf. יוֹרֶה).

II. מוֹרֶה **n.m. teacher** — abs. in אֵלוֹנֵי מֹרֶה = אֵלוֹן מוֹרֶה, *the teacher's terebinth* (see אֵלוֹן) near Shechem; cf. גִּבְעַת הַמּוֹרֶה *teacher's hill* near the plain of Jezreel; the terebinth being a holy tree from which divine teaching was given, and the hill of the teacher the seat of a holy place whence divine teaching was given.

תּוֹרָה **n.f. direction, instruction, law — 1.** *instruction*: **a.** human: of a mother; of a father; of sages; of a poet; תּוֹרַת חֶסֶד *kind instruction* (of a wise wife). **b.** divine; through his servants. **c.** *a body of prophetic* (or sometimes perh. priestly) *teaching*; in the heart; myriads of precepts. **d.** *instruction in Messianic age*. **e.** *a body of priestly direction* or *instruction* relating to sacred things. **2.** *law* (prop. *direction*): viz. **a.** of *special laws*, sg. of Feast of Maṣṣoth, sabbath; of direction given by priests in partic. case; of statutes of priest's code; pl. תּוֹרוֹת *laws*; (of decisions in civil cases given by Moses); the laws of the new temple; those laws in which men should walk. **b.** of *codes of law*, (1) הַתּוֹרָה as *written in the code of the covenant*; (2) *the law of the Deuteronomic code*. (3) *the law of the Priest's code*. **3.** *custom*, *manner*: תּוֹרַת הָאָדָם *the manner of man*, not of God, i.e. deal with me as man with man.

יוֹרִיָּה =) יוֹרַי whom *Yah teacheth*) **n.pr.m.** chief of the tribe of Gad.

יְרוּאֵל (*founded of El*) **n.pr.loc.** not identified, prob. part of wilderness of Judah, near Ziz (*Wady Hušâsah*).

יְרוּאֵל =) יְרִיאֵל) **n.pr.m.** chief of the tribe of Issachar.

יְרִיאֵל, יְרִיָּהוּ, יְרִיָּה **n.pr.m.** (cf. יְרוּאֵל) chief of one of the Levitical courses.

[יָרַהּ] **vb.** only **Qal** ? *be stupefied*.

יְרוּשָׁלַם, יְרוּשָׁלַיִם **n.pr.loc. Jerusalem** — *Jerusalem*, renowned as capital of all Israel, afterwards of southern kingdom, seat of central worship in temple, first named as city of Canaanite Adoni-Ṣedeḳ; inhabited by Jebusites; identif. with יְבוּס, and הַיְבוּסִי (q.v.): captured by Judah; first named in connexion with David; taken possession of by David as king; David's royal seat; it remained the capital until taken by Nebuchadrezzar, B.C. 588; it became the chief home of the returned exiles. Vid. also n.pr.loc. יְבוּס, שָׁלֵם.

ירח

יָרֵחַ **n.m. moon** — *moon*, usually named with sun (a symbol of permanence); obj. of idolatrous worship (+ sun); in same sense also + sun and stars; as determiner of feast-times (|| sun); + stars, as shining by night (|| sun, by day); elsewh. + sun and stars; + stars; with neither sun nor stars only.

I. יֶרַח **n.m. month — 1.** *month*, as measure of time, during, or in which; pleon. יֶרַח יָמִים *a month* (*of*) *days = a month of time*. **2.** *calendar month*, with name. Cf. synon. חֹדֶשׁ.

II. [יֶרַח] **n.pr.m.** 'son' of Joktan, only יָרַח.

יָרוֹחַ **n.pr.m.** a Gadite.

יֶרַחוֹ v. יְרִיחוֹ.

יְרֹחָם, יַרְחְמְאֵל v. sub רחם.

יַרְחָע **n.pr.m.** an Egyptian slave.

יָרַט **vb. be precipitate, precipitate** (trans.) — **Qal**.

יְרִיחוֹ, יְרִיחֹה, יֶרַח **n.pr.loc. Jericho** — Canaanit. city taken by Josh.; having a king; near Jordan; Mt. Nebo is described as עַל־פְּנֵי יֶרַח; the adjacent plain is called בִּקְעַת יֶרַח; among returning exiles appear בְּנֵי יֶרַח, and among builders of wall אַנְשׁוּי יֶרַח; mod. (*E*)*riḥâ*).

ירך

יָרֵךְ **n.f. thigh, loin, side, base — 1.** *thigh*, **a.** outside of thigh, where sword was worn; כַּף הַיָּרֵךְ *hollow of the thigh*; סָפַק עַל־יָרֵךְ and (c. אֶל־), *smite upon thigh*, in token of consternation; וַיַּךְ אוֹתָם שׁוֹק עַל־יָרֵךְ *and he smote them, hip upon thigh*, a great slaughter. **b.** *thigh= loins*, as seat of procreative power יֹצְאֵי ירך *those proceeding from the loins of* any one; hence שִׂים יַד תַּחַת ירך *place the hand under the thigh*, in taking an oath. **2.** *side* (flank) of altar; of tabernacle. **3.** *base* (loins) of candle-stick.

[יַרְכָה, or יֶרֶכָה] **flank, side,** du. **extreme parts, recesses — 1.** *side*, i.e. *further side* of Zebulun, poet. for more distant border of his territory. **2.** elsewhere always du. *the two thighs*, i.e. fig. *angle*, *recess*, *extreme parts*: as *recesses* of Mt. Ephr.; of Lebanon; of *recesses* or *innermost part* of cave; a house; the pit (בּוֹר); a ship; יַרְכְּתֵי צפוֹן *remote parts of the north*; יַרְכְּתֵי אָרֶץ *remote parts of earth*; of a long building, *extreme* or *hinder part*, so of tabernacle; of temple; of Ezek.'s temple.

יַרְמוּת **n.pr.loc. 1.** Canaanitish city, with a king, named between Hebron and Lachish; named with Adullam. **2.** Levitical city in Issachar.

יֶרֶמַי **n.pr.m.** one of those who had strange wives.

יְרִימוֹת, יֶרְמוֹת, יְרִמוֹת **n.pr.m. 1.** Benjamites. **2.** Levites. **3.** *id*. Naphtalite. **4.** *id*. son of David and father of Rehoboam's wife. **5.** יֶרְמוֹת, men who had strange wives.

יִרְמְיָהוּ, יִרְמְיָה v. sub רמה.

[יָרַע] **vb. quiver — Qal** *his soul quivereth* to him, i.e. is in terror and distress.

יְרִיעָה **n.f. curtain** — *curtain*, of tabern.; in gen. (*tent-*) *curtains*; fig. of Jerusalem's prosperity; in sim.

יְרִיעוֹת **n.pr.m.**

יִרְפְּאֵל v. sub רפא. I. ירק.

יֶרֶק **n.m. green, greenness** = *green thing*, *grass*; alone *green thing*.

יָרָק **n.[m.] herbs** (coll.), **herbage** (green, greens); as subst., יֶרֶק דֶּשֶׁא *green shoots of grass*.

יַרְקוֹן only in מֵי הַיַּרְקוֹן v. sub מַי.

יָרוֹק **n.[m.] green thing** (= יָרָק), only as food of wild ass.

יֵרָקוֹן **n.m. mildew, paleness, lividness; 1.** *rust* (all || **2**). **שְׁדָפוֹן.** *paleness* (of face).

יְרַקְרַק **adj. greenish, pale-green** of plague spots; as subst., the *green-shimmering* of gold.

יָרְקְעָם **n.pr.m.** a name in Judah.

II. יָרַק **vb. spit — Qal** as token of contempt. Cf. רָקַק, רֹק.

יָרַשׁ **vb. take possession of, inherit, dispossess — Qal 1.** *take possession of*, esp. by force, *have as a possession*, often with collat. idea of *taking in place of* others, *succeeding to*, *inheriting* (cf. **2.**): **a.** land, sq. acc. (*possess* land *and dwell therein*); + ב instr.; *take possession of* fields (obj. not expr.); inheritance (in land); city (cities); *possess* city and dwell therein; *possess* houses; יוֹרֵשׁ עֹשֶׁר *possessing wealth*. **b.** a *people* (with collat. idea of *being their heir* (**2**), and so *dispossessing them*), (+ cities); nations + countries. **2.** *inherit*, sq. acc. pers. = *be one's heir*; abs.

be heir, sq. עִם pers. = jointly with; (= possessor, captor), where paronom. with n.pr.loc. מָרֵשָׁה; *inherit* persons, as slaves. **3.** = *impoverish* (var. **Pi.** הַלְיֵךְ ´). **Niph.** *be* (*dispossessed* =) *impoverished*, *come to poverty* (opp. אָשְׁבַּע). **Pi.** *get full possession of*, i.e. *devour*. **Hiph. 1.** *cause to possess*, or *inherit*; sq. לְ pers.; fig. **2.** *cause* (others) *to possess* or *inherit*, then gen. *dispossess*: **a.** sq. acc. gent. vel. pers.; opp. יָשַׁב אֵת; opp. יָשַׁב בְּ; sq. acc. + מִפְּנֵי; acc. + מִלִּפְנֵי; acc. + מִשָּׁם; of *cities* (i.e. their inhabitants); so of a *land*. **b.** sq. acc. rei. **3.** = *impoverish*; sq. acc. (of Tyre). **4.** nearly = *bring to ruin*, *destroy*, sq. acc. gent. **5.** = **Qal** *take posession* of a land.

יְרֻשָּׁה **n.f. a possession**, used of nation.

יְרוּשָׁא, יְרוּשָׁה **n.pr.f.** (*taken possession of* i.e. *married*?) mother of king Jotham.

יְרֻשָּׁה **n.f. (a) possession, inheritance —** used of land.

רֶשֶׁת **n.f. net 1.** *net*: **a.** for catching (birds, etc.); elsewhere fig. (1) of judgment of יְהוָה, all c. פרשׂ (of יְהוָה catching Pharaoh, under fig. of sea-monster); (2) of nations capturing king of Israel under fig. of lion; (3) of priests and rulers (as entangling people in sin). **b.** spread for feet of man (fig.): (1) by יְהוָה (c. 2) ;(פָּרַשׂ) by wicked (= *plot*) (c. פרשׂ); elsewh. c. טמן; c. הֵכִין. **2.** brazen *network* for altar of tabern. On Inf. רֶשֶׁת, v. ירשׁ supr.

[מוֹרָשׁ] **n.[m.] a possession**.

מוֹרָשָׁה **n.f. a possession** of land; of people.

מוֹרֶשֶׁת **n.pr.loc.**

רַשְׁתִּי(וֹ)ם **adj.gent.**

תִּירוֹשׁ **n.m. must, fresh** or **new wine** — *must*, *new wine*, as enlivening; as injurious; poet. regarded as contained in the grapes; as yielding wine (יַיִן); usu. as a sign of fertility, or as valuable product.

[יָשַׁם] **vb.** Kt, v. I. יְשִׁימְאֵל. שׂוּם, שִׂים v. I. שִׂים, שׂוּם.

יִשְׂרָאֵל **n.pr.**, and deriv., v. sub I. שׂרה.

יְשַׂרְאֵלָה **n.pr.m.** a son of Asaph.

יִשָּׂשכָר (so always MT, Qr perpet.) **n.pr.m. Issachar 1.** fifth son of Jacob and Leah (appar. ninth son of Jacob); hence יִשׂ ´ alone = *tribe* of Issachar; transit. fr. *tribe* to *territory*. **2.** 7th son of Obed-Edom.

יֵשׁ **subst. being, substance, existence — 1.** *substance*. **2.** elsewhere (prop. as a subst. in the *st*. *c*.), it asserts *existence*, and so corresponds to the *verb substantive*, **is (are, was, were, will be)**, lit. *the being*, *presence of* … **is, are, was, were,** etc., not however, as a mere copula, but implying existence with emph. (hence in Engl. to be often represented by the subst. verb in italics): **a.** with a pred. following. Alone, in answer to a question (asked with יֵשׁ), *He* (*it*) *is*. **b.** absolutely, *there is*; so in aphorisms, asserting the existence of a partic. character, quality, etc. In questions, or protestations, יֵשׁ often implies a doubt whether what is asked about is to be found or exists: and see אם יש איש if there *is* (emph.) a man doing justice, etc. **c.** special phrases: (a) after אִם and a ptcp., where an abiding *intention* is to be emphasized (cf. II. אין **2 b**). (b) יֵשׁ לְ = *has* (*had*), esp. with prons. יֵשׁ לִי, יֵשׁ לְךָ; etc., יֶשׁ־לִי רָב I *have* plenty. (c) with inf. and לְ, *is it possible to* … ?; so אֵשׁ לְ (cf. אֵין לְ, sub II. אַיִן **5**). (d) … יֵשׁ אֲשֶׁר (if) *it was* that … (e) v. II. אֵל **7**. (f) וְיֵשׁ *and* (if) *it be* … (cf. וְלֹא). (g) pleon. As a rule, יֵשׁ precedes its subst. (from which, however, like אין, it may be separated); but occasionally, for greater emphasis, this is prefixed (cf. אַיִן **2 c**).

יָשַׁב **vb. sit, remain, dwell — Qal 1. a.** *sit* on (עַל) a seat, stone, teraphim, couch, knees, throne +, v. abs. infr.; of יִשׂ ´; dust, ground, ashes (these in token of humiliation); *sit down* by (עַל) a well or a pool; c. אֶל; *sit* in (בְּ) house, street, doorway, assembly, etc.; of No of Amon (personif. city); c. לְ *sit on to* (pregn.), *at*; c. שָׁם + ,לִפְנֵי; c. עִם; c. אֶת־; c. תַּחַת; c. ,מִנֶּגֶד מִצַּד ;נֶגֶד; c. acc. cogn.; לִשְׁפֹּט; hence abs. of *sitting* as *king* or *judge*, esp. of יִשׂ ´ *sitting*

(enthroned) (v. c. עַל, supr.); by menton. of thrones, for the judges sitting on them. **b.** *sit*, *sit down*, abs. (sq. cl. of purpose, *to eat*, etc.). **c.** *sit down* outside (חוּץ), i.e. perform a necessity of nature. **d.** *sit* = *be set* (as a jewel). **2. a.** *remain*, *stay*, *tarry* (for a limited or indef. time), c. אֶת pers.; c. עִם pers.; c. בְּ loc. (of ark); c. שָׁם; c. עַל (*by*); פֹּה; c. בֵּין; c. בית; abs.; *abide*, *endure*, so of Mt. Zion. **b.** with special emphasis on qualifying phr., וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ *and his bow abode as a firm one*; *and they continued* three years without war; of woman *remaining*. **3.** *dwell*, *have one's abode in* (בְּ) a land, city, house, etc.; in tents; fig. of justice (צְדָקָה); in the midst of (בְּקֶרֶב); so c. בְּתוֹךְ; c. הארץ + עַל, of God; of people; c. לְ; c. בֵּין; *dwell with* (אֶת); so c. בקרב +) עִם), (i.e. *assoc*. *with*); c. יַחְדָּו; *dwell* in their stead (תַּחְתָּם); abs. *dwelling*. *Pt*. יֹשֵׁב = subst., *dweller*, *inhabitant*, very oft.; oft. coll.; also poet. f., (as coll.); with בת in app.; abs. יוֹשֵׁב (coll.); also (strangely) יֹשְׁבוֹת הארץ = *the populations of the land*; freq. in phr. *without inhabitant* (i.e. so that there shall be no inhab.). **4.** of a land or city, *sit*, *abide*, *seated in its place*, fig. for *be inhabited*. **Niph.** *be inhabited*, of land; v. **Qal 4. Pi.** *set*. **Hiph. 1.** *cause to sit* c. acc. pers. + על כסא; so (without לָנֶצַח + (על כסא; *set*, *place* c. acc. pers. + **2** .נָגְדּוֹ. *cause to abide* (acc. pers.) *at* (**3** .(**b.a.** *cause to dwell*, c. acc. pers. + בְּ loc.; acc. pers. + שָׁם; acc. pers. + עַל־הַבָּתִּים; acc. pers. om., c. עִם pers.; c. acc. pers. only. **b.** *cause* cities (עָרִים) *to be inhabited*. **4.** *marry* (prop. *give a dwelling* to) only c. acc. נָשִׁים נָכְרִיּוֹת *strange* or *foreign women*. **Hoph.** *made to dwell*. v. **Qal 4.**

I. שֶׁבֶת **n.f. seat, dwelling, place** (properly Inf. Qal from ישב) *a seat* (*throne*, or *enthronement*); *dwelling* (i.e. *place*, *location*); *place*, i.e. *on the spot*. II. שֶׁבֶת v. sub שבת.

I. [שִׁיבָה] **n.f. sojourn** (= יְשִׁיבָה) v. יָשַׁב **Qal 2.** II. שִׁיבָה v. sub שוב.

יֶשֶׁבְאָב **n.pr.m.** Levite of the 14th course.

יֹשֵׁב בַּשֶּׁבֶת **n.pr.m.** one of David's heroes.

ישבו בנב Kt, יִשְׁבִּי בֶנֹב Qr, **n.pr.m.** a gigantic Philistine.

יְשִׁבְקָשָׁה **n.pr.m.** a son of Heman.

יוֹשִׁבְיָה **n.pr.m.** (´ י *setteth*, *causeth to dwell*; cf. Ph. n.pr. ישבעל) a Simeonite.

מוֹשָׁב **n.m. seat, assembly, dwelling-place, dwelling, dwellers — 1. a.** *seat*. **b.** *sitting* = *those sitting*, *sitting company* or *assembly*. **2. a.** *dwelling-place* of people, tribe, etc., oft. = territiory, district, or, later, city; הָאָרֶץ ´מ = *habitable places of the land*; distinct from city; of Zion as ´ ´מ י. **b.** alm. = abstr. *dwelling*; ´ מ אֶרֶץ *land of your dwelling-places* or *dwelling*. **c.** = house. **3.** *situation* of city; *location* of image. **4.** *time of dwelling*. **5.** coll. = *those dwelling*. v. supr. and מְשׁוּבָה sub שׁוּב.

תּוֹשָׁב **n.m. sojourner**, *sojourner*, appar. of a more temporary and dependent kind than the גֵּר (with which it is often joined). Fig. of one enjoying only a temporary tenure, c. עִם, with ´ י, c. לִפְנֵי.

יִשְׁבָּח **n.pr.m.** v. שׁבח.

יָשֵׁבִי, יָשֵׁבִי לָחֶם, יָשָׁבְעָם v. שׁוב.

יִשְׁבָּק v. שׁבק.

ישׁה

תּוּשִׁיָּה **n.f. sound, efficient wisdom, abiding success,** a technical term of the WisdLt; — **a.** *sound*, *efficient wisdom*. **b.** of the *effect* of sound wisdom, *abiding success* (for the combination of meanings, cf. הִשְׂכִּיל *to shew wisdom*, and also *to achieve success*), תֻּשִׁיָּה v. sub II. שׁוא.

יוֹשָׁה **n.pr.m.** a Simeonite.

יוֹשַׁוְיָה **n.pr.m.** one of David's heroes.

יָשׁוּב v. שׁוב; יְשׁוּחָיָה v. שׁוח; שׁוה v. שׁוח.

יְשִׁוִי v. I. יֵשׁוּעַ; שׁוה v. יְהוֹשׁוּעַ supr.

ישח

[יֶשַׁח] **n.[m.] ? emptiness** (of hunger).

[יָשַׁט] **vb.** only **Hiph. extend, hold out** (late).

יִשַׁי **n.pr.m.** father of David; יִשַׁי בֵּית־הַלַּחְמִי *Jesse the Bethlehemite*; elsewhere בֶּן־יִשַׁי alone = David; of Jesse as ancestor of future (Messianic) king.

יָשִׁיב **n.pr.** v. יָשׁוּב sub יִשִׁיָּה(וּ). שׁוב v. נשׁה.

[יָשַׁם] **vb. be desolate** (cf. שָׁמַם) — **Qal** *be desolate*, subj. ארץ; subj. אֲדָמָה; subj. יְשִׁימָה. [במות] **n.f. desolation**, only intens. pl. יְשִׁימוֹת Kt (Qr יַשִׁיא מָוֶת).

יְשִׁימוֹן **n.m. waste, wilderness —** *waste*, *wilderness*: **a.** c. art., alm. n.pr., frequented by David as an outlaw. **b.** without art., a *waste* or *wilderness* (only poet.), of scene of Israel's wanderings (after the Exodus); with ref. to returning exiles.

יִשְׁמָא **n.pr.m.** a name in Judah.

יִשְׁמָעֵאל, יִשְׁמַעְיָה(וּ). שׁמע v.

יִשְׁמְרַי v. שׁמר.

[יָשֵׁן] **vb. sleep — Qal** *sleep*, *go to sleep*, and *be asleep*; c. acc. cogn., of death, cf. אִישַׁן הַמָּוֶת. **Niph.** only in deriv. sense of *become inactive* or *stationary*; *grown old*, have lost freshness of first impressions; of inanimate things, *be old*, *stale*. **Pi.** causat. *she made him sleep*.

I. יָשֵׁן **adj. sleeping —** *asleep*, *sleeping*.

II. יָשֵׁן **n.pr.m.** one of David's heroes.

יָשָׁן **adj. old** (orig., as it seems, *withered*, *flabby*, like a lifeless plant with top hanging down, as if in sleep; cf. **Niph.** supr.) — *old*; of choice fruits; subst. *old harvest*, *store*.

יְשָׁנָה **n.pr.loc.** town on southern border of N. Israel, near Bethel; mod. ʿ*Ain Siniya*, 5 m. N. of Beitun.

שֵׁנָה, שֵׁנָא, שְׁנָת **n.f. sleep** — *sleep*; of sleep of death; so, as acc. cogn. יְשָׁנוֹ v. יָשֵׁן.

[יָשַׁע] **vb. Hiph. deliver; Niph.** intrans. and pass. — **Niph. 1.** *be liberated*, *saved* (prop. *placed in freedom*), from external evils, by God; with מִן. **2.** *be saved* in battle, *victorious*. **Hiph. 1.** *deliver*, *save* (prop. *give width and breadth to*, *liberate*), in peril, c. acc. pers. vel loc.; with לְ pers. (with acc.); abs. Specif. *save*, from evils and troubles: **a.** of heroic men, saving the nation in war; these are named מוֹשִׁיעַ *saviour*; they save מִיַּד *from the hand of*. **b.** of God, who saves his people from extended evils; or the pious among them; the king; David; thy servant; accordingly God is מוֹשִׁיעַ *saviour*; that fr. wh. one is saved constr. c. מִן. **c.** there is no other salvation, the sword saves not, or a nation, or astrologers, or Asshur, or other gods. **2.** *save from moral troubles*. **3.** *give victory to*: **a.** of *man*, c. לְ pers., *give victory to*, c. agent subj. יַד, יַד om. **b.** of *God*, with לְ pers.; Yahweh, with acc.; abs. *gain victory*.

יֵשַׁע **n.m. deliverance, rescue, salvation**, also **safety, welfare — 1.** *safety*, *welfare*, *prosperity*. **2.** *salvation*, i.e. primarily physical rescue, by God, oft. with added spiritual idea; יֵשַׁע אֱלֹהִים *salvation from God*; used as infin. with acc. לְיֵשַׁע; accordingly Yahweh is אוֹרִי וְיִשְׁעִי *my light and my salvation*. **3.** *victory*.

יְשׁוּעָה **n.f. salvation — 1.** *welfare*, *prosperity*. **2.** *deliverance*. **3.** *salvation* by God, primarily from external evils, but often with added spiritual idea; with verbs of rejoicing; pl. יְשׁוּעוֹת (intensive), of ´ **4** י. *victory*: c. עָשָׂה *work victory*; elsewhere of victories wrought by Yahweh for his people. Cf. the syn.

תְּשׁוּעָה, infr.

I. שׁוֹעַ **adj. (free), independent, noble** (in station) — *noble*, of rank (and, by implic., of character). II. שׁוֹעַ v. sub [שָׁוַע].

III. שׁוֹעַ **n.pr.gent.** v. ´ שׁ.

I. שׁוּעַ **n.pr.m.** father of Judah's wife; v. בַּת־שׁוּעַ supr., and cf. on mng. שׁוּעַ(אֲבִי), שׁוּעַ(אֵלִי). II. שׁוּעַ **n.[m.] opulence ?** but < v. sub [שָׁוַע].

שׁוּעָא **n.pr.f.** a woman of Asher.

יִשְׁעִי **n.pr.m.** (*salutary*) — **1.** one of the line of Jerahmeel. **2.** a chief of Manasseh. **3.** a chief of Judah. **4.** a chief of Simeon.

יְשַׁעְיָהוּ **n.pr.m.** (*salvation of Yah*; cf. אֱלִישָׁע supr.) — **1.** Isaiah, son of ʿAmôṣ, the prophet. **2.** one of the children of Jeduthun. **3.** a Levite ancestor of one of David's treasurers.

יְשַׁעְיָה **n.pr.m.** (*salvation of Yah*) — **1.** grandson of Zerubbabel. **2.** chief of the sons of Elam, who went up with Ezra. **3.** chief of sons of Merari in time of Ezra. **4.** a Benjamite.

הוֹשֵׁעַ **n.pr.m.** (*salvation*; on form, cf. **1** — הַמְשֵׁל ,הַשְׁמֵד**.** orig. name of Joshua. **2.** last king of Israel. **3.** the prophet Hosea. **4.** an Ephraimite chief under David. **5.** a chief under Nehemiah.

הוֹשַׁעְיָה **n.pr.m.** (*Yah has saved*) — **1.** a prince of Judah. **2.** father of Azariah or Jezaniah, a chief in time of Jeremiah.

יְהוֹשֻׁעַ, יֵשׁוּעַ **n.pr.**

[מוֹשָׁעָה] **n.f.** only pl. *saving acts*.

מֵישַׁע **n.pr.m.** (*deliverance*) — Mesha, king of Moab.

מֵישָׁע **n.pr.m.** (*deliverance*) — son of Caleb.

תְּשׁוּעָה) תְּשֻׁעָה) **n.f. deliverance, salvation** = **1** — יְשׁוּעָה**.** *deliverance*, usually by God, through human agency, esp. from oppression, and in battle, = *victory* (as acc. cogn. after הוֹשִׁיעַ); of national *deliverance*, from exile; in gen. of national *success* and *prosperity*; of deliverance fr. personal trouble, or of national deliverance under fig. of personal; contrasted with

יְ׳s deliverance is תְּשׁוּעַה אָדָם *deliverance of* (*through*) *man*. **2.** more exclusively spiritual in sense, = *salvation*, appear to be אֱלֹהֵי תִשׁוּעָתִי.

יָשְׁפֵה **n.[m.] jasper.**

יִשְׁפָּה v. sub יְשְׁפָן ;שׁפה v. sub שׁפן.

יָשַׁר **vb. be smooth, straight, right — Qal 1.** *go straight*, בַּדֶּרֶךְ *in the way*. **2.** fig., *be pleasing*, *agreeable*, *right* (בְּעֵינֵי *in the eyes of*); said of a woman; a man; of matters and things; of cities; a place; with **3** .כַּאֲשֶׁר **.** in ethical sense, *straightforward*, *upright*. **Pi. 1.** *make smooth*, *straight*, *make smooth* or *straight*, i.e. free from obstacles, successful; in ethical sense, הַמְיַשְׁרִים אָרְחוֹתָם *those making straight their paths*, going straightforward on their paths. **2.** *lead straight along*, *direct*, waters of an aqueduct. **3.** *esteem right*, *approve*. **Pu.** *made level*, *laid smoothly out*. **Hiph.** הַיְשַׁר דַּרְכֶּךָ *make thy way even* Qr (Kt הוֹשַׁר).

יָשָׁר **adj. straight, right — 1.** *straight*, *level*, of a way. **2.** *right*, *pleasing*: **a.** *to God*, (either cstr. before יְ׳, or with sfs. referring to him). **3.** *straightforward*, *just*, *upright*: **a.** *of God*. **b.** *of man*, God made him *upright*; so earlier of David as an upright man; of man's doings; of his way of life; of his heart, mind, and will. **c.** as a noun, (1) with ref. to things. (2) more commonly of men, in sg.; collective; also in סֵפֶר הַיָּשָׁר *book of the upright*, a collection of ancient national poetry; in pl. יְשָׁרִים *the upright*, of pious Israel; elsewhere of the upright among the people of God as distinguished from the wicked, in WisdLt. **4.** abstr., *uprightness*.

יֹשֶׁר **n.m. straightness, uprightness — 1.** *straightness*, *evenness*, of paths (with moral implication). **2.** *rightness*, *uprightness*; of words, spoken, written; of the moral walk. v. יָשָׁר **.4 3.** *what is due*, *right*.

יֶשֶׁר **n.pr.m.** (*uprightness*) son of Caleb.

[יְשָׁרָה] **n.f. uprightness**.

יְשֻׁרוּן **n.pr.m.** (*upright one*) poetic name of Israel, designating it under its *ideal* character.

[מֵישָׁר] **n.m. evenness, uprightness, equity**; only pl. — **1.** *evenness*, *level*, of path of righteous (in the future), fig. for free from difficulties; *smoothness*, of the flow of wine. **2.** in ethical sense, *uprightness*, *equity*, as taught in the school of wisdom; of government; of Yahweh's promises. **3.** adv. *rightly*.

מִישׁוֹר **n.m level place, uprightness — 1.** *level country*, *table-land*, *plain*: antith.; specifically of the elevated plateau or *table-land* between the Arnon and Heshbon. **2.** *level place* (free from obstacles), fig. for place of safety, comfort, and prosperity. **3.** *uprightness* (cf. מֵישָׁר **2**), in government.

שָׁרוֹן **n.pr.loc. Sharon** — strictly **n.m. plain, level; 1.** (with art.), name of maritime plain on Mediterr., fr. Joppa northward, noted for fertility. **2.** מִגְרְשֵׁי שָׁרוֹן, region E. of Jordan; identified by many with הַמִּישׁוֹר.

שָׁרוֹנִי **adj. gent.** of foregoing.

ישׁשׁ

יָשֵׁשׁ **adj. aged, decrepit.**

יָשִׁישׁ **adj. aged —** *aged*, as pred. adj.; as subst.

יִשְׁיִשַׁי **n.pr.m.** a Gileadite name.

יתד. יָתֵד **n.f. peg, pin —** *pin*, *peg*, esp. **a.** *tent-pin*; oft. of tabernacle; of Zion under fig. of tent; fig. of ruler as support of state. **b.** a peg for hanging; so fig. of Eliakim; of secure position. **c.** for digging (= spade). **d.** the *pin* or stick used in beating up the woof in the loom.

יְתוּר v. תור.

יִתְלָה v. תלה.

יתח

תּוֹתָח **n.m.** name of a weapon, perh. **club, mace** (or *dart*, *javelin*).

יתם

יָתוֹם **n.[m.] orphan —** *orphan*, i.e. fatherless (in all these, mentioned as helpless, exposed to injury); (in no case clear that both parents are dead).

יִתְמָה **n.pr.m.** one of David's valiant men.

יתן

I. אֵיתָן, אֵתָן **adj. perennial, ever-flowing,** fig. **permanent,** as subst. **steady flow, permanence** — **1.** *ever-flowing*, an *ever-flowing* wādy; as subst. in נַהֲרוֹת אֵיתָן *rivers of steady flow*; as subst. also, the sea returned לְאֵיתָנוֹ to its *steady flow*, יֶרַח הָאֵיתָנִים month of *steady flowings* = 7th mo., Oct.-Nov. (post-Bibl. Tisri). **2.** fig. *permanent*, *enduring*, *imperishable*, *enduring*, *firm*, an abode of *permanency* (of Edom, and Babyon, suddenly depopulated by foe, figured as lion); *ever-enduring*, *firmly seated*.

II. אֵיתָן **n.pr.m.** a wise man; named as Levit. singer.

יַתְנִיאֵל v. תנה.

יִתְנָן **n.pr.loc.** city in the Negeb of Judah; site unknown.

[יָתַר] **vb. remain over — Qal** *the remainder*. **Niph.** *be left over*, *remain over*; *be left over*, *remain* (*over*), abs.; sq. לְבַדּוֹ *be left alone*; sq. מִן *be left from* (= *of*); pt. sq. מִן; sq. לְ, *be left* (*surviving*) *to*, *of those belonging to*; sq. בְּ *be left in* (= *of*); oft. sq. בְּ loc.; sq. בֵּית *in the house of*; sq. אַחֲרֵי = *be left behind* (of sons); elsewh. pt. abs., as adj.; as subst. **Hiph. 1. a.** *leave over*, *leave*, (obj. om.); sq. ofj. ל + שְׁרִיד pers.; obj. ל + שְׁאֵרִית pers.; sq. מִן *from* (= *of*); + עַד temp.; + שָׁם loc. **b.** abs. *leave a remnant*. **c.** *save over* < הַתֵּר *release*. **2.** *excel*, *shew pre-eminence*. **3.** *shew excess = have more than enough*; *make abundant* (sq. sf. pers. + ב rei).

יֶתֶר v. תור.

I. יֶתֶר **n.m. remainder, excess, pre-eminence — 1. a.** *remainder*, *remnant* (with implied inferiority in number or quality), of crops, etc., *their remnant*, i.e. what they (the enemy) leave; of vessels; elsewh. of pers.; of a rescued remnant of Israel (Judah). **b.** *remainder*, *rest*, *other part* of people, elders, etc.; sts. incl. a majority; of common people (opp. rulers); of land; of other inanimate things, of years; elsewhere in phr. יֶתֶר דִּבְרֵי *the rest of the affairs of*, in summaries of reigns of kings of Israel and Judah. **2. a.** *excess*, שִׂפַת יָתֶר *a lip of excess* = arrogant speech. **b.** in adv. phrases, עַל יֶתֶר *on the basis of abundance* = *abundantly*, as adv. accus. גָּדוֹל יֶתֶר מְאֹד great, *in abundance*, exceedingly. **c.** specif. *what is over and above* immediate necessities, *abundance*, *affluence*. **3.** *superiority*, *pre-eminence*. v. II. יֶתֶר.

II. יֶתֶר **n.m. cord** (prop. as *hanging over* or *down*) — *cord*, for binding a man; *bowstring*.

III. יֶתֶר **n.pr.m.** (*abundance*) **1.** father of Moses' wife. **2.** eldest son of Gideon. **3.** father of Amasa. **4.** men of Judah. **5.** a man of Asher.

יִתְרָא **n.pr.m.** father of Amasa (v. II. יֶתֶר **3**).

יִתְרָה **n.f. abundance, riches.**

יִתְרוֹ **n.pr.m.** father of Mose's wife.

יִתְרִי **adj. gent.**, alw. c. art.; coll.

יֹתֶר, יוֹתֵר **n.m. superiority, advantage, excess** (late) (prop. **Qal** pt. of יתר) — *superiority*, *advantage*; elsewh. adv. *to excess*, *overmuch*; sq. מִן; שֶׁ יֹתֵר = *besides that*.

יֹתֶרֶת **n.f. appendage** — most prob. (fat) *appendage*, a (fatty) mass at opening of liver of sacrificial animal, extending to kidneys.

יִתְרוֹן **n.[m.] advantage, profit —** *advantage* to (לְ) any one.

יִתְרָן **n.pr.m. 1.** an Edomite. **2.** a man of Asher (v. III. יֶתֶר **5**).

הֹתִיר **n.pr.m.** (*abundance*, *superabundance*) a son of Heman.

מוֹתָר **n.m. abundance, pre-eminence — 1.** *abundance*, *plenty*. **2.** *pre-eminence*, *superiority*.

[מֵיתָר] **n.m. cord, string** (cf. II. יֶתֶר); of tent-*cords*; specif. of *cords* of tabernacle; of bow-*strings*.

יַתִּיר, יַתִּר **n.pr.loc.** town in Judah; Levitical city.

יִתְרְעָם **n.m.** 6th son of David.

יִתֵּת **n.pr.m.** an Edomite chief.

כ, ך

כ, ך, eleventh letter; used as numeral 20 in postBHeb.; 21 = כא, 22 = כב, etc.

כְּ prop. **subst. the like of, like, as** — before tone-syll.

כָּ, before light sf., in the form כָּמוֹ. Prop. an undeveloped *subst*., capable of standing in any case **1. a.** *quantitatively* to express exact or approx. equality, in the latter case *the like of* is = *about*; cf. כַּמָּה *the like of* what? = *how many*? (v. מָה); as accus. of space or time, כדרך יום *the like of* a day's journey. So (as adv. accus.) with words denoting a *point* of time: often with עֵת, as כָּעֵת הַזֹּאת lit. at *the like of* this time = *about* this time, כָּעֵת מָחָר at *the like of* the time, (being) to-morrow = *about to-morrow*, כָּעֵת alone = *at the* (present) *time*, *now*. **b.** *qualitatively* to express resemblance in respect of some attribute, action, character, appearance, etc.: so very often; as subj. of a sentence, כמראה אשׁ *the like of* (= *as it were*) an appearance of fire was, etc.; as gen.; as pred.; after a verb, כְּ היה to become *the like of* (*like*), (v. היה **II.2 c**). **c.** as an accus. of mode or limitation, *in* or *with the like of* (= *like*, *as*, *according to*); (1)

expressing conformity to a standard or rule, let us make man כדמותנו *according to* our likeness. (2) in comparisons: qualifying an adj.; a verb; with the *tertium compar*. attached in a relative clause, כַּנֶּשֶׁר יָעִיר קִנּוֹ *like* the great vulture, (that) stirreth up its nest. **d.** sometimes כְּ is used in partic. to compare an object with the *class* to which it belongs, and express its correspondence with the idea which it ought to realize. **2.** repeated, כְּ … כְּ, to signify the completeness of the correspondency between two objects (peculiar to Heb.): **a.** in a principal clause; Usu. the first term is the subj. and the second is the standard with which it is compared: but occas. the terms are inverted. **b.** in a subordinate clause (to be regarded as subordinated in the accus. to the principal verb); (α)attached to the *subj*. of the principal vb. (β) attached to its *object*. **c.** occas., for כְּ … כְּ, there occurs וכ … כְּ: כְּכֹחִי אָז וּכְכֹחִי עָתָּה *the like of* my strength then, and *the like of* my strength now, i.e. they are similar (cf. **1** וְ **j**). **d.** yet more distinct than כְּ … כְּ, is כְּ … כֵּן; in a nominal sentence, כְּ ´ with its genit. forming the predic., and כֵּן resuming it with emph. and connecting it with the subject:' כִּי כִשְׁמוֹ כֵּן־הוּא for *the like of* his name, *such* (or *so*) is he; in a verbal sentence, כְּ ´ preceding, as an accusative of state, and giving the *secundum comparationis*, and כֵּן resuming it. **3.** before an inf.: **a.** *like* (lit. *with* or *in the likeness of* …), כְּשַׁסַּע הַגְּדִי *like* the rending of a kid, i.e. *as when* a kid is rent (by a lion); = *as if*, *with the like of*. **b.** of time, *about*, *at*, whether of the past or of the future: כהוציאם אותם *at* their bringing them forth, i.e. *as* or *when* they brought them forth; of the future. Occasionally with the verbal noun, כמרעיתם *at the time of* their feeding. With the ptcp.

כַּאֲשֶׁר **conj. according as, as, when — 1.** *according to that which*, *according as*, *as*. **b.** answered, for increased emph., by כֵּן (cf. **2** כְּ **d**); in opp. order; with impf. (freq.); of degree = *the more … the more*; (v. **2** כֵּן **b**). **c.** answered by וְ. **d.** oft. in *similes* (sq. impf. of habit), answered by כֵּן; a second verb is, in such cases, in the pf. with וְ consec. **e.** הָיָה כַּאֲשֶׁר (cf. הָיָה כְּ) to be *as if*. **2.** with a *causal* force, *in so far as*, *since*, *inasmuch as*. **3.** with a *temporal* force, *when*, and Y. went away כאשר כלה *when* he had finished; answered by ויהי … ;◌ וַ כאשר and it came to pass, when.…

כְּמוֹ **adv.** and **conj. like, as when** (lit. *the like of what* (viz.) …, a pleon. form of כְּ (v. מוֹ), and, like it, prop. a **subst. — 1.** as an indep. word (only in poetry); **2.** as an equivalent for כְּ

before sfs., always before light ones, and occasionally before heavy ones (v. כְּ *ad init*.): **1. a.** prep., as poet. syn. of כְּ, *like*, *as* (see **1** כְּ **c** (2)). Repeated, like כְּ … כְּ; and answered by כֵּן. **b.** **conj.** = כַּאֲשֶׁר: (α) of time, once, בְּמוֹ עָלָה הַשַּׁחַר *when* the dawn arose; (β) of mode, *according as* (answered by כֵּן). For **2** (before sfs.), see כְּ.

כָּאַב **vb. be in pain — Qal 1.** *be in pain*, physical (as a result of circumcision); (subj. בָּשָׂר; poet. of body in grave). **2.** of *mental pain* (subj. לֵב) **Hiph.** *pain*, *mar*; **1.** of enemies of Isr. under fig. of thorn causing pain (no object expr.); of שַׁדַּי, no obj. expr. **2.** of *mental pain*, obj. לֵב (subj. false prophetesses, v. supr); (subj. יְ **3**.) (si vera l.) of *marring* good land with stones.

כְּאֵב **n.m. pain** — *pain*, mental and physical; (in disappointment and disaster); mental.

מַכְאוֹב **n.m. pain — 1.** *pain*, physical. **2.** of *mental pain* (of troubles of wicked), of Babylon; (as result of sin; of יְ's servant); in יְ's word to Baruch; partic. of suffering servant of יְ. כָּאָה] .י] **vb. Niph. be disheartened, cowed** — *be cowed*; *downhearted*. **Hiph.**

[כָּאֵה] **adj. cowed**, Qr כָּאֲיִם חֵל; *host of cowed ones*, but rd. Kt חלכאים.

[כאר] v. II. כור.

כָּאַר v. יְאֹר.

כבב

כּוֹכָב **n.m. star**; elsewhere pl. *stars*, || sun and moon (cf.also infr.), (to rule the night), Joseph's dream; obj. of idol. worship (cf.infr.); observed in augury (of Babylon); (||(also) *light*; fig. of brightness of youth); || sun; || moon; sign of evening (appar.sign of dawn); numbered by God; sim. of abundant posterity; of number of merchants of Nineveh; as lofty; so in fig. of haughty nations; cf. symbolic vision of Dn; sim. of brightness of righteousness; not pure (זַכּוּ) before God (||moon); darkened in Yahweh's judgment (|| sun and moon; so); personified: as fighting; shouting; praising.

כָּבֵד **vb. be heavy, weighty, burdensome, honoured — Qal 1.** *be heavy*, in weight, of misfortune, heavier than sand; of God's hand in punishment, with עַל ;אֶל; of man's hand in war; = *vehement*, *sore*, of battle; c.עַל = אֶל; *burdensome*, *grievous*; of work laid upon one, bondage, with עַל; of sin conceived as a burden, iniquities; transgressions, with **2** .עַל. *heavy*, *insensible*, *dull*, of the eyes, so as to be unable to see; of the לֵב, *hard*, *insensible*. **3.** *be honoured* of a man, of Tyre, of Yahweh. **Niph. 1.** pass. **a.** *be made heavy* fr. abundance. **b.** *be honoured*, *enjoy honour*, of man; but more frequent in *pt*. as subst. *honourable*, *honoured*, *distinguished man*; *glorious things*. **2.** medial, *get oneself glory* (*or honour*), of God; with בְּ *in* or *by* any one. **Piel 1.** *make heavy*, *insensible* (cf. **Qal 2**) the (**2** .לב(ב. *make honourable*, *honour*, *glorify*, usu.c.human subj.: **a.** human obj., parents; Balaam; sons of Eli; Saul; Nahash; Jerusalem; more gen.; subj. God. **b.** obj. things, sacred place (God subj.); the Sabbath. **c.** God obj.; + acc.rei; + בְּ instr. (lips); + מִן ; obj. the name of ׳י,c.acc.; c. לְ; obj. the מַלְאַךְ ׳י. **d.** subj.indef. (si vera l.), obj. God and man (of olive). **e.** obj. a heathen god. **Pu.** *be made honourable*, *honoured*. **Hiph. 1.** *make heavy*, a yoke; ellipt. with עַל; a chain; pledges, with **2** .עַל. *make heavy*, *dull*, *unresponsive*, the ears. **3.** *cause to be honoured*, of depopulated districts of NE Israel, of restored nation; *shew* or *display honour*. **Hithp. 1.** *make oneself heavy*, *dense*, *numerous* (cf. **1** כָּבֵד **b**) as locusts. **2.** *honour oneself*.

כָּבֵד **adj. heavy — 1. a.** *heavy*, a burden; hands (weary of holding up), hair of head, a corpulent old man; עַם כָּבֵד עָוֹן *a people heavy with* (*the burden of*) iniquity; a cloud charged with rain; a rock of large size; *oppressive*, *grievous*, *burdensome*, a yoke; a famine; the *vexation* (כַּעַס) of a fool; *vehement*, *sore*, of a mourning. **b.** *massive*, *abundant*, *numerous*, of a people עַם; army; insect swarm. **c.** *heavy*, *dull* of speech and tongue; of the לֵב, *hard*. **d.** burdensome, of a thing, people; of a people to be understood. **2.** in the usage of כָּבֵד מְאֹד: **a.** *very oppressive*, *grievous*, of hail; murrain; lamentation. **b.** *very numerous*, cattle; army; locusts. **c.** *very rich*, במקנה *in cattle*.

כָּבֵד **n.[f.] liver** — *liver* of man, as pierced by arrow; poured out in sorrow; of animals as consulted by divination; of the animals suited for sacrifice.

כֹּבֶד **n.[m.] 1. heaviness**, *weight* of a stone. **2.** *mass*, *abundance*, of corpses. **3.** *vehemence*, of war, of storm.

I. [כָּבוֹד] **adj. glorious**, of a bed; a queen in bridal array; cf. כְּבוּדָּה **n.f.** infr.

II. כָּבוֹד **n.m.** and **f. abundance, honour, glory — 1.** *abundance*, *riches*. **2.** *honour*, *splendour*, *glory*, of external condition and circumstances: **a.** of men: of Joseph in Egypt; of Job; of Ephraim, Samaria; עֹשֶׁר וְכָבוֹד *wealth and splendour*; man was crowned with וְהָדָר ׳כ at his creation; the king is given ׳כ. **b.** of things, עָשְׁרוֹ ׳כ *splendour of his wealth*, of a throne (poem); a kingdom; chariots; priestly robes; Lebanon; forest (fig. of royal might); trees; temple; restored holy land; Jerus. **c.** of God, *glory*, (1) in historic theophanies: to Moses; the sacred tent was sanctified by the Glory; when the ark was captured, the Glory went into exile from Israel. (2) *in historic and ideal* manifestations to the pious mind Yahweh's name is a name of glory; his eyes eyes of glory; in the temple his glory is seen. (3) he will appear in his glory, his glory will be revealed in a march through the wilderness to the holy land; the land will see it, shine with it, and it will dwell in the land; it will be to the rearward of Israel; it will arise and be seen upon Jerusalem; Yahweh will be the glory in the midst of her; the temple will be filled with it; the earth will be filled with a knowledge of it, and with it; it will be declared among the nations and all will see it and people and kings revere it; י׳ will reign before his elders in glory; the resting-place of the Messiah will be **3** כָּבוֹד. *honour*, *dignity*, of position; not becoming to fools; antithesis; כָּבוֹד is used as collective, of honoured men, *dignitaries*, *nobility*; elsewhere as cstr. before various nations or with sfs. only. **4.** *honour*, *reputation*, of character, of man; antith. **5.** *my honour*, poet. of the seat of honour in the inner man, the noblest part of man || נפשׁי (poem). **6.** *honour*, *reverence*, *glory*, as due to one or ascribed to one: **a.** of men, due to a father; honour done to David by Nathan's prophecy; לְ׳עשׂה כ *do honour to*. **b.** of God, כְּבוֹדִי *the honour due to me* (Yahweh). **7.** *glory as the object* of honour, reverence and glorifying, כְּבוֹדִי *my glory* (the one whom I glorify).

כְּבוּדָּה **n.f.** *abundance*, *riches*. See also I. [כָּבוֹד].

כְּבֵדֻת **n.f. heaviness,** *heaviness* (*difficulty*).

[כָּבָה] **vb. be quenched, extinguished, go out,** of fire or lamp — **Qal** *be quenched*, *extinguished* (c. neg.), of lamp in sanctuary; of altar-fire; of bodies of renegade Israelites (cf. גֵּיא בֶן־הִנֹּם); subj. אֵשׁ fig. of contention; fig., subj. fire kindled by י׳; subj. wrath under fig. of fire (אֵשׁ); so of burning land of Edom; of annihilation of Yahweh's enemies. **Pi.** *quench*, *extinguish*, fig. except (of extinguishing lamps, נֵרוֹת, in temple); sq. נֵר יִשְׂרָאֵל (fig. for like of

David); sq. גַּחַלְתִּי (*coal* = family-hope) (of killing widow's only son); sq. פִּשְׁתָּה כֵהָה *dimly-burning* wick (fig. of spiritually weak); implied obj. ref. to wrath of יְ; to people and idols; sq. love אַהֲבָה (subj. מַיִם רַבִּים).

כָּבוּל **n.pr.loc. 1.** city on border of Asher, mod. *Kâbûl*, 4 h. (9 miles) SE from Akko. **2.** אֶרֶץ כָּבוּל district in Galilee containing 20 cities given by Sol. to Hiram.

כבל

כֶּבֶל **n.[m.] fetter(s)**, late; sg. coll.

כבן

כַּבּוֹן **n.pr.loc.** in Judah.

מַכְבֵּנָה **n.pr.loc.**

מַכְבַּנַּי **n.pr.m.** a hero of David.

[כָּבַס] **vb. (tread), wash — Qal** *fuller's* (= *treader's*, *washer's*) *field*. **Pi. 1.** *wash* garments (i.e. by *treading*); fig. of Judah; || רָחַץ (which = *wash person*); Pt. = *fuller* (cf. Qal). **2.** *wash* person, only poet. and fig. **Pu.** *be washed*, of garment. **Hothp.** *washed out*.

I. [כָּבַר] **vb. be much, many — Hiph.** *make many*, > *make great*; with the force of a subst.

כַּבִּיר **adj. great, mighty, much**, only poet., Qr (but rd. as Kt כְּאַבִּיר), a *mighty* wind = *aged*: of God, *mighty one*, *mighty* in strength of understanding; כבירים *mighty men*; of quantity = *much*.

[כִּבְרָה] **n.f.** appar. **distance**, only in the phr. כִּבְרַת (ה)ארץ a *distance of land* or *length of way*. The distance meant is uncertain.

I. כְּבָר **adv. already** — *already*.

II. כְּבָר **n.pr.fl.** Kĕbār, a river of Babylonia, not at present identified, by wh. the exiles, among whom Ez. ministered, were settled.

II. כבר

[כְּבִיר] **n.[m.]** prob. something *netted*, i.e. either a **quilt** or a **fly-net** spread over the face while a person was asleep.

כְּבָרָה **n.f. a sieve** (a *net*-like implement).

מַכְבֵּר **n.[m.] a netted cloth or coverlet**; of the cloth which Hazael dipped in water, and spread over Ben-hadad's face to smother him.

מִכְבָּר **n.m. grating** or **lattice-work**, cstr. — a *grafting*, (even) a network of bronze, which surrounded the lower half of the altar.

כֶּבֶשׂ **n.m. lamb — 1.** *lamb*, for sacrif.; of daily offering; sin-offering; purification; dedication of altar; offerings in 7th month; in Ezekiel's temple. **2.** *lambs*, as grazing; symb. of devastation, sim. of Isr.; in predict. **3.** *lambs*, as furnishing wool for clothing.

כִּבְשָׂה, כַּבְשָׂה **n.f. ewe-lamb —** *ewe-lambs* set in witness; used in sacrif. (purif.), (Nazirite); for food, in Nathan's parable.

כֶּשֶׂב **n.[m.] lamb** (transp. fr. preceding) — *lamb*, as property; for sacrif.; for food.

כִּשְׂבָּה **n.f. ewe-lamb.**

[כָּבַשׁ] **vb. subdue, bring into bondage — Qal 1.** *bring into bondage*, sq. acc. + לַעֲבָדִים. **2.** *subdue*, *force*, a woman. **3.** *subdue*, *dominate*, the earth (of conquest); *tread down*; fig. *subdue*. **Niph.** pass. of **Qal 1**; of **Qal 3**, (of conquest). **Pi.** *subdued*. **Hiph.** *bring into bondage*, sq. acc. + לַעֲבָדִים Kt (Qr **Qal**).

כֶּבֶשׂ **n.[m.] footstool** (of Solomon's throne).

כִּבְשָׁן **n.m. kiln,** for lime or pottery.

כדד

כַּד **n.f. jar —** water-*jar*, carried on woman's shoulder; empty (of water), containing lamps; containing meal.

[כִּידוֹד] **n.m. spark** (= *strike out* a spark) of breath of crocodile.

כַּדְכֹּד **n.[m.]** a precious stone, perh. ruby; as article of commerce; fig. in promise to Zion.

כְּדֵי v. דַּי.

כדר

כִּידוֹר **n.[m.]** onset.

כַּדּוּר **n.[m.] ball, circle, cordon**; v. also דּוּר.

כְּדָרְלָעֹמֶר **n.pr.m.** king of Elam.

כֹּה **demonstr. adv. thus here — 1.** of manner, *thus* (so most freq., and usually pointing to what is to follow, while כֵּן points commonly to what has preceded). Mostly confined to particular phrases: thus **a.** with diff. forms of אמר, כה תאמר *thus* shalt thou say; esp. כה׳׳י אמר י thus saith (or said) ׳י etc; and continually in the prophets; also in the idiom. formula אִם כֹּה יֹאמַר *if he say* (or *used to say*) (the words spoken following). **b.** with עשׂה to do *thus*; pointing back, al.; esp. in the phrase כה יעשׂה אלהים וכה יוסיף (with variations), (v. יסף), in which כֹּה points to an imprecation understood but not expressed. With בְּ prefixed ויאמר זה בְּכֹה וזה אמר בְּכֹה and one spake *in this wise*, and another spake *in that wise*. **2.** of place, *here*. Repeated, וַיִּפֶן כֹּה לָכֹה and he turned *this way* and *that way*; כֹּה … כֹּה *on this side … on that side*. With עַד and we will go עַד־כֹּה *as far as here* i.e. *yonder*. **3.** of time, עַד כֹּה *hitherto*; עַד־כֹּה וְעַד־כֹּה till *now* and till *then*, i.e. meanwhile.

כָּכָה **adv. thus**, somewhat more emph. than כֹּה, usu. prefixed to word which it qualifies; so often with למה ככה רמיתני עשׂה: why hast thou *thus* deceived me?; once with an adj. Once repeated, *in this way … in that way*. Comp. the syn. כָּזֹאת. With a prep. עַל־כָּכָה *concerning such a matter*. With the interrog. אי, אֵיכָכָה *how*?

I. [כָּהָה] **vb. be** or **grow dim, faint — Qal** *grow dim*, of eye; of violent putting out of eye; *he shall not grow dim*, of servant of יהוה under fig. of lamp or fire, or *grow faint*. **Pi.** *grow faint*.

[כֵּהֶה] **adj. dim, dull, faint** — *dim*, of eyes; of burning wick; *dull* (in colour, of plague-spots); fig. = *faint*.

כֵּהָה **n.f. (dimming), lessening, alleviation**; of Nineveh.

II. [כָּהָה] **vb. Pi. rebuke.**

כהן

כֹּהֵן **n.m. priest — 1.** *priest-king*: e.g. Melchizedek (the Messianic priest-king like Melchizedek); (Messianic priest and king); Israel מַמְלֶכֶת כֹּהֲנִים *a kingdom of priests* (priests and kings at once in their relation to the nations); (of Israel ministering as a priest); or *a chieftain* (exercising priestly functions) כֹּהֵן מִדְיָן; so also probably the sons of David, his grandson, and Ira the Jairite, who as princes performed priestly functions. **2.** *priests of other religions than יהוה's*: Potiphera; Egyptian; Philistine; כֹּהֲנָיו *his priests*: e.g. of Baal = of Ahab; of Chemosh; of Malcam; Mattan; Josiah burned the bones of the priests of the Baalim and Asherim. **3.** *priests of special orders in Israel*: **a.** Micah in the hill-country of Ephraim concecrated his own son; but so soon as he could secure Jonathan ben Gershom, a descendant of Moses, he consecrated him. He was captured by the Danites, and he and his line became priests at Dan until the Exile. **b.** Jeroboam's *priests of* (*the*) *high places*; Amaziah (of this class); yet Hosea rebukes them as priests of יהוה; at the Exile they were deported by the Assyrians. **c.** the people imported into Samaria made some of themselves כ׳ במות to worship יהוה the God of the land. **4.** *priests in Israel* who bore the ark and the trumpets; Eli; and his sons; Ahijah was הַכ׳ in time of Saul; Abimelech חַכ׳ at Nob, a priestly centre; where were many כֹּהֲנֵי יהוה, all slain by Saul except

Abiathar son of Ahimelech, who became הַכֹּהֵן; Zadok later was הַכֹּהֵן: so that the two were (כהנים ה); Sol. removed Abiathar and Zadok was anointed; Jehoiada הַכֹּהֵן led the revolution against Athaliah; Uriah was הַכֹּהֵן in the reign of Ahaz; Hilkiah of Josiah. Other individual priests are named, e.g.: Pashhur of Jehoiachin; Zephaniah of Zedikiah; הַכֹּהֵן is Ezekiel's title. Priests are classed with officials of state: prophets and priests; priests and elders; king and priest; kings, priests, and prophets; kings, princes, and priests; princes, eunuchs, and priests; priest, sage, and prophet; chiefs, priests, and prophets; prophets, priests, and elders; kings, princes, priests, and prophets; princes, judges, prophets, and priests; seeming to exclude any other officials. Zion's priests clothed with righteousness and salvation. **5.** *Levitical priests*. **6.** *Zadokite priests*: Ezekiel distinguishes among those of the seed of Zadok, all but the latter excluded by him from priesthood; the priests of his code being all Zadokites. **7.** *Aaronic priests*. **8.** *the high priest*: הַכֹּהֵן is frequently used (see **4**) to designate the priest who was at the head of priestly affairs. The adj. הַגָּדוֹל first appears of Jehoida, then of Hilkiah; after the exile, of Joshua, and Eliashib. הָרֹאשׁ כ׳ is used of Seraiah, of Amariah, Jehoiada, Azariah; of Aaron.

[כָּהַן] **vb.** only **Pi.demon. act as priest — 1.** *minister as a priest*; לִי כ׳ *minister to me* (יהוה כ׳; י) (alw. of Aaron and his sons, exc. where Levites are forbidden to minister; and of Israel, whose national priesthood is taken away). **2.** *be* or *become priest*. **3.** *play the priest*: כֶּחָתָן יְכַהֵן פְּאֵר, *as a bridegroom* (*that*) *priests it with his turban*, decks himself with a splendid turban such as the priests wore.

כְּהֻנָּה **n.f. priesthood.**

כּוּב **n.pr.gent.**

כּוֹבַע **n.m. helmet** — *helmet*, of bronze.

[כָּוָה] **vb. burn, scorch, brand — Niph.** *be scorched* (fig. of Israel); *be burned*.

II. כִּי **n.[m.] burning, branding** in judgment of women of Jerusalem.

כְּוִיָּה **n.f.** id.; תַּחַת כ׳.

מִכְוָה **n.f. burnt-spot, scar of a burn.**

כּוֹכָב v.sub כבב.

[כּוּל] **vb. comprehend, contain — Qal** *comprehend*. **Pilp.** *sustain*, *maintain*, *contain*: **1.** *sustain*, *support*, *nourish*, sq. acc. pers. (of sheep); sq. acc. pers. + rei (food). **2.** *contain*, sq. acc. pers. (heavens cannot contain ׳י); *hold in*, *restrain* Yahweh's word within one. **3.** *support*, *endure*, sickness; of *sustaining* a cause in court. **Polp.** *supplied with food*. **Hiph.** *contain*, *hold*, *hold in*, *endure*; **1.** *contain*, sq. acc. (of liquid); in fig, abs.; (of burnt-offering); *hold in* (wrath of ׳י, obj. not expr.). **2.** *sustain*, *endure*, sq. acc. כַּלְכֹּל **n.pr.m.** one of the wise men whom Solomon surpassed.

כום

כִּימָה **n.f.** perh. **Pleiades.**

I. [כּוּן] **vb.** prob. **be firm**, only in der. conj. — **Niph. 1.** *be set up*, *established*, *fixed*: **a.** lit., of house upon (עַל) pillars, so, in metaph., of temple-mt.; *be firm*, of breasts at puberty; *firmly established*, of תֵּבֵל; *firm*, i.e. a strong support, of ׳י's hand. **b.** fig., of throne; of king, royal family, kingdom. **c.** of any persons, *be established*, *stable*, *secure*, *enduring*; of plans; נְכוֹן הַיּוֹם *the established*, *stable*, (part) *of the day*, i.e. mid-day, when the sun seems motionless in mid-heaven. v. נָכוֹן n. pr. infr. **d.** *fixed*, *securely determined*; *substantiated*, *certain*, of an allegation; אֶל־נָכוֹן *acc. to* (what is) *certain*, = certainly, assuredly. **2.** in moral sense, *be directed aright*, of ways (cf. Hiph. **3**); *be fixed aright*, *steadfast*; לא נָכוֹן לאשׁוּת בן it is not *right*, *proper*, etc.; pt. f. נְכוֹנָה as subst. = *what is right*, *the right*; = *uprightness*. **3.** *prepare*, *be ready*, pers. (c. ל inf.); words; pt. as adj. = *prepared*, *ready*, oft. c. הָיָה, of persons; of things, sq. ל pers., ל loc., ל nom. act.; ב loc. **4.** pass. *be prepared*, of judgments (ל pers); of work *be arranged*, *settled*; fig. of prayer *be arranged*, *set in order*, as incense before thee (> *present itself* as incense); *be arranged*, *ordered*, of temple service. **Hiph. 1.** *established*, *set up*: **a.** king (or, one as king), royal seed, kingdom, throne; the world; mts.; heavens; an altar upon (עַל) its base. **b.** God's faithfulness; heart of humble. **c.** = *accomplish*, *do* = *make*. **d.** *make firm*, only inf. abs., as adv. = *firmly* (v. supr.). **2. a.** *fix*, so as to be ready, *make ready*, *prepare*, a gift, place; c. לְ rei, also (obj. om.); oft. *prepare* food, acc. + לְ pers.; לְ om.; obj. om.; both om.; *prepare* a road, a

sacrifice, ambuscades, one's work, materials for (לְ) temple, (no לְ); weapons (c. לְ pers.) and (hostile purpose), *prepare slaughter-place for* (לְ) *his children*; store-rooms, (obj. om.); gallows (c. לְ pers.); corn (produce of land); land, so (= restore); persons (לְ); fig. of belly preparing deceit; *make preparation* (for, לְ rei), (לְ om.); sq. לִבְנוֹת, c. acc. material + לִבְנוֹת; without לְ, *make ready*; = *make full preparation*! *make thee ready*! (לְ dat. eth.). **b.** *provide for*, *provide*, *furnish*, food for (לְ) raven, rain for (לְ) earth. **3.** *direct* one's face towards (אֶל־); in moral and spiritual sense, *direct* one's step (צַעֲדוֹ) = *order aright* (v. supr.); sq. לֵב; + לְ; ׳הכין לבב אֶל־י *direct the heart towards* ׳י) , י subj.), so (c. לֵאלֹהִים); hence (no obj. expr.) = *give attention*, sq. inf. **4.** *arrange*, *order* (of sacred vessels,of temple). **Hoph. 1.** *be established*, of throne; *be fastened*, of hooks. **2.** *be prepared* for (לְ pers.) and (לְ temp.); abs.; *be ready*. **Po›lēl —** orig. *make firm*; **1.** *set up*, *establish*: **a.** of men, *found*, a city. **b.** of God, *establish*, king's throne, his own thrones, sanctuary (song), a nation (poem), a city, heavens, moon and stars; fig., steps of men; work of men's hands, justice; *establish*, i.e. vindicate and make secure to righteousness. **2.** *constitute*, *make*, a man (in womb); c. acc. + לְ rei + pers. reflex. *thou hast made* for thyself (לְךָ), thy people (אֶת־עַמְּךָ) Israel for thyself (לְךָ) into a people (לְעָם) for ever. **3.** *fix*, so as to be ready, arrow upon (עַל) string, a bow. **4.** *direct* (sc. לֵב), i.e. give attention to. **Po›lal.** *be established*. **Hithpo›l.** *be established*, of house, of nation = *be restored*, of city; *set oneself*, *take one's stand*.

II. כֵּן **right, veritable, honest** (prop. *firm*, *upright*) — **1.** *right*, usu. indecl., oft. as subst. *a right thing*, esp. c. vbb. *dicendi*; = adv. *aright*, of pronunciation; also c. vb. *agendi*; *right well*; c. לֹא, as adj., *not right*; of heart of a fool; as subst. = *what is not right*, *upright*; vb. *agendi* לֹא־כֵן *that which is not right*. **2.** *veritable*, *true*, כֵּן־צְדָקָה *the veritable of righteousness = true righteousness*; (לֹא־כֵן as cpd. cstr.); abs., in assent to something already said, *Right*! *Correct*! *True*! **3.** pl. concr. *honest* (men) I. כֵּן *thus*, *so* v. infr.; III. כֵּן *place*, *base*, v.sub I. כנן; IV. כְּנֹם, כְּנָם, v. sub כנן.

II. כּוֹן **n.pr.loc.** city of Hadarezer; = mod. *Kuna*, near *Bereitan* (betw. Laodicea and Heliopolis).

כּוֹנַנְיָהוּ Kt, כָּנַנְיָהוּ Qr, **n.pr.m.** Levites.

יָכִין **n.pr.m.** (*he will establish*) — **1.** a Simeonite. **2.** name of right-hand pillar before temple.

יָכִינִי **adj.gent.** of **1 יָכִין,** with art. as n. coll.

יְכוֹנְיָה **n.pr.m.** (*may Y. be enduring*) of last king but one of Judah, v. יְהוֹיָכִין supr.

מָכוֹן **n.m. fixed** or **established place, foundation — 1.** *fixed place* of יי's abode on earth (song); = *place*, or *site* of God's house; of heavens; alone; fig. **2.** *foundation*.

מְכוֹנָה, מְכֹנָה **n.f. fixed resting-place, base —** *base* or *stand* of laver; of altar; of the symbol. ephah.

נָכוֹן **n.pr.m.**

תְּכוּנָה **n.f. arrangement, preparation, fixed place — 1.** *arrangement*, *disposition*; i.e. the arrangement of the house. **2.** *preparation*. **3.** *fixed place*, i.e. dwelling-place, of God.

[כַּוָּן] **n.[m.] cake, sacrificial cake.**

I. כּוֹס **n.f. cup** — *cup*; for wine; תַּנְחוּמֵי כ the *cup* offered to mourners; fig. (wine-) *cup* of judgment of יי, from which the nations, or Isr., must drink; by bold metaph. Babylon is such a cup; so of wicked persons, fire, brimstone, and burning wind are מְנָת־כּוֹסָם *the portion of their cup*; כ in good sense, *cup* of blessing (overflowing).

II. כּוֹס **n.[m.]** a kind of **owl** — unclean bird, dwelling in ruins.

I. כור

I. [כָּר] **n.[m.] basket-saddle,** בְּכַר־הַגָּמָל *in the camel-basket*, i.e. the basket-saddle of the camel, a sort of palankeen bound upon the saddle proper. II. כַּר v. in alphabetical order.

כּוּר **n.[m.] smelting-pot** or **furnace —** *pot* or *furnace* for smelting metals, but alw. in metaph. or sim. of human sufferings in punishment or discipline: iron (fig. of Egypt as place of

bondage); various metals; once כְּבוּר עֹנִי *in a smelting-pot of affliction*.

כּוֹר־עָשָׁן **n.pr.loc.** v. בּוֹר עָשָׁן supr.

[כִּיר] **n.[m.] cooking-furnace —** frangible, only du.

כִּיּוֹר, כִּיר **n.m. pot, basin — 1.** *pot* for cooking. **2.** *fire-pot* **3** .כִּיּוֹר אֵשׁ **.** *basin* of bronze for washing, *laver*; set on a bronze support **a.** before tabernacle. **b.** 10 in number, 5 at front corners of temple. **4.** *platform* or *stage* of bronze.

II. [כּוּר] **vb. —** only **Qal** *bored* (*digged*, *hewn*).

[מְכֹרָה, מְכוּרָה] **n.f. origin** (i.e. *place of digging* out?) of a people, persons; of Jerus.

[מְכֵרָה] **n.[f.]** prob. the name of a weapon.

כּוֹרֶשׁ and כֹּרֶשׁ **n.pr.m. Cyrus** — king of (Anzan = Susiana, and) Persia, conqueror of Babylon, restorer of Jews to Palestine.

כּוּשׁ **n.pr.pers.m., gent.** et **terr. — 1.** 1st 'son' of חָם, from whom descended acc. to these vv. the southernmost peoples know to Hebrews. **2.** land and people of southern Nile-valley, or Upper Egypt, extending from Syene indefinitely to the south **a.** the land. **b.** the people; personif. **c.** indeterminate, either land or people, or including both.

II. כּוּשׁ **n.pr.m.** a Benjamite (title).

I. כּוּשִׁי **adj.gent.** of I. כּוּשׁ — **a.** sg. agreeing with noun (only here fem.). **b.** = subst., *a Cushite*. **c.** id. c. art., *the Cushite*, of Joab's adjutant; in oppos. with n.pr. **d.** pl. = subst.

II. כּוּשִׁי **n.pr.m. — 1.** great-grandfather of יְהוּדִי, q.v. (perh. orig. appellat. *Cushite*). **2.** father of prophet Zephaniah.

כּוּשָׁן **n.pr., gent.** vel **terr.**

כּוּשַׁן רִשְׁעָתַיִם **n.pr.m.** the king of Aram Naharaim; otherwise unknown.

כּוֹשָׁרוֹת v. [כּוֹשָׁרָה] sub כָּשַׁר.

כּוּת, כּוּתָה **n.pr.loc.** whence king of Assyria (Sargon) transported colonists into N. Israel; mod. Tel-Ibrahim, c. 20 m. NE fr. Babylon.

[כָּזַב] **vb. lie, be a liar — Qal. Niph.** *made deceptive*, i.e. been shewn to be so; *be proved a liar*. **Pi. 1.** *lie*, *tell a lie*; sq. לְ pers. *lie to*; sq. בְּ pers. *tell a lie with*, i.e. in intercourse, conversation with. **2.** *disappoint*, *fail*, of a divine revelation; waters of a spring. **Hiph.** *make a liar* (cf. **Niph.**)

כָּזָב **n.m. lie, falsehood, deceptive thing** — *lie*, *falsehood*, c. דִּבֶּר; c. יָפִיחַ; of false prophecies (divinations) c. אָמַר; c. רָצָה *delight in*; so in the phr. דִּבַּר־כ, אִישׁ כ = *liar*, עֵד כְּזָבִים = *false witness*; of idols as a *lie* (*res ementita*); then of empty human pretensions; לֶחֶם כְּזָבִים = *deceptive* (disappointing) *bread*.

כְּזִיב **n.pr.loc.** in plain of Judah = **1** אַכְזִיב v. infr.

כֻּזְבָא **n.pr.loc.** = אַכְזִיב.

כָּזְבִּי **n.pr.f.** a woman of Midian.

אַכְזָב **adj. deceptive, disappointing** (elative; opp. אֵיתָן q.v. sub. יתן) — only abs. sg.: (with play on n.pr. אַכְזִיב); of a deceptive, disappointing stream.

אַכְזִיב **n.pr.loc. 1.** in a lowland of Judah. **2.** in Asher; it lay on the coast S. of Tyre; mod. *ez-Zîb*.

כזר

אַכְזָר **adj. cruel, fierce**, of poison (רֹאשׁ); elsw. of men, *fierce*; as subst. = *a cruel one* (of God).

אַכְזָרִי **adj. cruel**, always in this form; as subst.

אַכְזְרִיּוּת **n.f. cruelty, fierceness.**

I. כַּח **n.[m.]** a small reptile, prob. a kind of lizard, in list of unclean creeping things.

II. כַּח v. sub כחח.

[כָּחַד] **vb.** not in **Qal**; **hide, efface — Niph. 1.** *be hidden*, sq. מִן pers. **2.** *be effaced*, *destroyed*, sq. מִן־הָאָרֶץ; *Pt*. intrans. of incomplete process = *going to ruin*. **Pi.** *hide*, sq. מִן pers.; sq. לְ pers. *conceal toward*, *with ref. to*, i.e. *from*; without prep.; = *disown*. **Hiph. 1.** *hide*, in fig. (obj. wickedness). **2.** *efface*, *annihilate*; sq. מִגּוֹי, i.e. *from being* (so that they be not) *a nation*.

כחח

II. כַּח and כּוֹחַ **n.m. strength, power — 1.** *human strength*: **a.** physical, of Samson; strength in toil; of manly vigour (in procreation; said to Reuben); vigour in gen.; as sustained by food; lack of such vigour is לֹא־כֹחַ, cf. מִכֹּחַ *without strength*; specif. of *power* of voice. **b.** more inclusively, *ability*, *efficiency*: sq. inf., *ability* to weep; to get wealth; to bring forth (a child; in fig.); sq. לַעֲמֹד; without inf.; of *efficiency* in battle; for porter's service in temple; *ability* or *efficiency* in gen.; עָצַר כֹּחַ (late, cf. עצר) *retain ability* or *strength*, sq. inf.; c. neg., without inf.; **c.** *power* of a people, or king (of servant of יְ); c. עָצַר; fig. of body seems combined with that of land yielding produce (v. **5** infr.) **d.** *power* opp. to that of God. **e.** *power* conferred by God; of prophetic power. **2.** *strength* of angels. **3.** *power* of God: in creation; in governing the world; in acts of deliverance and judgment; in combin. כֹּחַ גְּדוֹל; (of thunder); specif. of his wisdom (rather peculiarly, Elihu) כַּבִּיר כֹּחַ לֵב *mighty in strength of mind*. **4.** of animals: wild ox, horse, hippopot., bullock; he-goat, ram. **5.** *strength*, of soil i.e. *produce*; = *wealth* (cf. חַיִל).

[כָּחַל] **vb. paint (eyes)** v. also פּוּךְ.

כָּחַשׁ **vb. be disappointing, deceive, fail, grow lean — Qal** *grow lean*. **Niph.** *cringe* (come cringing, i.e. orig. *act deceptively*, *feigning obedience*) (cf. also **Pi. 3, Hithp.**). **Pi. 1.** *deceive*, abs. (אלה וכחשׁ together = *false swearing*; לְמַעַן כ יְ *in order to deceive*; sq. לְ pers; sq. בְּ pers.

et rei, בְּ rei. **2.** *act deceptively* against (i.e. seem to acknowledge, but not really do so), sq. בְּ pers; abs. **3.** *cringe* = *come cringing* (make shew of obedience, v. Niph.), sq. בְּ pers.; sq. לְ pers. **4.** *disappoint*, *fail*. **Hithp.** *come cringing* (v. supr.).

כַּחַשׁ **n.m. 1. lying. 2. leanness — 1.** *lying*; of Nineveh. **2.** of Job's affliction *my leanness hath risen up against me*.

[כָּחָשׁ] **adj. deceptive, false**.

I. כִּי **conj. that, for, when — 1.** *that* **a.** prefixed to sentences depending on an active verb, and occupying to it the place of an accus.: so constantly, after vbs. of seeing, as וַיַּרְא אֱלֹהִים כִּי טוֹב and God saw *that* it was good, + oft., hearing, knowing, telling, repenting, swearing, believing, remembering, forgetting; אָמַר = *command*. And with כִּי repeated pleon. after an intervening clause; כִּי … וְכִי. **b.** כִּי often introduces the *direct* narration, in which case if cannot be represented in English (except by inverted commas), (but in reply to a qu. כִּי may = *because*, v. sub **3**; and so also in sentences giving the expl. of a proper name; in כִּי מָה, introducing an expostulation, it gives the reason for a suppressed 'Why do you say this?'). **c.** esp. after an oath חַי יְ׳, חַי אָנִי etc., introducing the fact sworn to, by the life of Pharaoh, כִּי מְרַגְּלִים אַתֶּם (I say) *that* ye are spies; but though Heb. usage prob. gave it an asseverative force, Engl. idiom does not require it to be expressed. Note that כִּי when thus used is oft. repeated after an intervening clause, in order that its force may be fully preserved. **d.** כִּי is used sts. with advs. and interjs. to add force or distinctness to the affirmation which follows: (*a*) so esp. in אַף כִּי (v. אַף); הֲכִי *is it that* … ? (as a neutral interrog.) (expecting a neg. answer); אִם־לֹא כִי were it not *that*.… (*b*) in introducing the apodosis, esp. in כִּי עַתָּה (chiefly after לוּלֵא) *indeed* then …, *surely* then; after אִם *surely* then. But elsewhere כִּי עַתָּה is simply *for now*; or *for then* = *for in that case*. **e.** there seem also to be other cases in which כִּי, standing alone, has an intensive force, introducing a statement with emph., *yea*, *surely*, *certainly*. But it is doubtful whether כִּי has this force in all the passages for which scholars have had recourse to it, and whether in some it is not simply = *for*. **f.** *that*, expressing consecution, esp. after a question implying surprise or deprecation: sq. perf.; sq. ptcp.; usu. sq. impf.; after a neg. **g.** added to preps. כִּי converts them,

like אֲשֶׁר, into conjs.…, as יַעַן כִּי because *that* …: v. sub **2** .תַּחַת, עֵקֶב, עַד, יַעַן. **a.** Of time, *when*, of the past וַיְהִי כִּי) כַּאֲשֶׁר, and esp. דְּ c. inf., are more freq.); of present (usu. with impf), with pf.; esp. of future; with pf.; with ptcp. (unusual). **b.** elsewhere כִּי has a force approximating to *if*, though it usu. represents a case as more likely to occur than אִם; sometimes, in particular, to state a principle broadly, after which special cases are introduced by אִם, though this distinction is not uniformly observed. **c.** *when* or *if*, with a concessive force, i.e. *though*: (*a*) with impf. (*b*) with perf. (rare). **3.** *Because*, *since* **a.** Enunciating the conditions under which a fut. action is conceived as possible. **b.** more commonly the causal sentence follows, in which case it may oft. be rendered *for*. Spec. after vbs. expressive of mental emotions, as rejoicing, being angry, fearing etc. Iron. With subj. prefixed. Repeated (with anacol.). **c.** the causal relation expressed by כִּי is sometimes subtle, esp, in poetry, and not apparent without careful study of a passage. Thus sts. it justifies a statement or description by pointing to a pregnant fact which involves it, or by pointing to a general truth with it exemplifies; sts. it is *explicative*, justifying a statement by unfolding the particulars wh. establish or exemplify it; elsewhere the cause is expressed indirectly or figuratively; or כִּי relates not to the v. which immed. precedes or follows, but to several; so also the reason lies not in the words immed. after כִּי, but in the second part of the sentence; or, on the other hand, it may state the reason for a partic. word. Sometimes also כִּי, in a poet. or rhet. style, gives the reason for a thought not expressed but implied, esp. the answer to a qu.; = (no,) *for*; = (yes,) *for*. **d.** כִּי … כִּי ἀσυνδέτως sts. introduce the proximate and ultimate cause respectively; sts. they introduce two co-ordinate causes (where we should insert *and*). But כִּי … וְכִי also occurs. **e.** after a neg. כִּי *for* becomes = *but*; so in לֹא כִי *nay*, *for* = *nay*, *but*.

כִּי אִם־ (the אִם foll. by makkeph, except where **1** — (כִּי־אִם. each part. retaining its independent force, and relating to a *different* clause: **a.** *that if*; after an oath (כִּי not translated: v. **1** כִּי **c**) *if*, *surely not* (**1** אִם **b** 2) (כִּי being resumptive of the כִּי before לוּלֵי: v. **1** כִּי **c**); (in apod.) *indeed if* … (v. **1** כִּי **d**). **b.** *for if*, *for though*, *but if*. **2.** the two particles being closely conjoined, and relating to the *same* clause. **a.** — *limiting* the prec. clause, **except** (after a negative, or an oath, or question, the equivalent of a negative) — the most usual term for expressing this idea: sq. vb.; lit. *but* **3** כִּי **e**) *if*, i.e., subordinating the second clause to the first, *unless* (= *Or*); sq. a noun, *except*, *but*; after אַל; sq. an adv. clause. **b.** the *if* being neglected, and treated as pleonastic (cf. **1** אִם **c**), so that the clause is no longer a limitation of the preceding

clause but a contradiction of it: **but rather, but** (= a slightly strengthened כִּי). Occas. in colloq. language, the neg., it seems, is left to be understood: as יִ֫רְאֶה liveth, (by no means,) כִּי אִם *but* יַכֶּה shall smite him. Sq. imv. Sts. also, though rarely (and not certainly), כִּי אִם appears to have the force of *only* even without a previous neg. **c.** after an oath כִּי אִם appears to = a strengthened כִּי (cf. **1** עַד אִם,בִּלְתִּי אִם: אִם **c**), introducing the fact sworn to (v. **1** כִּי **c**): as יִ֫רְאֶה liveth, כִּי אִם־רַצְתִּי *surely* I will run (pf. of certitude) after him.

כִּי עַל כֵּן *forasmuch as*, a peculiar phrase found — lit. *for therefore*, emphasizing the ground pleonastically. אֲשֶׁר עַל כֵּן appears to be used similarly (cf. **8** אֲשֶׁר **c**).

II. כִּי, *branding*, v. sub כוה.

[כִּיד] **n.[m.]**.

כיד

I. כִּידוֹן **n.[m.] dart, javelin —** *dart*, *javelin* (distinct fr. חֲנִית *spear*, *lance*, q.v.).

II. כִּידֹן **n.pr.m.**

כִּידוֹד v. sub כִּידוֹר ;כדד v. sub כדר.

כִּיוּן **n.pr.dei** planet *Saturn*, regarded as god.

כִּיּוֹר, v. sub I. כור.

כִּילַי ,כֵּלַי v. נכל.

כֵּילַפּוֹת **n.[f.] axe** (loan-word). כִּימָה v. sub כום.

כִּיס **n.m. bag, purse** — *bag*, in which were carried: **a.** weights (v. **5** אֶבֶן); **b.** money, i.e. *a purse*.

כִּירַיִם ,[כִּיר] ,כִּיֹּר v. sub I. כור.

כִּישׁוֹר v. sub כשׁר.

כָּכָה v. sub כה supr.

כִּכָּר v. sub כּל ;כרר v. sub I כלל.

[כָּלָא] **vb. shut up, restrain, withhold — Qal 1.** *shut up*, c. acc. (+ בְּ loc.); pt. pass. (בְּ loc.), fig. **2.** *restrain*, c. acc. **3.** *withhold*. **Niph.** *was restrained*. **Pi.** v. כלה **Pi.**

כֶּלֶא **n.[m.] confinement, restraint, imprisonment** -*confinement*, in combin. ´ ;כ(ה)בֵּית בִּגְדֵי כִלְאוֹ *garments of imprisonment* = prison-garb.

כלוא Qr, כְּלִיא Kt **n.[m.]** id. (v. כֶּלֶא).

I. מִכְלָה (incorrect for מכלא) **n.[m.] enclosure, fold.** II.

מִכְלָה v. sub כלה.

כִּלְאַיִם **n.[m.] du. two kinds.**

כִּלְאָב **n.pr.m.** second son of David.

כלב

כֶּלֶב **n.m. dog** — *dog*: **a.** lit. (all of fierce, hungry dogs, devouring dead bodies and licking blood); eating torn flesh; dog-sacrifice was a heathen rite; in various sim.; in proverbial sayings. **b.** applied, fig., to men, in contempt, so of psalmist's enemies, or in excessive humility; still more emphatically מֵת´כ *a dead dog*; (of misleading prophets); ´כ was name given to male temple-prostitutes (cf. קָדֵשׁ).

כָּלֵב **n.pr.m.** — son of יְפֻנֶּה; the one of the spies who (with Joshua) reported well of

Canaan; = clan of Caleb (disting. from Judah). Caleb is called בֶּן־חֶצְרוֹן (v. אֶפְרָתָה supr.).

כָּלְבִּי **adj.gent.** of כָּלֵב Qr (Kt כְּלֻבּוֹ).

כְּלוּב **n.pr.m. 1.** a name in Judah. **2.** father of one of David's officers.

כְּלוּבָי **n.pr.m.** a son of Hezron of Judah = כָּלֵב (see **2** כָּלֵב).

כְּלוּב **n.m. basket, cage.**

I. כָּלָה **vb. be complete, at an end, finished, accomplished, spent — Qal 1. a.** *be complete*, *at an end*, of a period of time; so of action or event, with emphasis on time; vid. also **2 b** infr. **b.** *be completed*, *finished*, of a work: temple, tabernacle. **c.** *be accomplished*, *fulfilled*, only of purposed wrath, or prediction of יְהוָה. **d.** be ideally complete, *be determined*, always in bad sense, *plotted*, subj. יְהוָה: sq. מֵעִם of agent; sq. מֵאֵת of agent. **2. a.** *be spent*, *used up* (prop. *come to an end*), of water, meal. **b.** *waste away*, *be exhausted*, *fail*, lit. of fading grass, of vintage, of vanishing cloud; fig. of fleeting days of life; v. also **1 a** supr.; of flesh; once of יְהוָה's compassion; esp. of eyes exhausted by weeping, strained by looking (fig.) for relief or refreshment, *fail*, *languish* (of wild asses): sq. אֶל; sq. לְ in spiritual sense; similarly (sq. לְ) of נפשׁ exhausted by *longing*. **c.** *come to an end*, *vanish = perish*, *be destroyed*, by יְהוָה's judgment; hyperbol., of severe discipline; of prosperity of a people. **Pi. 1. a.** *complete*, *bring to an end*, *finish* a thing task, work, etc., c. acc. rei (+ inf.); acc. om. **b.** *complete* a period of time; *complete* one's days, enjoy the full measure of human life, or *bring* one's years *to an end*, with added idea of transitoriness. **c.** *finish* doing a thing, usu. sq. ל inf., where obj. of infin. precedes it; (לְ inf. om.; opp. הֵחֵל לְ); (inf. without לְ; but see **Qal 2 c** ad fin.); sq. מִן inf. **d.** *make an end*, *end*, sq. בְּ *make an end with*, finish dealing with; abs., opp. הֵחֵל, *began*; so inf. abs. adverb. הָחֵל וְכַלֵּה *a beginning and an ending*, i.e. doing it thoroughly; also עַד־כַּלֵּה = *utterly*, *to extremity* (of יְהוָה's anger), עַד־לְכַלֵּה = *completely* (until all had given), (until all were destroyed). **e.** *accomplish*, *fulfil*, *bring to pass*, a thing; c. acc. of יְהוָה's wrath (חֲמָתוֹ); so (ב + (חֲמָתִי, אַפִּי pers. **f.** *accomplish* in thought, *determine* (cf. **Qal 1 d**) sq. יְהוָה. **2 a.** *put an end to*, *cause to cease*. **b.** *cause to fail*, *exhaust*, *use up*, *spend*; exhaust one's strength כֹּחַ; the eyes (by weeping; cf. **Qal 2 b**); of a disease, *consume* the eyes. **c.** *destroy*, sts. *exterminate*: (I) men subj., c. acc.

pers. (2) God subj., c. acc. pers. (Assyrian host, under fig. of forest); acc. + בְּ instr. (by sword, famine, and pestilence); sts. the instrument of יְ֫הוָה's judgment becomes grammat. subj.; subj. הַחֻרַב (obj. בָּתֶּיהָ, of city), subj. flying roll (obj. house). **Pu.** *be finished*, *ended*; *be completed*.

כָּלָה **n.f. completion, complete destruction, consumption, annihilation;** alw. this form; — **1.** *completion*, but only as adv., and dubious: *completely*, *altogether*. **2.** *complete*, *destruction*, *consumption*, *annihilation*: **a.** almost alw. by God, esp. עָשָׂה כ 2) acc.); + אֵת pers. = *with*, pregn. sense, = *in dealing with* (cf. II. **1** אֵת **d**); without עשׂה לְכָלָה; *for annihilation*. **b.** by men, וְכִ֫ידוֹ בְיָדוֹ *and* (i.e. *with*) *annihilation in his hand*.

[כָּלֶה] **adj. failing with desire, longing** (cf. vb. כלה **Qal 2 b**, and כְּלָיוֹם infr.).

כלוהי Kt, כְּלוּהוּ Qr **n.pr.m.** one of those who had strange wives.

כְּלָיוֹן **n.m. 1. failing, pining; 2. annihilation. 1.** *failing of eyes* (in longing). **2.** *annihilation*, *strictly decided*.

כִּלְיוֹן **n.pr.m.** one of Naomi's sons.

II. [מִכְלָה] **n.[f.] completeness, perfection;** מִכְלוֹת זָהָב *perfections of gold* = purest gold. — I. מִכְלָה v. sub כלא.

תִּכְלָה **n.f. completeness, perfection.**

תַּכְלִית **n.f. end, completeness — 1.** *end*. **2.** *completeness*, as acc. of manner.

כְּלִי **n.m. article, utensil, vessel — 1.** in gen., *article*, *object*, made of any material, *thing*, esp. thing of value, personal or household property, *money* or *articles* (property), (appar. coll.); *things carried*, pl. = *stuff*, *load*, *baggage* (*impedimenta*), appar. = *baggage-train*; כְּלֵי גוֹלָה *things of exile*, i.e. the most necessary articles, such as exiles may take; = *ornaments* or *jewels*: כְּלֵי נְחֹשֶׁת as merchandise; כְּלִים as cargo of ship; (spoil of war); of any household article (on which one sits); of skin, or wood; כְּלִי חֶמְדָּה *precious thing* (fig.), (sim.), (appar. =

ornaments); (fig. of Coniah); spec. of *garments* (one's 'things'). **2.** *utensil*, *implement*, *apparatus*: **a.** *implement* of hunting and (esp.) war, = *weapon*; fig. of God's weapons; of entire equipment of warrior, *armour* or *armament* offensive and defensive; hence (נֹשֵׂא כֵלִים כֵּלָיו) *armour-* or *weapon-bearer*; בֵּית כֵּלָיו is perh. *armoury*. **b.** *instrument* of music. **c.** *implement* of labour, *tool*, or of one's calling, pursuit (v. **3**). **d.** *equipment* of oxen (yoke, etc.). **e.** כְּלֵי רִכְבּוֹ *his chariot-equipments*. **f.** as gen. term for *utensils* and *furniture* of Sol.'s palace; esp. (very oft.) of tabern., and temple; of both palace and temple; combinations are; כ ִ֫ הַשָּׁרֵת *utensil of ministry*; of *appliances* of idol-worship. **3.** *vessel*, *receptacle*, of various materials and for various purposes; = *sack*; כְּלֵי הָרֹעִים *shepherd's bag* or *wallet*; כ ִ֫ חֶרֶשׂ is *earthenware receptacle* for deed of sale: for liquids; for cooking; v. also הַ)יּוֹצֵר) (sim.); כ ִ֫ פָּתוּחַ *an open* (*uncovered*) *vessel*; כ ִ֫ טָהוֹר *a clean vessel*; fig. of Eliakim's relatives. **4.** specif. כְּלֵי־גֹמֶא *vessels* (boats) *of paper-reed*.

II. כלה

[כְּלָיָה] **n.f. kidneys —** *kidneys* : **1.** lit., as physical organ, **a.** of man, only poet., as created by י ִ֫; as the most sensitive and vital part, in metaph. of one wounded by י ִ֫'s arrows. **b.** of sacrificial animals, offered as choice part to י ִ֫; in fig. of sacrif. Edomites; transferred to wheat, *kidney-fat* (i.e. the choicest, richest) *of wheat*. **2.** fig., as seat of emotion and affection; hence, as involving character, the obj. of God's examination, alw. || לֵב.

כְּלָה, כְּלוּלָה v. sub II. כלל.

כלח

I. כֶּ֫לַח **n.m.** poss. **firm or rugged strength.**

II. [כָּלַח ,[כֶּ֫לַח **n.pr.loc.** city in Assyria, mod. *Nimrûd*, at NE. angle of Upper Zab and Tigris.

כָּל־חֹזֶה **n.pr.m. 1.** father of one of the builders, Shallun. **2.** a name in Judah (relation to **1** unknown).

כְּלִי ,כְּלָיוֹן, etc., v. sub I. כלה.

כְּלָיָה v. sub II. כלה.

כְּלְכֵּל **vb.,** כַּלְכֹּל **n.pr.m.** v. sub כול.

I. [כָּלַל] **vb. complete, perfect — Qal** *perfected*.

כֹּל once כּוֹל **n.m. the whole, all —** *the whole*, **1.** with foll. gen. (as usually) *the whole of*, to be rendered, however, often in our idiom, to avoid stiffness, *all* or *every*: **a.** *the whole of*; = *all*. With a *plural* noun, usu. determined by the art. or a genitive: *the whole of* (= *all*); + oft. כל הימים = *continually*. In poetry, however, the noun may remain undetermined, כָּל־יָדַיִם *the whole of* hands = *every* hand. Before an inf. Freq. with sfs. **b.** followed often by a singular, to be understood *collectively*, whether with or without the art.: את כל נפשׁ החיה *the whole of* living souls = every living soul. **c.** the gen. after כל is oft. a rel. sentence, introduced by אשׁר: את כל אשׁר עשׂה *the whole* of what he had made. Sts., with prep., כל אשׁר has the force of *wheresoever*, *whithersoever*. (see **4** אֲשֶׁר **b** γ). Very rarely in such cases is there ellipse of the rel. **d.** with a *suffix* two idiomatic uses of כל have to be noticed: (a) כל is often made more independent and emphatic by being placed with a suffix *after* the word which it qualifies, to which it then stands in apposition; (b) with the sf. of 3 ms., understood as referring to the *mass* of things or persons meant, כֻּלֹּה or כֻּלּוֹ, lit. *the whole of it*, is equivalent to *all of them*, *every one*. **e.** Heb. idiom in certain cases affirms, or denies, of an *entire* class, where Engl. idiom affirms, or denies, of an *individual* of the class; thus in a compar. or hypoth. sentence כל is = *any*, and with a neg. = *none*: (a) the serpent was more subtil מכל חית השׂדה than *all* beasts of the field (in our idiom: than *any* beast of the field); (b) a soul when it sins through ignorance יי׳מכל מצות י in *all* the commandments of Jehovah (= in *any* of the commandments; joined with a ptcp. in a hypoth. sense), כל מצאי *all my finders* (= if any one find me), כָּל־הַנָּשׁוּךְ = *whosoever* (= if *any one*) is bitten; (c) with a neg., *all* plants of the field טֶרֶם יִהְיֶה were not as yet = no plant of the field as yet was. **f.** very anomalously, severed from its gen. **2.** Absolutely: **a.** without the art., *all things*, *all* (mostly neuter, but sts. m.), the sense in which 'all' is to be taken being gathered fr. the context, אֵין כֹּל *nought of all things*! = *there is nothing*. After a neg. = *anything*. In the gen.

also, very rarely, to express the idea of *all* as comprehensively as possible: כָּל־פִּקּוּדֵי כֹל all the statutes *about everything*. **b.** with art. הַכֹּל: (a) where the sense is limited by the context to things (or persons) just mentioned, חָזוּת הַכֹּל the vision *of the whole*; (בַּכֹּל, appar. = *in all respects*). (b) in a wider sense, *all*, whether of all mankind or of all living things, the universe, or all the circumstances of life.

כָּלִיל **adj.** and **subst. entire, whole, holocaust — 1. adj.** (of Jerus.), כְּלִיל יֹפִי: (of the king of Tyre) *entire*, *perfect* in beauty. **2. subst. a.** *entirety*, *whole*, כְּלִיל תְּכֵלֶת a *whole* of purple (i.e. wholly purple); as adv. acc., *in entirety*, *wholly*. **b.** as a sacrif. term, *entire*- or *whole*-offering, *holocaust*, of a sacrifice, consumed *wholly* on the altar, usu. a descriptive syn. of עוֹלָה.

מִכְלוֹל **n.m. perfection,** i.e. (prob.) **gorgeous attire** (of warriors).

[מַכְלֵל] **n.m. a thing made perfect,** i.e. (prob.) **gorgeous garment** (or **stuff**).

מִכְלָל **n.m. completeness, perfection,** מִצִּיּוֹן מִכְלַל יֹפִי out of Zion, the *perfection* of beauty (cf. **1** כָּלִיל), hath God shined.

II. כלל

כַּלָּה **n.f. daughter-in-law, bride — 1.** *daughter-in-law*, in ref. to husband's father; husband's mother. **2.** *bride*, usu. **a.** just before marriage (all in sim., etc.). **b.** also just after marriage = *young wife*.

[כְּלוּלָה] **n.f. betrothal**, *betrothal-time*.

כְּלָל **n.pr.m.** one of those who took strange wives.

[כָּלַם] **vb.** only **Niph. Hoph. be humiliated, Hiph. humiliate — Niph.** *be humiliated*, *ashamed*, *put to shame*, *dishonored*, *confounded*: **1.** *be humiliated*, *ashamed*, before men; before enemies (by defeat, etc.); before God, sq. לְ inf.; (all + מִן caus.) so prob. Levites, at Hezekiah's reforms. **2.** *be put to shame*, *dishonored*, *confounded*, by judgments of יְ, all || מִן) :בּוֹשׁ of

cause), (כְּי of cause). **Hiph. 1.** *put to shame* = *insult*, *humiliate*, c. acc.; *humiliate* by rebuke; *humiliate* by defeat; *cause shame to*. **2.** *exhibit shame* (|| בּוֹשׁ). **Hoph. 1.** *insulted*, *humiliated* (cf. **Hiph. 1**). **2.** *put to shame*, *dishonored*, *confounded* (|| בּוֹשׁ).

כְּלִמָּה **n.f. insult, reproach, ignominy — 1.** specif., *insult*, *reproach*, לֹא יִסַּג כ ׳ *reproaches do not cease*; מוּסַר כִּלְמָתִי = *my beshaming* (*insulting*) *correction*, i.e. the correction which insults me. **2.** in gen., *reproach*, *ignominy*, subj. of כְּסָה *our ignominy covereth us*, so under fig. of garment, after לָבַשׁ; oft. in Ezek. נשׂא כ ׳ *bear ignominy*; (all + אֶת־יוֹרְדֵי בוֹר *with those who go down to the pit*; ref. to ignominous death).

כְּלִמּוּת **n.f. ignominy**.

כַּלְמַד **n.pr.loc.** named after אַשּׁוּר; = mod. *Kalwâdha* near Bagdad. כַּלְנֵה **n.pr.loc.** in Babylonia.

כַּלְנֶה prob. = כַּלְנוֹ **n.pr.loc.** city (conquered by Assyria under Sargon?) כָּמַהּ **vb. faint — Qal** *faint* (with longing).

כִּמְהָם **n.pr.m. 1.** attendant of David. **2.** in **n.loc.** גֵּרוּת כִּמְהָם Qr (Kt כמוהם), cf. גֵּרוּת supr.

כִּמְהָן v. foregoing.

כַּמָּה v. כְּמוֹ. מָה v. sub דְּ supr.

כמוהם Kt, v. כִּמְהָם.

כְּמוֹשׁ **n.pr.div. Chemosh —** god of the Moabites to whom Solomon erected a high place. Moab is עַם־כ ׳ *people of Chemosh*, and Moabites his sons and daughters. He is said to be also the God of the Ammonites.

כמז

כּוּמָז **n.[m.] name of a golden ornament.**

כמיש Kt, v. כְּמוֹשׁ.

כמן

[מִכְמָן] **n.[m.] hidden stores.**

כַּמֹּן **n.m. cumin,** plant grown as condiment.

[כָּמַס] **vb. store up** (si vera l.), in **Qal** *stored up* (*laid up in store*).

מִכְמָס **n.pr.loc.** = מִכְמָשׂ — city in Benjamin, N. fr. Geba and Jerusalem (E. fr. Bethaven).

I. [כָּמַר] **vb. Niph. grow warm and tender, be** or **grow hot — Niph. 1.** *grow warm* and *tender*, fig., subj. **2** .רחמים. *be* or *grow hot*.

II. כמר

[כְּמְרִיר] **n.m. darkness, gloominess**. III. כמר.

מִכְמָר **n.[m.] net, snare**, bringing an animal to its fall, כְּתוֹא מ ´ *like an antelope of* (*in*) *a net* or *snare* (cf. II. חֵרֶם, II. רֶשֶׁת).

[מַכְמֹר] **n.[m.] net, snare** (v. foregoing).

[מִכְמֶרֶת] **n.f. net, fishing-net**; in fig. of conquering Chaldeans.

מִכְמֹרֶת **n.f.** id.

[כֹּמֶר] **n.m. (idol-)priest.**

כמת

מִכְמְתָת **n.pr.loc.** place in Ne. Ephraim, near border of Manasseh, between Shechem and Taanath Shilo.

I. כֵּן **adv. so, thus**; *so*, *thus* (i.e. usu., as has been described or commanded, with ref. to what has preceded), mostly of manner, but sts. also of quantity, quality, or degree: **1. a.** *so*. **b.** the force of כֵּן has sts. to be elicited from the context. **c.** כן occurs freq. in partic. phrases, as (*a*) with הָיָה, esp. ויהי כן and it was *so*. (*c*) alone, אִם כֵּן if it be *so*. (*d*) לא כן not *so* (viz. as has been described or implied), with a subst. **2.** Often, to emphasize the agreement, in answer to דְּ, and **3** כַּאֲשֶׁר. With prepositions: **a.** אַחַר־כֵּן, אַחֲרֵי־כֵן, מֵאַחֲרֵי־כֵן, lit. *after so*, i.e. *afterwards*: v. אַחַר. **b.** בְּכֵן (late), lit. *in such circumstances*, i.e. *thereupon*, *then*. **c.** כְּמוֹ־כֵן, acc. to some, *like so*, i.e. *in like manner*, or *like this* (accompanied by a contemptuous gesture) = like a mere nothing: but v. IV. כֵּן. **d.** לָכֵן *according to such conditions*, *that being so*, *therefore*; esp. in proph., where it often introduces, after statement of the grounds a divine declaration or command. Special usages: (*a*) idiom., in conversation, in reply to an objection, to state the ground upon which the answer is made; *therefore* — this being so. (*b*) inferring the cause from the effect, or developing what is logically involved in a statement *therefore* (not a consequence of but the development of what is implicit in it). **e.** עַד־כֵּן *hitherto* (of time), *as yet*. **f.** עַל־כֵּן *upon ground of such conditions*, *therefore* (introducing, more generally than לָכֵן, the statement of a *fact*, rather than a *declaration*: never used in the phrases noted under לָכֵן); and regularly where the origin of a name, or custom, or proverb is assigned.

II. כֵּן v. כון; III. כֵּן v. I. כנן; IV. כֵּן v. II. כנן.

[כָּנָה] **vb. Pi. betitle, title, give an epithet** or **cognomen. Pu**. *is betitled*.

כַּנָּה v. sub כנן.

כַּנֶּה **n.pr.loc.** appar. in Mesopot.

כְּנָוֹת v. כְּנָת.

כָּנְיָהוּ v. יְהוֹיָכִין, and יְכוֹנְיָה sub כון.

כְּנֶם, כִּנָּם v. IV. כֵּן sub II. כנן.

I. כנן

III. כֵּן **n.m. base, pedestal, office — 1.** lit. *base*, *pedestal*. **2.** *office*, *place*.

כְּנַנְיָהוּ **n.pr.m.** (´ י *is firm*) **— 1.** a Levite. **2.** an Izharite.

כְּנָנִי **n.pr.m.** a Levite.

כְּנַנְיָהוּ Qr **n.pr.m.** v. כּוֹנַנְיָהוּ sub כון.

II. כנן

IV. כִּנָּם, כִּנִּם, (?) כֵּן **n.[m.]** either **gnat, gnats, gnat-swarm,** or **[louse,] lice.** כַּנָּה **n.f.** (si vera l.) **support** (of tree), i.e. *root*, *stock*.

[כָּנַס] **vb. gather, collect — Qal** *gather* people; *gather*, *collect* portions of harvest for priests and Levites; stones; silver and gold = *amass* wealth; abs. **Pi.** *gather together* (for punishment). **Hithp.** *gather oneself together*.

[מִכְנָס] **n.m. drawers —** a priestly garment of linen.

[כָּנַע] **vb. be humble — Niph. 1.** reflex. *humble oneself*; *before* some one, לִפְנֵי; מִלִּפְנֵי; **2.** מִפְּנֵי. pass. *be humbled*, *subdued*; sq. לִפְנֵי pers.; מִפְּנֵי; *under* some one תַּחַת. **Hiph. 1.** *humble*. **2.** *subdue* enemies; sq. לִפְנֵי.

[כִּנְעָה] **n.f. bundle, pack.**

I. כְּנַעַן **n.pr.m.** et **terr. Canaan — 1.** as **n.pr.m.,** son of Ham (as ancestor of Canaanites and Phoenicians). **2. a.** land, W. of Jordan, into wh. Hebrews came, and where they settled, subduing the inhabitants; עֲצַבֵּי כ ´ *idols of Canaan*, i.e. of the former inhabitants; בְּנוֹת כ ´ *daughters of Canaan* = women of the land; כנען is personif. = apostate Israel; שְׂפַת כ ´ = the Hebrew lang. (without evil implication). **b.** the coast, esp. Phoenicia.

II. כְּנַעַן **n.[m.] merchant(s)** (because Canaanites, esp. Phoenicians, were traders); *a land of merchants*; cf. כנעני *ad fin*.

כְּנַעֲנִי **adj.** et **nom. gent.** of I. **1** — כְּנַעַן. **adj.** ´ **2** .אִישׁ כ **.** c. art. as **subst., a.** of individual. **b.** usu. coll. (c. art.) of pre-Isr. inhabitants of כְּנַעַן (q.v.), many of whom continued to live in the midst of Isr.; oft. of *part* of the inhabit.,; with other n.pr.gent.; esp. in the list of peoples dispossessed by Isr.

II. כְּנַעֲנִי **n.m. trader, merchant.**

כְּנַעֲנָה **n.pr.m. 1.** father of proph. Zedekiah. **2.** a Benjamite.

כנף

כָּנָף **n.f.(m.) wing, extremity — 1.** *wing* **a.** of birds (in fig.), (in sim.); in fig. of invading king; so appar. of invader as overflowing river; of riches as flying away; in phr. צִפּוֹר כָּנָף *winged birds*; also ´ כ בַּעַל = *winged thing*. **b.** of insects (prob.), *buzzing*, or *humming* of *wings*, i.e. Ethiopia, so called from its swarms of flies, with especial ref. poss. to the tsetse-fly. **c.** of cherubim. **d.** of seraphim. **e.** of women in Zec.'s vision. **f.** fig. of the wind. **g.** fig. of the dawn (winged sun-disc?). **h.** fig. of ´ י, as protector of his people. **2.** extremity: **a.** of garment, = *skirt*, *corner*, or loose flowing end. **b.** of the earth, מִכְּנַף הָאָרֶץ *from the end of the earth*; elsewhere pl. ´ הָא כַּנְפוֹת, and def. ´ כ הָא ´אַרְבַּע *the four corners of the earth*; so of the holy land.

[כָּנַף] **vb. denom.** fr. **2** כָּנָף**.** only **Niph. be cornered, thrust into a corner, or aside** — *be thrust into a corner*.

כנר

כִּנּוֹר **n.m. lyre** — *lyre*, stringed instrument used for popular as well as sacred music; ´ אִישׁ יֹדֵעַ מְנַגֵּן בַּכִּ *a man skilled in playing on the lyre*; at banquets, token of merriment; carried by a loose woman (fig. of Tyre); in sim. (of murmuring sound of bowels = heart, in pity); used also in praising ´ י, usu. as accompaniment of song; esp. before the ark, and in sanctuary.

כִּנֶּרֶת, כִּנָּרוֹת **n.pr.loc.** in Galilee (Naphtali) — **1.** a city. **2.** יָם־כִּנֶּרֶת, lake near the city; כָּל־כִּנָּרוֹת = all the territory about the city and lake.

כֶּסֶא, כֵּסֶה **n.[m.] full moon**; as a feast-day (opp. בַּחֹדֶשׁ, *at the new moon*).

כִּסֵּא, כִּסֵּה **n.m. seat of honour, throne —** *seat of honour*, usually **1. a.** of king = *throne*; of queen-mother; מַלְכוּתוֹ ׳כ *his royal throne*; of future (Messianic) prince; of dead kings in She‹ôl; ׳כ נָתַן, in, or against a place, said of king himself, is a sign of conquest; so ׳כ שִׂים, and (of ׳י); though of king, not seat of office. **b.** *throne* of ׳י) אלהים) as heavenly king; *heaven is my throne*; as seat of judgment; in oath; Jerusalem called throne of ׳י, so the sanctuary. **2.** of high priest; of honoured guest; of governor; of (unjust) judge; = conspicuous seat (lit.); = seat of distinction, explicitly ׳כ ;כְּבוֹד ׳כ alone. **3.** a. fig. = *royal dignity*, *authority*, *power*; esp. *kingdom*, c. vbs. of *setting up*, *establishing*, ׳י subj., so c. שִׂים; king subj.; pass. דָּוִד יִהְיֶה נכון ׳כ *the throne of David shall be established*; (of Mess. reign); so (in gen.); intrans. (c. הָיָה); more fully, ׳י subj.; also ׳כ מגר *cast down throne*, of Gentile nations; ׳י יָשַׁב על־כ *sit in the throne of* any one (esp. David) = be his successor; more fully; caus.; fig. of placing in honour; ׳י יָשַׁב על־כ also = *take one's seat as king*, *become actual king*, *posess royalty*, oft. sit on the *throne of Isr*.; without ישׁב; of (royal) throne as judgment seat; set one upon the throne of Isr.; in compar. sentence ׳מ יְגַדֵּל אֶת־כִּסְאוֹ, i.e. make him a more powerful king than; of king of Babylon. **b.** throne of ׳י) אלהים) = his royal dignity, sovereignty. I. [כָּסָה] **vb. cover — Qal 1.** *conceal* shame; knowledge. **2.** *pass*. *covered* in respect of sin (by God, which he thus puts out of sight). **Niph.** *covered*, with waves. **Pi. 1.** *cover*, *clothe*; nakedness; the naked (+ acc. rei); the face and legs of seraphim; bodies of cherubim; the face, fig.; earth with the great deep; heavens with glory; with בְּ of the clothing; heaven with clouds, with glory. **2.** *cover*, *conceal* blood; human ordure; mts. conceal men from God; *cover* transgressions; iniquity; righteousness; hatred; a thing; judge's face so as not to see justice; heads of rulers and seers; with בְּ of convering; face by fat; sun by a cloud; with מִן from whom. **3.** *cover* (with covering of protection), a pit; with cloud of incense, the Kapporeth; coverings of the sacred tent, tabernacle, and their furniture; with בְּ of the covering; Zion. **4.** *cover*, *spread over*,

fat, the inwards (with עַל); leprosy, the skin and flesh; the cloud of the theophany, the mount, the tent of meeting, and the tabernacle; altar with tears (2 acc.); Jerusalem with multitude of camels; of handiwork. **5.** *cover*, *overwhelm*, sq. accus., the sea the Egyptians; waters; locusts the eye of the land, also Israel; frogs the land; quails the camp; cloud the land; darkness the earth; dust a city; the depths of the sea by God; with a reference to a person's shame; horror; violence; confusion; mischief; God *covers sin*. **6.** sq. עַל of person or thing covered, *cover over*: cherubim over the ark; over the dead, the earth, worms; dust over blood; waters over the sea, cf. לַיָּם; love covereth over all sins; God covereth over iniquity; people not to cover over a guilty person; + acc. of obj. covering, fig. covering over the garment with violence; God's hands with light; + בְּ of covering. **Pual. 1.** sq. accus. *be covered*, hills with shadow; mountains with water; field with nettles; abs., windows of temple. **2.** sq. בְּ, *be clothed*, with sackcloth; name with darkness.

Hithp. *cover*, *clothe oneself*, abs. (of veil); with בְּ, of new garment; sackcloth; fig. of works, of hatred with guile; with acc.

[כְּסוּי] **n.[m.] covering**, *covering of skins*.

כְּסוּת **n.f. covering — 1.** *covering*, *clothing*; of שַׂק as clothing of heavens. **2.** *covering* for concealment, of Abaddon, the subterranean abode of the dead; עֵינַיִם כ׳, *covering of the eyes* (so that they cannot see the wrong, fig. of a present offered in compensation for it).

מִכְסֶה **n.[m.] covering — 1.** *covering* of the ark, deck-roof. **2.** of the skins of the tent of meeting.

מְכַסֶּה **n.m. covering**; of fat covering (the inwards); worms, covering the dead, deck of a ship; garment.

II. כסה

[כֶּסֶת] **n.f. band, fillet** (= charm or amulet).

כֶּסֶה v. כֶּסֶא.

כִּסֶּה v. כִּסֵּא.

כַּסּוּחָה v. סוּחָה.

כְּסוּי, כְּסוּת v. sub I. כסה.

[כָּסַח] **vb. cut off** or **away**, a plant — only **Qal** *cut away*, of Isr. under fig. of vine; *thorns cut away*, fig. of peoples destroyed by divine judgment.

[כָּסַל] **vb. be** or **become stupid — Qal.**

כֶּסֶל **n.m. 1. loins, 2. stupidity, 3. confidence — 1.** *loins*. **2.** *stupidity*, *folly*. **3.** *confidence*.

כִּסְלָה **n.f. confidence**; *source of confidence*.

I. כְּסִיל **n.m. stupid fellow, dullard, fool**; he hates knowledge; delights not in understanding; it is his sport to do mischief; his heart proclaimeth אִוֶּלֶת; his mouth poureth it forth, and feedeth on it.

כְּסִילוּת **n.f. stupidity**; *the woman Stupidity*, in antithesis with חָכְמוֹת the Supreme Wisdom personified as a woman.

II. כְּסִיל **n.m. Orion**; associated with the Pleiades; Orion and other constellations of the same brilliancy.

III. כְּסִיל **n.pr.loc.** in S of tribe of Judah, prob. corrupt for בְּתוּל; see בְּתוּאֵל.

כְּסָלוֹן **n.pr.loc.** on border of tribe of Judah = הַר־יְעָרִים; = *Kesla* 10 miles W. Jerus.

כִּסְלוֹן **n.pr.m.** a prince of Benjamin.

כְּסֻלוֹת **n.pr.loc.** in the tribe of Issachar, = כִּסְלֹת תָּבֹר (loins or flanks of Tabor), on the W. foot of Mt. Tabor; = mod. *Iksâl*.

כִּסְלֵו **n.pr.[m.] Kislew**, ninth month (postex.) = Nov.-Dec.

כַּסְלֻחִים **n.pr.gent.** among the sons of מִצְרַיִם; not identif.

כִּסְלֹת תָּבוֹר v. כְּסֻלוֹת supr.

[כָּסַם] **vb. shear, clip — Qal** *clip* (opp. יְגַלֵּחוּ *shave* and יְשַׁלֵּחוּ, i.e. *let grow freely*).

כֻּסֶּמֶת **n.f. spelt**, *triticum spelta*. (in all disting. from wheat, barley, etc.).

[כִּרְסֵם] **vb. quadril. = Pi., tear off.**

[כָּסַס] **vb. compute** — only **Qal** *compute*.

מֶכֶס **n.m. computation, proportion to be paid, tax.**

מִכְסָה **n.f. computation** (f. of מֶכֶס); hence — **a.** *number*. **b.** *valuation*, *worth*.

[כָּסַף] **vb. long** (for) — **Qal** *long*. **Niph.** *long*.

כֶּסֶף **n.m. silver, money —** *silver*, **1.** = silver ore, raw silver (rare and mostly late). **2.** silver as bright, shining, fig. of dove's wings. **3.** silver, as wealth + oft. (c. frequently with gold, etc., v. זהב); fig. of a slave as valuable; silver as less valuable than gold; כ ׳נִבְחָר *choice silver*. **4.** silver as spoil of war (c. זהב, q.v.). **5.** silver as merchandise. **6.** silver as costly gift (c. זהב, q.v.). **7.** silver as material (oft. c. זהב, q.v.), of cup, trumpets; of idols; esp. of fittings of tabern., and those offered by chiefs of people. **8.** silver as measure of weight and value: **a.** shekels. **b.** more oft. om. שׁקל. **c.** talents. **d.** minas. **e.** more oft. = *money*, measure of value, and exchange (not necess. *coined*); כ ׳מִקְנַת *one bought for money*; כ ׳מָלֵא *full price*; כַּסְפֵּנוּ בִּמְשָׁקָלוֹ i.e. our money in full; כ ׳מִמְכָּרוֹ *the price of his sale*; כ ׳אָשָׁם *tresspass-money*, כ ׳חַטָּאוֹת *sin-money*, כ ׳הַכִּפֻּרִים *atonement- money*, כ ׳הַפְּדְיוֹן *redemption-money*; כ ׳עֶרְכְּךָ i.e. estimated value, etc. **9.** among vbs. and phr. with כ ׳ are: — צרף *try*, *refine*; יפה *beautify*; כ ׳תָּפוּשׂ *encased with* gold and *silver*; לְ ׳שָׁקַל את־הַכ *weigh out the silver to* or for a person, without לְ ׳; כ ׳שׁקל = *spend money for*; כ ׳בַּקָּנֶה ישׁקלוּ, of weighing material for idol; כ ׳מָכַר בכ *sell for money*; also, of food; כ ׳נתן השׂדה *pay the price of the field*; כ ׳קָנָה בְּ *buy* something *for money*; peculiar is its use with פָּדָה, *redeem* (q.v.); כ ׳לקח *receive money*; כ ׳לָוָה *borrow money*; הִלְוָה *lend* money *to* (c. 2 acc.); כ ׳נתן בְּנֶשֶׁךְ *give money*

on usury.

כְּסִפְיָא **n.pr.loc.** in Babylonia, site unknown. כֶּסֶת v. sub II. כסה.

כָּעַס **vb. be vexed, angry — Qal 1.** *be vexed*, *indignant*. **2.** *be angry*, c. אֶל pers. **Piel.** *angered*. **Hiph. 1.** *vex*, c. acc. pers. **2.** *vex*, *provoke to anger*, esp. of provoking Yahweh by worship of other gods; c. בְּ instr.; cf. the phrases בעיני (ה)עשׂה הרע (ו)להכעיס ׳י *do the evil in the eyes of Yahweh to provoke* (him) *to anger*.

כַּעַס **n.m. vexation, anger —** *vexation*: **1.** of men, esp. caused by unmerited treatment. **2.** *vexation*, *anger of* Yahweh (caused esp. by worship of other gods); עִמָּנוּ ׳כ *anger* (*of Yahweh*) *with us*; בָּנָיו ׳כ *anger against his sons*, אוֹיֵב ׳כ *anger against the enemy*. **3.** *vexation*, *grief*.

כַּעַשׂ **n.m.** (dialectic variation of **1** — (כַּעַס. *vexation*, *grief* of men. **2.** *vexation*, *anger*, of God.

כַּף v. sub כפף.

[כֵּף] **n.[m.] rock**, as place of refuge; as dwelling place.

[כָּפָה] **vb.** prob. **subdue —** only **Qal** *subdueth*.

כִּפָּה v. sub כפף.

כָּפַל **vb. double, double over — Qal** *double over*; *folded double*; of the breast-piece. **Niph.** *and let* the sword *be doubled*.

כֶּפֶל **n.[m.] the double**.

מַכְפֵּלָה **n.pr.loc.** near Hebron, where the patriarchs and their wives were buried, alw. c. art.; מְעָרַת הַמ ׳ *the cave of Machpelah*.

[כָּפַן] **vb. be hungry, hunger,** perh. also **hungrily desire** (Aram. loan-word) — only **Qal** this vine *stretched* its roots *hungrily* toward.

כָּפָן **n.[m.] hunger, famine** (Aramaism).

כָּפִיס .כפס **n.m.** appar. (si vera l.) term. techn. for some beam in a house perhaps **rafter**, or **girder**.

כָּפַף **vb. bend, bend down, be bent, bowed — Qal** *bowed down*, in distress, humiliation, etc. **Niph.** *bow self* (in worship).

כַּף **n.f. hollow**, or **flat of the hand, palm, sole of foot, pan — 1. a.** of human beings, *hollow* or *flat of hand*, *palm*; as disting. from wrist and arm; rarely c. יָדַיִם (always כַּפּוֹת); note esp. קֹמֶץ מְלֹא כַף *a handful of meal* (lit. *palm*ful), (where disting. fr. מְלֹא חָפְנַיִם *a double fistful*; in both these passages of a very small quantity); the thought is that of grasping. **b.** anthropomorph. of יְהוָה, covering Moses over with his palm, and so fig. (c. שִׁית); withdrawing (הֵסִיר) his hand; removing (הִרְחִיק) his afflicting hand; עַל־כַּפַּיִם כִּסָּה אוֹר, i.e. he (God) hath filled his palms with light. **c.** once of animals, הוֹלֵךְ עַל־כַּפָּיו *going upon their palms*, i.e. paws (cats, dogs, etc.). **d.** phrases are: (I) הִכָּה כַּף = *clap the hands*, in applause so תָּקַע כַּף, מָחָא כַּף (fig. of trees), (fig. of rivers); but esp. in scorn, contempt, etc. (2) תָּפַשׂ בַּכַּף *grasp*, *seize with the hand*. (3) of *hand-grasp* as pledge. (4) oft. of hand *spread out* in prayer, as sign of longing to receive, c. פָּרַשׂ אֶל־ (v. יד and **1** יָד **d,** supr.; also שִׂים (5) .(פרשׂ, נשׂא, שׁטח כַּף לְפֶה, in respectful silence. (6) fig. וָאָשִׂימָה נַפְשִׁי בְכַפִּי = *I have taken my life in my hand* (i.e. hazarded it), and (without vb.). (7) נְקִיּוֹן כַּף *cleanness of palms* is fig. for purity of act. In many cases כַּף is not to be distinguished from יָד; so in phr. יְגִיעַ כַּף *toil of* the *hands*. **2.** = *power* (i.e. grasp) of any one, נתן בכף = *deliver into the power of*; c. מִכַּף = *out of the power of* (title), (cf. **5** יָד **g** supr.). **3.** כַּף רַגְלָה, etc., = *sole of foot*; מִדְרַךְ כַּף רַגְלוֹ *treading-place for the sole of a foot*; of the cherubim, of a calf, (in sim.). **4.** of various *hollow*, *bending* or *bent* objects: **a.** *hollow* (i.e. socket), *of the thigh*-joint, יֶרֶךְ כַּף. **b.** *pan*, *vessel* (as hollow), used in ritual. **c.** *hollow* of sling. **d.** כַּפּוֹת תְּמָרִים = of huge *hand-shaped branches* (or *fronds*) *of palm-trees*. **e.** כַּפּוֹת הַמַּנְעוּל *the* (bent) *handles of the bolt*.

כְּפָה **n.f. branch, frond** (prob. of palm-tree, cf. **4** כַּף **d**); fig. of nobles, rulers (both opp.

אַגְמוֹן *rush*, i.e. high and low; || רֹאשׁ וְזָנָב); c. sf. כְּפָתוֹ (of wicked under fig. of palm-tree).

I. כפר

I. כֹּפֶר **n.m. the price of a life, ransom — 1.** *a price for ransom of a life*; כ֫ לְ *ransom for*; alone. **2.** in ritual כ֫ נַפְשׁוֹ is a half shekel of the sanctuary paid by each male above twenty years at the census in order that there might be no plague upon them. It was offered to Yahweh, לְכַפֵּר עַל *to atone for them*.

כִּפֶּר **vb. Pi.** etc. **denom. cover over** (fig.), **pacify, make propitiation — 1.** *cover over*, *pacify*, *propitiate*; pacify the wrath of a king (e.g. by a gift). **2.** *cover over*, *atone for sin*, without sacrifice: **a.** man as subj.; c. עַל of persons **b.** with God as subj., c. acc. pers., *cover*, i.e. treat as covered, view propitiously, Yahweh's land (song); לְ pers. (bloodguiltiness flows away in the stream); בְּעַד of person; c. acc. of *the sin*; עַל of sin. It is conceived that God in his sovereignty may himself provide an atonement or covering for men and their sins which could not be provided by men. **3.** *cover over*, *atone for sin and persons by legal rites*; **a.** c. acc. of sacred places (by the great sin-offering of the day of atonement), (by the blood of the sin-offering). **b.** usually c. עַל (I) of things, e.g. of the altar to which the blood of the sin-offering was applied; and specifically the horns of the altar; the holy place of the tabernacle (by the great sin-offering, because of (מִן) the uncleannesses of the children of Israel and because of their transgressions); for the leprous house by ceremony of purification; for the goat לעזאזל (which was presented before Yahweh to consecrate him for the bearing away of the sins of the people). (2) of persons, עַל־נַפְשֹׁתֵיכֶם, *for your persons*, *yourselves*, e.g. by the payment of atonement-money כֶּסֶף הַכִּפֻּרִים at the census; by the קרבן of the spoils; by the blood upon the altar; in the ritual עָלָיו, עֲלֵיהֶם by ministry of priest through the blood of the sin-offering; of the trespass-offering; the whole burnt-offering; by the oil used in purifying a leper; by the priestly ministry in general; by the substitution of the Levites for the firstborn. Underlying all these offerings there is the conception that the persons offering are covered by that which is regarded as sufficient and satisfactory by Yahweh. (The purpose of the covering is stated *shall atonement be made for you to cleanse you*, *from all your sins shalt ye be clean before Yahweh*.) **c.** the need of the atonement is expressed by מִן (others understand מִן as = *away from*): מֵחַטַּאתוֹ *because of his sin*; also עַל, עַל־חַטָּאתוֹ *on account of his sin*. **d.** c. בְּ instr. בְּאֵיל; *with* a

trespass-offering; כִּי־הַדָּם הוּא בַּנֶּפֶשׁ יְכַפֵּר *for it is the blood with the living being that covers over*; c. בְּ loc. **e.** c. בַּעַד pers., *on behalf of* (by Aaron), (by the prince). **Pu.** *be covered over*, *atoned for*. **1.** apart from the ritual; (by the touch of the live coal from the altar); c. בְּ instr. by *this*. **2.** c. לְ *for* whom; in ritual, c. בְּ instr. אֲשֶׁר כֻּפַּר בָּהֶם *wherewith atonement was made* (ram of consecration). **Hithp.** c. בְּ instr. *be covered by* (cf. **Pu.**). **Nithp.** *be covered*.

כִּפֻּרִים **n.pl.abstr. atonement** הַטַּאת הַכִּ ׳ *sin-offering of the atonement*; יוֹם (ה)כִּ ׳ *day of* (*the*) *atonement*; כֶּסֶף הַכִּ ׳ *money of atonement*.

כַּפֹּרֶת **n. propitiatory**, late techn. word from כפר *cover over sin*; the older explan. *cover*, *lid* has no justification in usage; it was a slab of gold 2 1/2 cubits x 1 1/2 c. placed on top of the ark of the testimony. On it, and a part of it, were two golden cherubim facing each other, whose outstretched wings came together above and constituted the throne of Yahweh. When the high priest entered the Holy of Holies on the day of atonement it was necessary that this highest place of atonement should be enveloped in a cloud of incense. The blood of the sin-offering of the atonement was then sprinkled on the face of and seven times before it. The temple proper, as distinguished from porch etc., was called בֵּית הַכִּ ׳.

II. כפר

II. כֹּפֶר **n.m. pitch.**

[כִּפַּר] **vb. denom.** (from II. כֹּפֶר) *pitch it with pitch*.

III. כפר

כְּפִיר **n.m. young lion;** lit. אֲרָיוֹת כִּ ׳ *young lion of lions*. It differs from whelp גּוּר as old enough to hunt its prey; in sim. of roar of hostile army; sim. of יְ ׳'s invincible might; of Isr. among the nations; of Assyr. princes; of prince of Isr; other cases are:; of bloodthirsty enemies; גּוֹיִם כִּ ׳ of young warriors; righteous compared with; king's wrath like roaring of; of one of faces of cherubim.

III. כֹּפֶר **n.m.** name of a plant *El Ḥenna* — a shrub or low tree, with fragrant whitish flowers

growing in clusters like grapes, אֶשְׁכֹּל הַכֹּפֶר *cluster of Ḥenna* (fragrant, fig. of a beloved one).

[כְּפָר] **n.m. village**, a village of Benjamin, possibly *Kefr ʿÂna'*, 3 miles N. of Bethel.

IV. כֹּפֶר **n.[m.] village.**

כְּפַר הָעַמּוֹנִי v. כְּפָר supr.

כְּפִירָה **n.pr.loc.** city of the Hivites subsequently assigned to Benjamin.; = mod. *Kefîreh*.

כְּפִירִים

IV. כפר

I. כְּפוֹר **n.m. bowl** — *bowl* of gold or silver, used in the temple.

II. כְּפוֹר **n.m. hoar frost.**

[כָּפַשׁ] **vb. Hiph. make bent, press or bend together — Hiph.** *make cower*.

I. כַּפְתּוֹר, כַּפְתֹּר **n.m. 1. captital, 2. knob, bulb — 1.** *capital* of pillar. **2.** *knob* or bulb, ornament on the golden lampstand in tabernacle.

II. כַּפְתּוֹר, כַּפְתֹּר **n.pr.terr.** prob. **Crete** (orig. home of Philistines), (home of Caphtorim); *coast-land of Caphtor*.

[כַּפְתֹּרִי] **adj.gent.** only pl. as subst. **Cretans**; as expellers of the 'Awwim' from their homes about Gaza.

I. כַּר *basket-saddle*, v. sub כור.

II. כַּר **n.m. pasture**, III. כַּר *lamb* v. sub כרר.

כֹּר **m.[m.] kōr, a measure** (usu. dry), = חֹמֶר; as liquid measure (of oil).

[כרבל] **vb.** either **denom. be-mantle** or poss. **quadril. bind round** (from כבל, with ins. ר) **Pu.** *bemantled* with a rope of byssus.

I. כָּרָה **vb. dig — Qal** *dig* a grave, קֶבֶר; a well, בְּאֵר; a pit, בּוֹר; fig. of plotting against others; hence כֹּרֶה רָעָה *one digging a calamity*; כָּרִיתָ אָזְנַיִם לִי ׳ ears *hast thou dug* (with an allusion to the cavity of the ear) *for me*, and thou hast given me the means of hearing and obeying thy will. **Niph.** *be digged*, fig. of judgment.

[כָּרָה] **n.f. cistern** (or **well**).

[מִכְרֶה] **n.m. pit** (but not certain).

II. [כָּרָה] **vb. get by trade, trade — Qal** *get by trade*, *buy*, c. acc.; sq. עַל־ *trade in*, *make trade of*.

III. [כָּרָה] **vb. give a feast — Qal** c. acc. cogn.

כֶּרֶה **n.f. a feast** (v. foregoing).

I. כְּרוּב **n.pr.loc.** in Babylonia.

II. כְּרוּב **n.m. cherub — 1.** the living chariot of the theophanic God; possibly identified with the storm-wind. **2.** as the guards of the garden of Eden. **3.** as the throne of Yahweh Sabaoth, in phrase י׳ (צְבָאוֹת) יֹשֵׁב הַכְּרוּבִים *Yahweh Sabaoth throned on the cherubim*; the context shews that the cherubim of the ark of the covenant are referred to. **4. a.** two cherubim of solid gold upon the slab of gold of the כַּפֹּרֶת facing each other with wings outstretched above, so as to constitute a basis or throne on which the glory of Yahweh appeared, and from whence He spake; **b.** numerous cherubim woven into the texture of the inner curtains of the tabernacle and the veils. **5.** the cherubim of the temple: **a.** two gigantic images of olive wood plated with gold, ten cubits high, standing in the דְּבִיר facing the door, whose wings, five cubits each, extended, two of them meeting in the middle of the room to constitute the throne, two of them extending to the walls; the chariot of Yahweh; **b.** images of cherubim were carved on the gold plated cedar planks which constituted the inner walls of the temple, and upon the olive wood doors; and on the bases of the portable lavers, interchanging with lions and oxen; woven in the veil of the דְּבִיר. **6 a.** as four living creatures, each with four faces, lion, ox, eagle, and man, having the figure and hands of men, and the feet of calves. Each has four wings, two of which are stretched

upward, meeting above and sustaining the throne of Yahweh; two of them stretched downwards so as to cover the creatures themselves. The cherubim never turn but go straight forward, as do the wheels of the cherubic chariot, and they are full of eyes and are like burning coals of fire; the king of Tyre is scornfully compared with one of these, and is assigned a residence in Eden and the mountain of God; **b.** the inner walls of the temple as carved with alternating palm trees and cherubim, each with two faces, the lion looking on one side, the man on the other. It is evident that the number and the form of the cherubim vary in the representations.

כָּרִי **adj.gent.** prob. = **Carian**, only c. art. as subst. coll. *Carians*, name given to foreign body-guard of king.

כְּרִית **n.pr.loc.** and כְּרִיתוּת v. sub כרת.

כרך

תַּכְרִיךְ **n.m. robe.**

כרכב **quadril.**

כַּרְכֹּב **n.[m.] border, rim, of altar.** כַּרְכֹּם **n.[m.] saffron** (*crocus sativus*).

כַּרְכְּמִישׁ, כַּרְכְּמִישׁ **n.pr.loc.**, city on Euphrates; Hittite capital, E. bank of Euphr., mod. *Jerabîs*, or *Jerbâs*.

כַּרְכַּם **n.pr.m. Pers.**, a eunuch of Ahasuerus.

כִּרְכָּרוֹת v. [כִּרְכָּרָה] sub כרר.

כֶּרֶם **n.m.(f.) vineyard** — *vineyard*; fig. of Isr. under ´י's care; fig. of Shulamite's complexion, of her heart. Vbs. governing ´כ are: חִלֵּל = *to begin to use fruit of*; זָמַר *prune*; בָּצַר *gather*, *harvest* (lit. *cut off*, i.e. grapes); עוֹלֵל *glean*; אָכַל (usu. 'eat *fruit* of'); locusts *devour*. On **n.pr.loc.** אָבֵל כְּרָמִים v. II. בֵּית הַכֶּרֶם ;**4** אָבֵל.

[כָּרַם] **vb.denom. tend vineyards, dress vines**, **Qal** *vinedressers*.

I. כַּרְמִי **n.pr.m. 1.** a son of Reuben. **2.** a Judaite.

II. כַּרְמִי **adj.gent.** of I. **1** כַּרְמִי; only c. art., as subst.

I. כַּרְמֶל **n.m. 1. plantation, garden-land. 2. fruit, garden- growth — 1.** *garden-land*. **2.** by meton. (*fresh*) *fruit*, *garden- growth*.

II. כַּרְמֶל **n.pr.mont. et urb. Carmel — 1.** mt.-promontory on Mediterranean, with fertile slopes, Tel el-Amarna (*Ginti-*) *Kirmil*, as pasturage (in fig. of Isr. as flock of ´ **2** .(**י.** city, 3 h. S. of Hebron (= *to Carmel*). Mod. *Kurmul*.

כַּרְמְלִי **adj.gent.** c.art., **the Carmelite**, of Nabal. **f.** הַכַּרְמְלִית *the Carmelitess*, of Abigail.

כַּרְמִיל **n.[m.] crimson, carmine,** i.e. crimson stuff, cloth.

כְּרָן **n.pr.m.**, an Edomite.

כִּרְסֵם v. sub כסם.

כָּרַע **bow down — Qal 1.** *bow* to drink, in supplication to Elijah; in the worship of God; c. ברכים subj. and ל of God; without ברכים c. לִפְנֵי, worship of God, in obeisance to Haman. **2.** *bow down*, of the couching lion (poetry). **3.** preg. c. על *bow down over* (in order to lie with) a woman. **4.** *bow down*, of a woman in childbirth, so of animals; idols, removed by enemies; בִּרְכַּיִם כֹּרְעוֹת *tottering* (feeble) knees; of enemies in death, כרע [ו]נפל *bow and fall down*, preg. without נפל, c. תַּחַת. **Hiph. 1.** cause to *bow* in grief. **2.** cause to *bow down* in death, c.

תַּחַת

[כֶּרַע] **n.[f.] leg —** *two* (bending) *legs*, of animals in ritual phrase, רֹאשׁוֹ עַל־כְּרָעָיו *his head with his legs*; (of legs of lamb in mouth of lion); of the long bending hinder legs of the Saltatorial Orthoptera.

כַּרְפַּס **n.m. cotton** (or **fine linen**), (**loanword**).

[כָּרַר] **vb. Pilpēl** *dancing* (lit. *whirling*) (|| מְפַזֵּז).

III. כַּר **n.[m.] he-lamb, battering-ram**; *the lamb of the ruler* (as tribute); כָּרִים = *battering-rams*. Vid. also בֵּית כָּר supr.

[כִּרְכָּרָה] **n.f. dromedary.**

כִּכָּר **n.f. a round:** hence **1. a round district. 2. a round loaf. 3. a round weight, talent — 1.** *the round* (or *oval*) esp. of the Jordan valley. **2.** *loaf* of bread (from round shape). **3. a.** *a weight* (also fr. shape), כִּכַּר עוֹפֶרֶת *a weight of lead*, serving as cover of an ephah. **b.** a particular unit of weight, *talent*, usu. of gold or silver; but also of iron, בַּרְזֶל, and bronze. The weight of the talent was 58.944 kilogr. (= 129.97 lbs.) acc. to older (Bab.) standard, later 49.11 kg. (= 108.29 lbs.) and less. See also שֶׁקֶל.

כרשׁ

[כָּרֵשׁ] **n.[m.] belly**; of Nebuchadrezzar under fig. of sea-monster. כֹּרֶשׁ **n.pr.m.** v. כּוֹרֶשׁ.

כַּרְשְׁנָא **n.pr.m.** a Pers. prince.

כָּרַת **vb. cut off, cut down — Qal 1.** *cut off*: **a.** *things*: c. acc. foreskin; privy member; cluster of grapes; bough of tree; skirt; head of man; garments; palms of hands; sprigs. **b.** *persons*, c. acc. pers. מִן *loc*. **2.** *cut down*, c. acc. trees; *asherim*. **3.** *hew*, timber; כֹּרְתֵי הָעֵצִים *hewers of timber*; כְּרֵת(וֹ)ת *hewn beams*. **4.** כ ׳ בְּרִית *cut*, *or make a covenant* (because of the cutting up and distribution of the flesh of the victim for eating in the sacrifice of the covenants, see בְּרִית); abs.; c. אֶת *with*; c. בְּ ׳עִם omitted; c. בְּ ׳לְ omitted; בֵּין וּבֵין לִפְנֵי; נֶגֶד; c. עַל *against*; אֲמָנָה is used for ברית; and דָּבָר. **Niph. 1.** *be cut off*: **a.** of *things*, froward tongue; burden from a nail; chariots; dwelling. **b.** *of persons*, the people of the land by a famine (בְּ); all flesh by waters of deluge (מִמֵּי); the anointed; enemies; the wicked; others. **c.** in the technical phrases of H and P וְנִכְרְתָה הַנֶּפֶשׁ הַהִיא *that person shall be cut off* (by death penalty). **2.** *be cut down*, a tree. **3.** *be chewed* between the teeth. **4.** *be cut off*, in a more general sense, *fail*: of waters; new wine; meat; hope; a name; a sign; faithfulness; לֹא יִכָּרֵת לְ ׳אִישׁ *there shall not fail thee a man*. **Pual 1.** *be cut off*, navel string. **2.** *be cut down*, Asherah. **Hiph. 1.** *cut off*, flattering lips. **2.**

cut off, destroy the life of: **a.** animals c. acc., cattle; c. acc. and מִן frogs; horses. **b.** of men abs., by men, c. acc. enemies; c. acc. and מִן enemies; the wicked; a clan; young men by death; people by the sword; necromancers; the name. **c.** of men, by God c. acc. (גּוֹיִם הַ); various persons and things; c. acc. and מִן; מֵאֶרֶץ; מִיִּשְׂרָאֵל; מִיַּד; c. acc. and לְ, *cut off*, *to*, or *from*. **3.** *cut down*, *destroy*, cities, sun-pillars; and other things used in idolatry. **4.** *take away*, חֶסֶד מֵעִם *kindness from*. **5.** *permit to perish*. **Hoph.**

כְּרִיתוּת **n.f. divorcement**; סֵפֶר כְּרִיתוּת *writing* (i.e. deed) *of divorcement*.

כְּרִית **n.pr.** the brook where Elijah was hidden.

כְּרֹת v. [כָּרָה] sub I. כרה.

כְּרֵתִי **adj.gent.**, always c. art., or pl., as subst., **Kerethites**, a name for Philistines or a part of them.

כְּבֶשׁ כִּשְׁבָּה כֶּשֶׂב v. etc.

כֶּשֶׂד **n.pr.m.** son of Nahor.

כַּשְׂדִּים **n.pr.gent. et terr. Kasdim = Chaldeans, Chaldea — 1.** *Chaldeans*: **a.** people dwelling on lower Euphrates and Tigris; in n.pr.loc. **b.** esp. the people ruled by Nebuchadrezzar; בַּת־כַּשְׂדִּים = Babylon (in dirge). **c.** *Chaldeans* as learned class, skilled in interpretations. **2.** *Chadea*; c. ה loc.

[כָּשָׂה] **vb. be sated, gorged with food — Qal** *gorged*, fig. of Isr. as fat beast.

כֶּשֶׁת כֶּשְׁיִם, v. כּוּשִׁי.

כָּשַׁל **vb. stumble, stagger, totter — Qal 1.** *stumble* at, over something, c. בְּ (lit. *by means of*), i.e. *stagger* (of toil in captivity); abs.; oft. fig. of overthrow, through divine judgment, c. בְּ *at*, (v. supr.); abs. of Babylon; of distress. **2.** *totter*, of knees, lit. בִּרְכַּי כָּשְׁלוּ מִצּוֹם *my knees totter*

from fasting; fig.; כּוֹשֵׁל *tottering one*; hence fig., *fail*, of strength. **Niph. 1.** *stumble* (= **Qal**); usu. fig.: **a.** of misfortune. **b.** of divine judgment (c. בְּ *at*); *be thrown to the ground*, of nations, armies (c. בַּעֲוֹנָם, cf. **Qal**). **2.** *be tottering*, *feeble*. **Pi. Hiph. 1.** *cause to stumble*, fig.: **a.** = *bring unjury* or *ruin to*, abs.; of punishment. **b.** = *overthrow*, of nation, army, etc.; *cause overthrow*. **c.** morally (בְּ loc.), (בְּ instr.). **2.** *make feeble*, *weak* (of God's dealing with Jerus.). **Hoph.** *have stumbled*; *be overthrown*.

כַּשִּׁיל **n.[m.] axe.**

כְּשָׁלוֹן **n.[m.] a stumbling;** fig. = calamity.

מִכְשׁוֹל **n.m. a stumbling, means or occasion of stumbling, stumbling-block — 1.** *stumbling*, צוּר מ ׳ (fig.) *a rock of stumbling* (i.e. over which one stumbles); lit. הַרְבֵּה הַמִּכְשֹׁלִים *an abundance of stumblings*, *falls*. **2.** *means*, or *occasion of stumbling*, *stumbling-block*: **a.** lit. **b.** fig. of misfortune, calamity; in divine judgment, as a hindrance to restoration of people. **c.** in ethical sense עֲוֹנָם ׳מ *a stumbling-block of* (i.e. occasioning) *their iniquity* (mostly with ref. to idols). **d.** לֵב׳מ *a stumbling-block of heart* i.e. ground for remorse.

מַכְשֵׁלָה **n.f. 1. overthrown mass. 2. stumbling-block — 1.** fig. of kingdom. **2.** *stumbling-blocks* = idols (cf. **2** מִכְשׁוֹל **c**).

I. כשׁף

[כְּשָׁף] **n.m. sorcery**, only **pl.** *sorceries*: **1.** lit., said of Isr.; said of Babylon. **2.** fig. of seductive and corrupting influences: of Jezebel; of Nineveh personif. as harlot.

כִּשֵּׁף **vb. Pi. denom. practice sorcery —** *Pt*. as subst. ms. *sorcerer*, in Israel; fs. = *sorceress*; (named with adulterers and falseswearers); of diviners, or astrologers in Egypt; in Babylon.

[כַּשָּׁף] **n.m. sorcerer.**

II. כשׁף

אַכְשָׁף **n.pr.loc.** in (Northern) Canaan, with a king; situated on the border of Asher; mod. *Iksâf* or *Kesâf*, c. 17 m. E. of Tyre, and nearly 3 m. SW. of the great bend of the Liṭâny, is phonetically suitable, but much too far NE.

כָּשַׁר **vb. be advantageous, proper, suitable, succeed,** late Aram. — **Qal** *be proper*, *succeed*. **Hiph.** *giving success*.

כִּשְׁרוֹן **n.[m.] skill, success — 1.** *skill*. **2.** *success*, *profit*.

[כּוֹשָׁרָה] **n.f. prosperity.**

כִּישׁוֹר **n.[m.] distaff**; vid. פֶּלֶךְ.

כָּתַב **vb. write — Qal 1.** *write*: **a.** c. acc., words, commandments, etc.; acc. cogn.; with בְּ, giving purport of writing; but obj. also a book, סֵפֶר; a letter, סֵפֶר; a divorce-certificate סֵפֶר כְּרִיתֻת; even לֻחֹת כְּתֻבִים *tablets inscribed* by the finger of God; מִשְׁנֵי עֶבְרֵיהֶם כ׳ ל *tables inscribed on both sides*. **b.** more often *write* something *on*, or *in* (עַל־, בְּ, אֶל־) a tablet, roll, book, etc. (obj. various, as above): (I) עַל־ כ׳ sq. סֵפֶר = *book*; עַל־מַטֶּה *on a rod*; even עַל־ sq. name of book or its contents; fig., עַל־לִבָּם כ׳ *I will write them upon their heart*. (2) אֶל־ כ׳ appears for בְּ כ׳ (3) עַל־ כ׳. sq. ספר = *book*; = *letter*, *bill*, *deed*. (N.B. על־ כ׳ not used with סֵפֶר = *letter*, and בְּ כ׳ not used with לוּחַ, אבן or עֵץ). **c.** other uses of prep. with כ׳ are: בְּ instr.; אֶל־ כ׳ *unto*, of person to whom letter, etc., is addressed; עַל־ subst. for אֶל־ (late); אֶל־ כ׳ *write down for* the benefit or use of some one; לְ *to* or *for*; כ׳ sq. ל c. inf. of purpose; c. מִן in phr. מִפִּי כ׳ פ *write from the mouth of* any one, i.e. from dictation. **2.** = *write down*, *describe in writing*. **3.** = *register*, *enroll* (= record the number); esp. pass. *those enrolled*; בִּשְׁמוֹת הַכ׳ *those recorded by name*; in prediction, אֶת־הָאִישׁ הַזֶּה עֲרִירִי כ׳ *register this man as childless*; with eschatol. reference, כָּל־הַכָּתוּב לַחַיִּים *all those enrolled* (i.e. appointed) *unto life*. **4.** = *decree*. **Niph. 1.** *be written*, subj. words, book; *be written*, *in*, or *among* (בְּ) the laws; once, c. עַל־, עַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ *in thy* (י׳s) *book all of them* (my members) *are written*, i.e. *written down*, *recorded* (v. infr.); abs. כְּתָב אֲשֶׁר נִכְתָּב בְּשֵׁם

הַמֶּלֶךְ *a writing which is written in the king's name*, cf. (impers.); יִכְּ֫ sq. לְ = *for*; sq. לְ + inf. (really = a subject-cl., — the contents of the letter). **2.** *be written down*, *recorded*; *enrolled*. **Pi.** frequent., וּמְכַתְּבִים עָמָל כִּתֵּבוּ and *busy writers that make a business of writing* oppression (i.e. register unjust sentences, cf. **Qal 4**).

כְּתָב **n.m. writing —** *writing*: **1.** *register*, *enrolment*. **2.** = *mode of writing*, *character*, *letter*, וְכִ֫תְבַ֥ת הַנִּשְׁתְּוָן כְּתוּבָ֣ה אֲרָמִ֑ית *and the writing of the document was written in Aramaic* (characters). **3.** = *letter*. **4.** of a royal enactment, edict. **5.** of a writing with divine authority; אֱמֶת כְּתָב֑, i.e. a book of truth.

כְּתֹבֶת **n.f.** *a writing* (mark or sign) *of imprintment*, scriptio stigmatis.

מִכְתָּב **n.m. writing — 1.** = *handwriting*. **2.** = thing written (acc. cogn. c. כָּתַב); specif. a royal enactment or edict (= **4** כְּתָב); a prophetic writing. **3.** in a title, לְחִזְקִיָּהוּ מִכְתַּ֫ב *Writing of Hezekiah*.

[כִּתִּי] **adj.gent.** alw. pl.; usu. as **n.gent.** = Cypriotes; כִּתִּים (as son of Yawan); וְצִיִּים מִיַּד כִּתִּ֫ים *ships from the side* (direction) *of Kittim*; more generally, of coast-lands of Mediterranean; even of Macedonian Greece, צִיִּים כִּתִּים i.e. Grecian ships. כָּתִית v. sub כתת.

כתל

[כֹּתֶל] **n.[m.] wall of house.**

כְּתִלִישׁ **n.pr.loc.** a city of Judah, site unknown.

I. [כָּתַם] **vb. Niph. be stained —** *stained*.

II. כתם

מִכְתָּם **n.[m.] Mikhtām**, a term. techn. in ψ-titles, meaning unknown.

כֶּתֶם **n.m. gold**, poet. and late.

כתן

כְּתֹנֶת, כֻּתֹּנֶת **n.f. tunic** — *tunic*, principal ordinary garment of man and woman, worn next to the person, כָּתְנוֹת עוֹר *tunics of skin*; of man; פִּי כ ׳ *mouth of any tunic* (i.e. its collar); כ פַּסִּים ׳ i.e. tunic with long skirts and sleeves (v. פָּסַס); of woman (put off at night); כ ׳ פַּסִּים (of king's daughter; rent, as sign of grief, v. קרע). Specif. of priest's tunic (embroidered, v. שבץ, תַּשְׁבֵּץ); כ ׳ בַּד קֹדֶשׁ *a holy linen tunic*, of high priest; of Shebna's official tunic.

כתף

כָּתֵף **n.f. shoulder, shoulder-blade, side — 1. a.** of man, *shoulder*, *shoulder=blade* (while שְׁכֶם, q.v. = *neck and shoulders*); as support for burdens (in fig.); as aim of bird of prey (fig.); *shoulder of Moab* (fig., i.e. the side of M. exposed to invasion). **b.** of beasts (carrying), (thrusting, in fig.), כ ׳ סֹרֶרֶת *a refractory shoulder* (refusing the yoke, fig.); of choice meat (|| יָרֵךְ) **c.** = *shoulder-pieces* (alw. pl.) of ephod. **2. a.** *slope*, *side*, of mountain, כֶּתֶף יָם־כִּנֶּרֶת, i.e. the mt.-slopes NE. of the lake. **b.** *opposite side*(*s*), sc. of door or entrance, of tabernacle-court, of temple. **3.** *supports* of the bases for the lavers beside the temple.

[כָּתַר] **vb. surround — Pi.** *surround* an enemy. **Hiph.**

כֶּתֶר **n.m. crown** in combin. כ ׳ מַלְכוּת *royal crown* (of queen), (of king).

כֹּתֶרֶת, כּוֹתֶרֶת **n.f. capital of pillar** (as *surrounding*, *crowning* its top?) — *capitals* of pillars.

[כָּתַשׁ] **vb. pound, pound fine, bray — Qal** *bray*.

מַכְתֵּשׁ **n.m. mortar** (place of pounding, braying); hollow resembling a mortar (whence came forth a water-spring) = a part of Jerusalem.

[כָּתַת] **vb. beat, crush by beating — Qal 1.** *beat* or *crush fine*, of a potter's vessel, the golden calf; a sacrificial victim (i.e. its testicles); fig. of enemies. **2.** *beat*, *hammer* (ploughshares into swords, cf. **Pi. 2**). **Pi.** — as **Qal 1.** *beat* or *crush fine* (of images); fig. of devastating the land. **2.** *beat*, *hammer* (swords into ploughshares, cf. **Qal 2**). **Pu.** *beaten in pieces*, one nation against

another. **Hiph.** *beat in pieces* an enemy. **Hoph.** *crushed*; (of idol-images); fig. of warriors; of frail man.

כָּתִית **adj. beaten**; only in combin. שֶׁמֶן כָּתִית *beaten oil*, i.e. oil made by beating or pounding the olives in a mortar; esp. fine and costly.

[מְכֻתָּה] **n.f. the crushed** or **pulverized** = coll. **crushed fragments.**

ל

ל, twelth letter; used as numeral 30 in postB.Heb.

לְ **prep. to, for, in regard to. Prep.** denoting **direction** (not properly *motion*, as אֶל) **towards,** or **refernce to**; and hence used in many varied applications, in some of which the idea of *direction* predominates, in others that of *reference*: **1.** very often, with various classes of verbs, *to*, *towards*, *for*: viz. **a.** verbs of *looking*, *listening*, *attending*, *waiting*, etc.; pregn.; sts. without a vb. **b.** with verbs of *saying*, *calling*, *singing*, *vowing*, *sacrificing*, etc., as אמר, דבר (chiefly with God as subj. = *promise*; with human subj. (דבר אל is more common). **c.** with vb. of *giving*, *leaving*, *bringing*, *offering* etc., as נתן, הסגיר, עזב, הביא, הִפִּיל *allot*, abandon *to* Sheol. הקריב, שׁוב = *to be returned*, השׁיב = *bring back*, = *requite*, שִׁלַּח, etc. **d.** with vbs. of dealing, acting *towards* (whether with friendly or hostile intent), as עשׂה ל, גמל ל; so with חָטָא, הֵמַר, הֵרַע, הֵיטִב to sin *against*, אָשַׁם to be guilty *towards*, כִּחֵשׁ, שִׁקֵּר to lie *to*, כִּזֵּב; with vbs. of mocking or laughing, *against*, *at*, as לעג לְ, שׂחק לְ, שׂמח לְ to rejoice *over*, caus. שִׂמַּח לְ, עלץ לְ: with other verbs denoting hostility (less common than ב or קנא לְ (על > (usu. in good sense, **5 g** *c*). And with adj., as טוב ל good *to*, *towards* יִ֫; with subst. (rare) (syn. על). **e.** with words denoting what is pleasurable or the reverse, as נעם לְ, ערב ל, יֵמַר לְ,

טוֹב לְ (adj.), נָקֵל לְ, also הועיל ל, סכן ל, to be profitable *to*; and with neuter vbs., to denote the subj. of a sensation or emotion, as טוֹב לְ to be well *to* (with), מַר לְ, צַר לְ, כְּרֹב לְ, רָוַח לְ, חַם לְ to be warm *to*, חָרָה לְ it was hot (= anger arose) *to*. And with pass. vbs., נִסְלַח לוֹ it is forgiven *to him* = he is forgiven; otherwise rare, נִרְצָה לְ, נִרְפָּא לָנוּ it is healed *to us* = we are healed. **f.** with verbs of *reaching to*, *touching*, *attaching* etc., as אסר ל to bind *to*, דבק, חבשׁ, מצא to reach *to*; out of connexion with a vb. (almost = עַד), and correl. to מִן (v. **5** מִן). **g.** with vbs. of *motion*, as הלך, בא, שָׁב etc. (not so common as אל, or the simple acc. with or without ה *loc*.) — (a) with *places*, rare in early prose, exc. in partic. phrases, viz. לדרכו, למקומו, לאהליו (also with other sfs.: all these + oft., esp. with שׁוב and הלך, or preceded by distrib. לאהליו(ד) ;אישׁ, also, without vb., as exclam.); oft. in late Heb.; and poet; without a vb. Also לָאָרֶץ, with many vbs., both in sense *down to* the earth, c. חִלֵּל (pregn.), and idiom. c. ישׁב to sit *on* the earth, without vb. (b) with *persons*, not very common; בא לְ, esp. with pron. לְךָ, לָהּ etc. (friendly), (hostile); with a *thing* as subj. And with vbs. of placing (where עַל would be more usu.). **h.** expressing *direction towards* (without contact), לאחור back*wards*, לַחוּץ out*wards*, למעלה up*wards*, למטה down*wards*; to scatter לכל רוח; of the points of the compass (without vb.) …לִפְאַת *towards* the quarter of (the N., S., etc.). **i.** expressing *addition* (rare); אחת לאחת (adding) one *to* another, (עַל is more usual in this sense). **2.** Expressing *locality*, *at*, *near*, idiom. in phrases לִפְנֵי = *before* (sts. after vbs. of motion, but very oft. otherwise), לְעֵינֵי *in the sight of*, לפתח *at the entrance* (*of*); in other, rarer connexions; לִפְנִימָה = *within*. **3.** To denote the *object* of a vb. — **a.** with the Hif., mostly of intrans. vbs., properly (as it seems) a *dat*. *commodi*, as הֵנִיחַ לְ to *give rest to*, הִרְחִיב to *give width to*, הֵצַר לְ, הֵצִיק לְ, exceptionally also with other words, as הִרְגִּיז, הוֹכִיחַ, הִצְדִּיק to *give righteousness to*, הֵבִין *give understanding to* (late), הִפְתָּה *give breadth to*. **b.** with other vbs., sporadically early (if the text be sound), but mostly late, in conseq. of Aram. influence (in Aram. the accus. being constantly denoted by ל), as אהב, הרג, בוז, בזה, sts. also זכר *to remember*, עבד *to serve* (work or do service *for*), עזר; at the end of an enumeration; marking the defin.

obj. in appos., (= earlier אֵת); after a sf. (in Syr. fashion); defining anom. the sf. of a *noun*. **4.** *Into* of a transition into a new state or condition, or into a new character or office: **a.** לְאִשָּׁה *into* a woman, לְגוֹי גָּדוֹל *into* a great nation, make bitter *into* sweet, etc., also in such phrases as שָׂם לְשַׁמָּה to make *into* a desolation etc.; חפך ל to change *into*, to cut or divide *into*, שָׂרַף לְ to burn *into*, דַּק לְעָפָר, פעל maketh *into* (or *to be*) flaming ones; היה ל *to become*, in many diff. connexions, as ויהי האדם לנפש חיה *became* a living soul (see היה **II. 2 e**); ((לנגיד משח למלך to anoint *so as to be* king, *as* king, צִוָּה לְ to appoint *as*; חשׁב ל to count *for* (or *as*); when a man sells his daughter לְאָמָה *for*, *as* a female slave, to bind לְאוֹת *for*, *as* a sign, לְשָׂטָן (יָצָא) הִתְיַצֵּב *so as to be* an adversary, יצא לַחָפְשִׁי to go forth *into the state of* one free, נודע לְ hath made himself known *as*, הכיר לְ to mention *as*; poet. הִקְשִׁיחַ בָּנֶיהָ לְלֹא־לָהּ treats her young ones hardly (turning them) *into* none of hers: without a vb. (poet., or late prose). **b.** this usage is also combined idiomatically, with great freq., with a 2nd. לְ, of reference (**5 a** *d*), giving rise to such phrases as לָכֶם יִהְיֶה לְאָכְלָה to you it shall be *for food* (see היה **II. 2 f**). **5.** *With reference to*, viz. **a.** defining those in reference to whom a predicate is affirmed, hence oft. = *belonging to*, *of*: (a) אבד לְ to perish *belonging to*; מצא לְ to find *belonging to*; money עֹבֵר לַסֹּחֵר current *to* (= with) the merchant; also ears has thou digged *to* (or *for*) me, יעיר לי אזן. (b) in such phrases as אִישׁ אִישׁ לְמַטֵּה a man *for* (or *of*) a tribe, ten men לַמֵּאָה *of* 100, 100 of 1000 etc.; רִאשׁוֹן לְ = first *of*. (c) spec. of relationship, to define a man's family or tribe, esp. in genealogies. (d) denoting *relation* (to be *to* or *towards* one in a particular regard or capacity) והייתם לי סְגֻלָּה ye shall be *to me* a special possession; with a ptcp.; רַב לָכֶם it is (too) much *to* you, מְעַט לְ (too) little *to* …; in the phr. (מָה) מִי אֵלֶּה לְךָ who (what) are these *to* thee? = *what meanest thou* by these things?; חלילה לי away be it *to* (or *for*) me! למה לי to what purpose *to* me is …?; oft. also in such phrases as מָגֵן לְ a shield *to*, a strength *to*, an abomination *to*, a grief *to*; note also עיר גדולה לאלהים a city great *to* God (i.e. in his estimation. And with דְּ (cf. **4 b**). **b.** denoting possession, *belonging to*; — (a) as predicate, in הָיָה לְ, יֵשׁ לְ, אֵין לְ constantly (see these words); also alone, as לי הוא it is *mine*;

וְלוֹ שְׁתֵּי נָשִׁים and *he had* two wives; with לֹא; with a neut. adj. (rare); note also such phrases as כִּי יוֹם לִי עַל וגו׳ for י׳ *hath* a day against, etc., הִנֵּה חָזָק וְאַמִּץ לִי׳ *hath* a strong and mighty one (sc. at his disposal); מַה־לִּי וָלָךְ what is there *to* me and *to* thee: (i.e. what have to do with each other?), v. מָה; שָׁלוֹם לָךְ peace be *to thee*! Of that which *pertains to* one as a right; with an inf. וְלָנוּ הַסְגִּירוֹ and it shall be *for us* (or *our place*) to deliver him. (b) here also belongs the so-called *Lamed auctoris*, מִכְתָּב לְחִזְקִיָּהוּ a writing *belonging to*, *of*, or *by* H., and oft. מִזְמוֹר לְדָוִד a Psalm *of* or *by* D. (but possibly denoting orig., at least in some cases, a Psalm *belonging to* a collection known as David's. Heb. idiom also uses the ל of possession where we should write the simple name. **c.** as periph. for the *st. c.*: (a) אֲשֶׁר לְ, (see further exx. sub אֲשֶׁר 7). (b) without אֲשֶׁר (α) where it is desired to keep the first noun indeterm., רָאִיתִי בֶן לִישַׁי a son *to* or *of* Jesse; (β) where the genit. is a *compound* term, to avoid a series of nouns in the *st. c.*; (γ) where the regens is a pr. name, or a compound term, which does not readily admit of being placed in the *st. c.*; in dates; other cases; (δ) with a neg., poet. even alone, who increaseth לֹא לוֹ (that which is) not *his*, לְלֹא לָהּ as (**4**) those which are not *hers*; (ε) poet. **d.** attached to advbs., esp. those compounded with מִן, it forms preps., as מִקֶּדֶם לְ lit. off the front *with reference to* (or *of*) = *in front of*: so מִבֵּית לְ = *within*, מִחוּץ לְ = *without*, מִמַּעַל לְ, מֵאַחֲרֵי לְ, מִבַּעַד לְ, מֵעַל לְ, מֵעֵבֶר לְ, מֵהֲלְאָה לְ, מִצְּפוֹן לְ, סָבִיב לְ מִבֵּינוֹת לְ, אֶל בֵּינוֹת לְ, מִזֶּה וּמִזֶּה לְ, הֵנָּה לְ, מִזְרָה לְ, מִימִין לְ, מִנֶּגֶד לְ, מִסָּבִיב לְ, תַּחַת לְ, poet. נֶגְדָּה־נָּא לְ. See בית, חוץ, etc. **e.** construed with *passive* verbs, the ל of reference notifies the *agent*, as בָּרוּךְ לְ blessed *by*; otherwise not very common, נֶחְשַׁב לְ to be reckoned *by*, יֵחָבֵל־לוֹ is pledged *by it*. So with נִרְאָה, נוֹדַע (but usu. with these words לְ is rather the dat. comm. *be known*, *appear to*), נעתר, נדרש and נמצא to let oneself be *entreated*, *sought*, *found*, *by*. Analogously וַתַּהַר לוֹ and was pregnant *by*, הָרָה לְ (adj.) pregnant *by* (lit. *to*). **f.** *regarding*, *in respect of*, viz. (a) with verbs of *speaking*, *commanding*, *hearing*, etc.; *concerning*, *about* (syn. עַל, which is more usu.); so with אָמַר, דִּבֶּר, סִפֵּר, דרשׁ, חָלַם, הִטִּיף, צִוָּה, לְשָׁלוֹם ׳שׁאל לפ, and oft. in the adjunct … לכל אשׁר ;שׁאל … לאשׁר, esp. in phr. שָׁמַע to ask *about* any one *with ref. to* (his) welfare; in the phr. לַדָּבָר הַזֶּה *in regard to* this thing

(idiom.); without a vb., and in titles. (b) limiting the application of a term, esp. with בְּ to denote the *tertium comparationis*, as לֹא רָאִיתִי כָהֵנָּה לָרַע … *as regards*, *in respect of* (in our idiom, simply *in* or *for*) badness, כְּעֶצֶם הַשָּׁמַיִם לָטֹהַר *in brightness*; with an inf., היה כאחד ממנו לדעת *in respect of* knowing, etc., כַּסּוּפוֹת לַחֲלוֹף as whirlwinds *in respect of* sweeping through; with לָרֹב *in* multitude; less freq. in comparisons with מִן; rarely after substs. (c) somewhat differently, and be guilty לְאַחַת מֵאֵלֶּה *as regards* one of these things, (peculiar) thou shalt not prosper להם *as regards* them; after substs. לַחֲמֵשׁ *with ref. to* the fifth. (d) … לְכֹל-) לְכֹל), at the close of a description or enumeration, with a generalizing force, *as regards all* … = *namely*, *in brief*, all that go out of the ark לְכֹל חַיַּת הָאָרֶץ *as regards* (= *namely*, *even*) all beasts of the earth. (e) introducing a new subj. (rare), *as regards* … In Chr. sts. used peculiarly as a periphr., לכל נדיב *as regards* every liberal man = every liberal man. **g.** in connexion with terms designating a cause or occasion, *with reference to* or *in view of* becomes nearly equivalent to *on account of*, *through* (not common): so to cut oneself לָנֶפֶשׁ *on account of* a (dead) person, לְאֵלֶּה תִּטַּמְּאוּ *on account of* these ye shall become unclean; לְשֵׁם י ׳ *in view of* (i.e. determined by), *because of* י ׳'s name; I have slain a man לְפִצְעִי *because of* my wound, לָכֵן ;לַדָּם = *therefore* (syn. עַל כֵּן), constantly (v. כֵּן) (si vera l.) לָהֶן: of the cause of an emotion, לִבְנֵי לְמוֹאָב יִזְעַק *because of* Moab. Cf. נסו לקולם fled *at* the sound of them. **h.** marking the aim, object, or consequence of an action or thing, *in view of*, *for*, *unto*: (a) לממשלת היום *for* the rule of the day, where is the sheep לְעוֹלָה? provision לַדָּרֶךְ *for* the way; לַשָּׁוְא i.e. *for* a vain or frivolous purpose, similarly לָרִיק and לִרְצוֹנוֹ ;לַשֶּׁקֶר *for* his acceptance; and oft. יצא למלחמה *for* battle; יָשַׁב לְ to sit (wait) *for*, to use לִמְלַאכְתּוֹ *for* his business; בָּא לַמִּשְׁפָּט *for* judgment; לִצְמָאִי *for* (i.e. to quench) my thirst; לַיּוֹם *for* each day; לַחַיִּים *for* life; לִשְׁוֹאָה יבקשו נפשי in the sense of *to secure*, *compass*, לַלָּחֶם *for* bread; so in לְמַעַן *for* the purpose of; and with an inf. oft. (v. 7 **a**). (b) corresponding to the Lat. *dat commodi*, (α) with vbs., אעשה לו I will make *for* him, etc., absol. עָשָׂה לְ, פָּעַל לְ; מָצָא לְ, etc.; וישחק־לנו to sport *for* us (for our pleasure); with a pron. of the same pers. as the vb., as תשים לך, leading on to **h** *a*, below; oft. with prons. and

imv., אֶסְפָּה־לִי gather *me* 70 men, אָרָה־לִי curse *me* this people, קראו לי לבת־שבע call *me* B., אֶחֲזוּ לָנוּ catch *us* the foxes, גְּשָׁה־לִי retire *for* me, that I may dwell, לְאַט לִי לַנַּעַר (act) gently (**5 i** *b*) *for my sake* towards the young man, אַל־תַּעֲצָר־לִי לִרְכֹּב slaken *me* not the riding: (β) with substs., e.g. in such phrases as פסח ׳הוא לי a passover is it *unto* ׳י; (γ) also as a *dat. incommodi*, as to lie in wait, lay snares, dig a pit, etc., *for* any one, etc.; with vbs. of withholding or removing (rare); note also the phr. זכר ל לְכַד הַמַּיִם: (הַמַּעְבָּרוֹת) לְ, in both senses, to remember *for* (in one's favor), *against*, cf. געד לְ. (c) more distinctly *on behalf of*, as with קִנֵּא to be jealous *for*, נִלְחַם, שָׁמַר, רָב לְ to contend *for*, דִּבֶּר to speak *for* one, הַלְאֵל תְּדַבְּרוּ עַוְלָה will ye speak wickedness *on God's behalf*? שָׁאַל to ask, עָבַר to pass over *for* (= to pardon); ׳היה ל to be *on one's side*, and without היה, אֵלַי ׳מי ל who is on ׳י's side? (let him come) to me! **i.** used reflexively (the 'ethical' dative, or dative of feeling), throwing the action back upon the subj., and expressing with some pathos the interest, or satsfaction, or completeness, with which it is (or is to be) accomplished, esp. (but not exclusively) with imv. and 1 pers. impf. (oft. not expressible in Engl., sts. to be expressed by a paraphr.); (a) with *trans*. verbs (a choice idiom, a development of **g** *b* α, common, esp. with imv., in best prose), the evil which עשׂו להם they have *loved to do*; פְּרִי יְשַׁוֶּה־לוֹ maketh fruit *freely*, שָׁסוּ לָמוֹ = plunder *at their will*, מַאֲרִיךְ לוֹ (denoting satisfaction), etc.: rarely separated from the vb. (b) with verbs of *motion*, לֵךְ־לְךָ *get thee* away, אשובה לי lit. I will return *for myself*, a wild ass בִּדֵּד לוֹ going alone *at its pleasure*, כמים יתהלכו למו that *run apace*, אָזַל לוֹ = *goeth his way*. (c) with *neuter* verbs, esp. those signifying a state of mind or feeling (chiefly poet.), ילעגו למו mock *as they please*, רַבַּת שָׁכְנָה לָהּ נַפְשִׁי has *had her* dwelling with, etc., שֻׁחֲבְרָה לָהּ is *well* compacted, שָׂבְעָה לָהּ is *but too* full, נִגְזַרְנוּ לָנוּ we are *quite* cut off, קִוּוּ לָמוֹ (implying that they *fed themselves* on hope), יֵשְׁבוּ לָמוֹ which should not sit (be inhabited), and the freq. הִשָּׁמֶר־לְךָ take heed *to* thyself; with an adj. **j.** of reference to a norm or standard, *according to*, *after*, *by*: (a) לְמִינוֹ *acc. to* its kinds, לְמִשְׁפְּחֹתֵיהֶם *acc. to* their families, לִפְקֻדֵיהֶם *acc. to* them that are numbered of them, לְבֵית אֲבוֹתָם *by* their father's houses, esp. in enumerations and classifications; Abram went לְמַסָּעָיו *by* his journeyings (stages); go through the land לְאָרְכָּהּ וּלְרָחְבָּהּ *acc. to* (i.e. to the

full extent of) its length and breadth; לִקְמָצִים *by* handfuls, לִשְׁבָטָיו *by* its tribes, עברים ללמאות ולאלפים *by* hundreds and thousands, לַעֲצָמֶיהָ *acc*. *to* her bones (i.e. limb by limb), לִנְתָחֶיהָ piece by piece; to hunt לְמַדְחֵפוֹת thrust-*wise*, with thrust upon thrust, לְאַחַד אֶחָד *by* one, one (i.e. one by one); hence, esp. with plurals, it acquires sts. a *distributive* force, as לַבְּקָרִים *by* mornings = *every* morning (cf. **6**), so לַבְּקָרִים, לִרְגָעִים *every* moment, לְחָדָשִׁים *every* month, אַחַת לְשָׁלוֹשׁ שָׁנִים once *every* three years, לשלשת ימים *every* three days. (b) denoting the *principle*, with regard to which an act is done, לְמִסְפַּר *acc*. *to* the number of …, to judge לְמַרְאֵה עֵינָיו, לִמְשֹׁמַע אָזְנָיו *acc*. *to* that which his eyes see, his ears hear, a king will reign לְצֶדֶק *acc*. *to* justice (|| לְמִשׁפט), לֶאֱמוּנָה = *faithfully*, = *honestly*; pregnant לִזְנוּנִים = *unchastely*, לִשְׁגגה *by* error (elsewhere בִּשְׁגגה), flowing down למישרים *straightly*, poet. לְנַכְבִּיר *in* abundance, לְאַט = *gently*; לְשׂבַע *acc*. *to* satiety; לְרֶגֶל *acc*. *to* the foot (pace) (v. רֶגֶל); לְתֻמָּם *acc*. *to* their simplicity, i.e. unsuspectingly, long ago לְעולמים *acc*. *to* (measured by) the ages etc.: so also in the phr. לְפִי חֶרֶב *acc*. *to* a sword's mouth, i.e. as the sword would devour, without quarter; … לְפִי itself also, in various fig. applications, has the force of *acc*. *to*, etc. (v. פֶּה); and in לְאֵל (אֵין) יֵשׁ יָדְךָ it is (not) *acc*. *to* the power of thy hand. Similarly לְמִטַּר הַשָּׁמַיִם *after the manner of* the rain of heaven, i.e. as the rain permits (opp. to the artificial irrigation), לַעַיִן i.e. *as* the eye sees it. **k.** designating a condition or state: לָבֶטַח *in a state of* confidence = confidently; לְבָדָד, לְבַד, *in a state of* separation (= apart), so לְבַדּוֹ; לְשָׁלוֹם, לְפֶתַע suddenly; לִבְלִי *in a condition of* no … = without, (v. בלי), so … לְאֵין, לְלֹא; further לָחֳלִי *in a state of* sickness, a priest לאורים ולתמים *having relation to* (i.e. *with*) U. and Th., לְהַדְרַת קֹדֶשׁ = *in* holy adornment (cf. בְּ). And of a concomitant circumstance, *in presence of*, *at*. **6.** Of time: **a.** *towards*, *against*, sts. with collat. idea of *in view of*, much rarer than בְּ, but expressing concurrence (*at*) rather than duration (*in*): לְרוּחַ הַיּוֹם *at* the breeze of the day, לְעֵת in various connexions, as לְעֵת עֶרֶב (v. לְיוֹם … ;לְעִתִּים מְזֻמָּנִים; לְעִתּוֹת בַּצָּרָה; עֵת *at*, *on* the day of; לְפָנִים and לִפְנֵי *before* (oft.); לְאָחוֹר *hereafter*; with inf. (rare), in the phr. לְדַעְתּוֹ *when* he knoweth. **b.** to denote the

close of a period (rare). **c.** *towards*, *to*, (usu. עַד ,לַקָּצִיר *to* the harvest; oft. in the expressions לְעוֹלָם, לָנֶצַח, לְדוֹר וָדוֹר, לְדֹר דֹּר; rather differently in מִיּוֹם לְיוֹם (i.e. passing from day to day). **d.** *for*, *during*. **7.** With an *inf*., ל denotes **a.** most commonly the end or purpose of an action: and he placed them in the firmament וּלְהַבְדִּיל … לְהָאִיר וְלִמְשֹׁל *to* give light …, and *to* rule …, and *to* divide, etc., set him in the garden לְעָבְדָהּ וּלְשָׁמְרָהּ *to* till it, and *to* keep it, brought them to Adam לִרְאוֹת *to* see, etc., + very oft.; קִרְבָה לָנוּס שָׁמָּה near *for* fleeing thither, עֵת לָלֶדֶת a time *for* bringing forth. The neg. is expressed by לְבִלְתִּי, q.v. **b.** *with reference to*, limiting or qualifying the idea expressed by the principal vb., and so resolvable sts. into *so as to*, *to*, sts. into *in respect of*, *in*: (a) *so as to*, *to*, and keep the commands of ´ יְ לָלֶכֶת בִּדְרָכָיו וּלְיִרְאָה אֹתוֹ *to* walk in his ways, and *to* fear him, אֲשֶׁר עָשׂה עִמָּכֶם לְהַפְלִיא *so as to* do wondrously, עַם חֵרֶף נַפְשׁוֹ לָמוּת *so as to* die, *for* dying [not '*unto* death'], לַעֲשׂוֹת *so as to* make (or *in* making) which, he created; and in the very freq. לֵאמֹר, introducing the words spoken, *so as to say* = *saying*. (b) *in respect of*, *in* (cf. **5 e** (b)) your evil is great that ye have done לִשְׁאוֹל לכם מלך *in* asking for yourselves a king, the people sin against J. לאכל עַל־הַדָּם *in* eating with the blood. And with the *tert*. *compar*., above, **5 e** (b). Esp. with verbs expressing what with us would be denoted by an adv. adjunct, but in Heb. idiom forms the principal idea, as הִרְבֵּתָה לְהִתְפַּלֵּל lit. did much *in respect of* praying (= prayed long *or* much), הִקְשִׁיתָ לִשְׁאוֹל thou hast done hardly *in respect of* asking (asked a hard thing); נַחְבֵּאתָ לִבְרֹחַ hast hidden thyself *in regard to* fleeing = hast fled secretly, וַיִּתְגַּנֵּב לָבוֹא = come in stealthily. (c) by an extension of (b), the inf. with לְ so forms the complement of a verb that, if the verb be trans., it becomes virtually its *object*: so very oft. with such verbs as הוסיף *to add*, הֵחֵל *to begin*, נתן *to permit*; הואיל *to undertake*, *consent*, כִּלָּה *to finish*, תָּמַם (to come to an end *in respect of*). (d) as the *subj*. of a sentence (rare). (e) with יֵשׁ, אֵין (late), and (more rarely) לֹא, in sense of *it is* (*not*) *possible to* …, or (sts.) *there is no need to* …: see **2** יֵשׁ **c** *c*; **1** לֹא; **5** אַיִן **a** *b*. (f) with הָיָה, to express the idea of *destination*, as וקין יהיה לִבָּעֵר shall be *for consuming*. Cf. מֶה לַעֲשׂוֹת *what is* (*was*) *to be done*?. (g) expressing (acc. to the context) *tendency*, *intention*, or *obligation* (the 'periphrastic' future): לְהוֹצִיא *is for* bringing

forth (= *must* bring forth), עוד היום בנֹב לעמד *is he for* tarrying (*must he* tarry), להושׁיעני י׳, י׳ *is* (*ready*) *to* save me, צוּרָם לְבַלּוֹת שְׁאוֹל = *must* Sheol waste away, שׁומר תבונה למצא טוב *will be finding* prosperity: of past time, ויהי השׁמשׁ ללבוא *was about to* go down, ויהי לדרשׁ אלהים *set himself to* seek; usu. without היה, אֲשֶׁר לְתִתִּי לוֹ to whom *it was for my* giving (*I ought to have* given), and more freely כי להמליכו for (he was) *for making* him king, ולא להשׁחית and *was no longer for* destroying him: in a question, וְלָקַחַת and *art thou for* taking? הֲלָרָשָׁע לַעְזֹר *wilt thou help* the wicked?. (h) with וְ, in contin. (mostly) of a finite vb. or ptcp., מַלְאוּ וְלָתֵת … יֶדְכֶם and *be for placing* etc. לְמוֹ poet. for לְ (v. מוֹ).

לֹא or **לוֹא** **adv. not** — *not* denying objectively: **1.** in predication: **a.** with a *verb*; so most freq., and nearly always (a) with the finite tenses, whether pf. or impf.; in short circumst. clauses, and with a final force. Governing two closely connected verbs; and two parallel clauses. With the impf., esp. with 2 ps., לֹא often expresses (not like אַל, a deprecation, *do not* …, *let not* …, but) a *prohibition*, as לֹא תֹאכַל מִמֶּנּוּ thou *shalt not* eat of it, לֹא־יִהְיֶה לְךָ there *shall not be* to thee, etc. With the coh. and juss. moods (which are negatived regularly by אַל), it occurs only exceptionally. (b) with the inf. (which is negatived by בְּלִתִּי, q.v.), only once, in **4**) בְּלֹא **a**), and with לְ, in the sense of *cannot*, or *must not*; כי לא להורישׁ for it *was not* (possible) *to* dispossess, etc. On its use with the ptcp., see **b** *c*. (c) לֹא always negatives properly the word immed. following: hence, in a verbal sentence, where this is not the verb, some special stress rests upon it, לֹא יַעֲקֹב יֵאָמֵר עוֹד וג׳ *not Jacob* shall thy name be called any more, but Israel, לֹא אַתֶּם שְׁלַחְתֶּם אֹתִי *Not ye* (in our idiom: It is not ye who) have sent me hither, but God; without a foll. correcting clause, לֹא י׳ שְׁלָחָנִי: *Not* י׳ (but another) hath sent me, … לא לנצח *not for ever* (but only for a while) …; hence rhetorically, insinuating something very different, not named, *not* once, and *not* twice (but repeatedly), a wind לֹא לְזָרוֹת וְלוֹא לְהָבַר *not* to winnow, and *not* to cleanse (but to exterminate), לֹא בְיָד (but by a Divine agency; also אֵשׁ לֹא נֻפָּח fire *not* blown upon [but kindled from heaven]. (d) standing alone: (α) אִם־לֹא *if not*; (β) … הֲ אִם־לֹא, *or not* (cf. **2** אִם אַיִן, אַיִן **d** β, *d*). In answer to a question or request, to

deny or decline, *Nay*, *No*; oft. sq. כִּי, *No for* … = *No*: *but* … (Cf., in deprecation, אַל) (e) with an interrog. force, which however does not lie in לֹא as such, but (as in other cases) in the contrast with a preceding clause, or in the tone of voice (cf. **1** וְ *f*). **b.** with *adjs*. and *substs*.: (a) לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ *not good* is man's being alone. (b) וְלֹא פַחְדָתִי אֵלַיִךְ and (that) my terror reached not unto thee; abs.; מְרַדֵּף אֲמָרִים לֹא־הֵמָּה words which *are not*, which *are nought*. (c) with the ptcp. לֹא is rare, a finite vb. being usu. preferred; כְּאִישׁ אֲשֶׁר לֹא שֹׁמֵעַ who is *not hearing*. In וְהוּא לֹא שֹׂנֵא לוֹ or לֹא שֹׂנֵא הוּא לוֹ (cf. שֹׂנֵא, אֹיֵב), is best construed as a subst., he being a *not-hater* to him afore-time. In most of the cases under *b*, *c*, אֵין could have been employed; but the negation by לֹא is more pointed and forcible. **2.** Not in predication: **a.** coupled to an adj. to negative it, like the Gk. ἀ-, but us. by way of litotes: בֵּן לֹא־חָכָם an *unwise* son, דֶּרֶךְ לֹא טוֹב a way *not good*. **b.** with a ptcp. (the finite verb is more common. **d.** with a subst., in poetry, forming a kind of compound, expressing pointedly its antithesis or negation: they made me jealous בְּלֹא אֵל with a *not-God* (with what in no respect deserved the name of God), בְּלֹא עָם i.e. with an unorganized horde, הַשְּׂמֵחִים לְלֹא דָבָר i.e. at a thing wh. *is not*, an unreality (of their boasted strength), כְּהָרִים מַטֶּה לֹא עֵץ like a rod's lifting up what is *no wood* (but the agent wielding it); בלוא לחם for *what is not bread*, בלוא לשׂבעה for *what is not* for satiety, וַיִּשְׁבְּעוּ בְּלֹא אֱלֹהִים by *not-gods*; תִּמְכֹּר עַמְּךָ בְּלֹא־הוֹן for *no-value* (i.e. cheaply), צלמות וְלֹא סְדָרִים darkness and *disorder*; still more pregnantly מֶה־עָזַרְתָּ לְלֹא־כֹחַ (poet. for לאשׁר אין לו כח) the *powerless*, הִקְשִׁיחַ בָּנֶיהָ לְלֹא לָהּ useth hardly her young ones (making them) into *none of hers*; and even הַמַּרְבֶּה לֹא־לוֹ *what is not his own*. Cf. with a verb, and ellipse of אשׁר, לְלֹא שָׁאֲלוּ to those who have not asked; לֹא נִשְׂבָּע one *not satisfied*. **e.** in circ. clauses, poet. and rare: qualifying a subst., בֹּקֶר לֹא עָבוֹת a morning *without clouds*, בְּתֹהוּ לֹא דָרֶךְ in a *pathless* waste; and a verb לֹא חֵקֶר *without inquiry*. **3.** Once as a subst., כִּי־עַתָּה הֱיִיתֶם לֹא for now are ye become *nothing*. **4.** With prefixes: **a.** בְּלֹא (chiefly poet. or late), acc. to the varying signif. of בְּ: (a) usu. *with not* = *without*. With ellipse of rel., בְּלֹא יוּכְלוּ יִגְּעוּ *without* (that) men are able to touch, etc. (b) of

time, *in not*, i.e. *outside of*, בלא עֵת־נִדָּתָהּ, *before* בְּלֹא עִתֵּךְ, בלא־יומו . (c) where לֹא belongs to the foll. word, and is only accidentally preceded by ב (v. supr. **2 d**), בלא משפט through *injustice*; with בְּ *pretii*, בְּלוֹא יוֹעִיל *for* (that which) *profiteth not*. **b.** הֲלֹא *nonne*? Inviting, as it does, an affirmative answer, it is often used, (α) esp. in conversation, for pointing to a fact in such a way as to arouse the interest of the person addressed, or to win his assent: *Is not* the whole land before thee? similarly in a poet. of rhet. style. (β) it has a tendency to become a little more than an affirm. particle, declaring with some rhetor. emph. what is, or might be , well known; it is thus nearly = הִנֵּה; so esp. in the phrase of the compiler of K, And the rest of the acts of …, הֲלֹא הֵם (הֵמָּה) כְּתוּבִים *are* they *not* written in, etc.? (with which there interchanges הִנָּה כְּתוּבִים, which is gen. used by the Chr.). **c.** וְלֹא *and not = and if not*. Comp. וְיֵשׁ. **d.** בְּלוֹא poet. for באשר, *as though*. **e.** לְלֹא *without*, lit. *in the condition of no* … (comp. לְאֵין). Elsewhere לֹא belongs to the foll. word, (v. supr. **2 d**).

לֹא דְבָר, לוֹ דְבָר **n.pr.loc.** in Gilead.

לֹא עַמִּי **n.pr.m.** (*not my people*: see לֹא **2 d**) symb. name of Hosea's son.

לֹא רֻחָמָה **n.pr.f.** (*uncompassionated*) symb. name of Hosea's daughter.

לֶא Kt (Qr לוּ) **if**: v. לוּ.

לאב

[תַּלְאֻבָה] **n.f. drought**; only pl. intens.

[לָאָה] **vb. be weary, impatient — Qal** *be weary* (in vain endeavour) sq. Inf.; *be weary*, *impatient* at attempted consolation abs.; at calamity abs. **Niph.** sq. inf. *be weary* (ל) of doing a thing, *make oneself weary* in doing something (of sluggard's laziness), *weary* (i.e. strenuously exert) *oneself* to (ל om.); abs. of hopeless prayer עַל־הַבָּמָה נִלְאֵי; of vain consultations, (sq. בְּ) Babylon; subj. יִ, sq. inf., always of exhausted patience; fig. of parched soil (abs.). **Hiph.** *weary*, *make weary*, *exhaust*, sq. acc. (subj. God); *exhaust patience of*, obj. God; obj. men.

תְּלָאָה **n.f. weariness, hardship;** of distress of Isr. in Egypt; in wilderness; from Assyr., Bab.

לֵאָה **n.pr.f. Leah**, elder daughter of Laban, and wife of Jacob; mother of Reuben, Simeon, Levi, Judah, Issachar, Zebulun and Dinah.

לָאַט **vb. cover,** only **Qal.**

לָט ,לָאט, v. לוּט.

לְאַט ,לָאַט *gently*, v. אַט sub אטט supr.

לאך

מַלְאָךְ **n.m. messenger — 1.** *messenger*, **a.** one sent with a message, מלאכי שלום, messengers of peace. **b.** a prophet; the herald of the advent. **c.** priest. **d.** a messenger from God acting as an interpreter and declaring what is right, **e.** fig. רָעִים ׳מ *messengers of evil*; מות ׳מ *messengers of death*. **2.** *angel*, as messenger of God, מלאכים with God in theophanies, praising him; in his sight not without error; charged with the care of the pious; elsewhere *sg*. sent to a prophet; excellent, wise, powerful; encamping about the faithful; chasing his enemies; destroying by judgment of Yahweh. **3.** *the theophanic angel* פניו ׳מ: ׳מ (ה)אלהים (referring to the ancient הברית ׳מ ;)מלאך (referring to the advent of ׳י for judgment).

מְלָאכָה **n.f. occupation, work** (for ‹1 (מַלְאָכָה. *occupation*, *business*, מַה מְּלַאכְתְּךָ *what is thy occupation*; business of a steward; diligent in business; slack in business. **2.** *property* in which one is occupied, רעהו ׳מ *his neighbour's property*; possessions of herds and flocks (cf. רבה ׳מ ;)מִקְנֶה *great property*. **3.** *work* as something done or made: **a.** of God in creation, in judgment, in general. **b.** of men, עור ׳מ *leather- work*, השׂדה ׳מ *work in the field*; in building, the walls of Jerusalem, making the tabernacle and its furniture, the temple; work of the potter, of the seaman, of the Levites, of priests in the sacrifices; cf. the phrase עשׂה המ ׳ *workmen*; כל מ ׳ *any work* forbidden on the Sabbath; on holy convocations. **4.** *workmanship*. **5.** *service*, *use*. **6.** *public business*: **a.** *political*. **b.** *religious*, putting away foreign wives.

[מַלְאָכוּת] **n.f. message.**

מַלְאָכִי appar. **n.pr.m. Malachi.**

לָאֵל **n.pr.m.** (*belonging to God*) a Gershonite-Levite.

לאם

לְאֹם, לְאוֹם **n.m. people,** poet. and chiefly late — *people*, both of Isr. and of Edom; elsewhere of Isr. only; usu. pl. of other peoples; of any and all *peoples*; sg. indef. = *people* in gen., as making public opinion (coll., c. pl. vb.); = *population*, as subjects of prince.

לְאֻמִּים **n.pr.gent.**, as 'son' of Dedan.

לֵב v. sub לבב infr.

לבא

[לְבִי] **n.[m.,f.] lion —** fig. of foes; of Assyrians.

לְבִיָּא **n.f. lioness** — fig. of mother of Isr.

לָבִיא **n.[m.] lion,** poss. also **[f.] lioness** — abs.; in sim. of victor's repose; fig. of Nineveh; fig. of wicked; sim. of יִשָּׂכָר, devouring (אָכַל) in judgment; fig. of locusts.

לְבָאוֹת **n.pr.loc.** a city in S. Judah. Site unknown.

לבב

לֵבָב **n.m. inner man, mind, will, heart —** *The inner*, *middle*, *or central part*: **I.** seldom of *things* בִּלְבַב יַמִּים *in the midst of the seas* (poetry); עד לבב השׁמים *unto the midst of heaven*. **II**. usu. *of men*: **1.** *the inner man* in contrast with the outer, כלה שׁארי ולבבי *my flesh and my heart* (*soul*) *doth fail*; antithesis with garments; hands; eyes; ears; mouth; speech; מְתֹפְפֹת עַל־לִבְבֵהֶן *tabering upon their breasts* (inner for outer). **2.** the *inner man*, indef. the

soul, comprehending mind, affections and will, or, in connexion with certain verbs, having more specific reference to someone of them. בכל־לבב ובכל־נפשׁ *with all the heart and with all the soul*; אשׁר בלבב *what is in the heart* (mind); עם לבב *with the heart* (mind), c. ידע, שׂיח, usu. c. (היה), of a thought or purpose; כלבבך *according to the heart*. **3.** specific ref. to *mind* (characteristic of לבב): **a.** לֵבָב אַנְשֵׁי *men of mind*; גם לי לבב *I also have a mind*. **b.** *knowledge*, c. ידע; הבין, חֲכַם לֵבָב *wise of mind*; לְבַב חָכְמָה *mind of wisdom*. **c.** *thinking*, *reflection*, c. חשׁב; יצר מחשׁבות ל *conception of thoughts of mind*; שׂם לבב *set the mind*, *consider*, c. לְ, על. **d.** of *memory* שׂם בלבב *lay up in the mind*; השׁיב אל ל ׳ *lay to heart*, *call to mind*; עלה ׳על ל *come upon the mind* (cf. לֵב **3 d**); סוּר מל ׳ *depart from the mind*; שׁמר בתוך ל ׳ *keep in the midst of* (*thy*) *mind*; על ל ׳ *upon the mind*. **4.** spec. ref. to *inclinations*, *resolutions*, *determinations of the will* (characteristic of ׳הכין ל ׳:(י *set the mind*, c. פנה מעם ׳ל, אֶל, לְ; פ ׳יֶהֱפַךְ ל ׳ *Pharaoh's mind was changed*. **5.** spec. ref. to *conscience* לא יחרף לבבי *my heart* (*conscience*) *shall not reproach me*. **6.** spec. ref. to *moral character* (characteristic of ל ׳): God tries the ל ׳: **a.** יֹשֶׁר ל ׳ *uprightness of heart*; תֹּם־ל ׳ *integrity of heart*; (שָׁלֵם ׳ל (עִם *heart perfect* (with); בַּר־ל ׳ *pure in heart*. **b.** it is the seat of naughtiness, erring; is froward. **c.** seat of pride; רָם ל ׳ *heart is lifted up*. **d.** is circumcised, or uncircumcised; is hardened ׳ 7 הקשׁה ל.; ׳כבד ל; **.אמץ ל** = *the man himself* (meaning characteristic of אמר בל׳ (נֶפֶשׁ *say in the heart* (*to oneself*); יְחִי לְבַבְכֶם *let your heart* (you yourselves) *live*. **8.** spec. as the *seat of the appetites* (for which usually נֶפֶשׁ) סעד ל׳ *stay the heart* (with food); יִיטַב לְבָבֵךְ *that thine heart may be merry* (with wine); ׳ יַיִן יְשַׂמַּח ל *wine gladdens the heart*. **9.** spec. of *seat of the emotions and passions* (for which usually נפשׁ): **a.** of joy, gladness, desire; דבר על ל ׳ *speak into the heart* (comfortably) (elsewhere לֵב). **b.** of trouble; weakness, faintness, grief, sorrow, fear, dismay, astonishment, anger, hate; ימס ל ׳ *the heart melteth*. **10.** *seat of courage* (for which usually רוּחַ), יָעֵר כֹּחוֹ וּלְבָבוֹ *stir up his power and his courage*; יַאֲמֵץ לְבַבְכֶם *let your heart take courage*.

לֵב **n.m. (f.**, fr. influence of נֶפֶשׁ) **inner man, mind, will, heart** — *inner part*, *midst*: **I.** seldom of things, בְּלֵב־יָם *in the midst of the sea*; בְּלֵב אֹיְבַי *in the midst of the enemies*. **II.** elsewhere of men: **1.** *the inner man* in contrast with outer לבי ובשׂרי ירננו *my heart and my flesh cry out*; || מעים, the inner for outer מעים; as within the breast מלב ;לב על; antithesis with בָּשָׂר; head, face; arm; hands; bones; eyes; ear; mouth; lips; אֲנִי יְשֵׁנָה וְלִבִּי עֵר *I slept but my heart waked*. **2.** *the inner man*, indef., *soul*, comprehending mind, affections and will, with occasional emphasis of one or the other by means of certain verbs: בכל לב; עם לב (see לבב 2)؛ כלב؛ תַּעֲלֻמוֹת לֵב *secrets of the heart*; לֵב מְלָכִים אֵין חֵקֶר *the heart of kings is unsearchable*. **3.** specific ref to *mind*: **a.** מִלֵּב of *one's own mind*; חֲסַר לֵב *destitute of mind*; קנה לב *get a mind*; כֹּחַ לב *power of mind*; רוחב לב *breath of mind*. **b.** *knowledge*, c. ;ידע חָכַם לב ;ראה *mind is wise*; לֵב חָכָם *wise mind*; לֵב נָבוֹן *intelligent mind*. **c.** *thinking*, *reflection*, c. הגה ;חשׁב *muse*, *study*; שׂם לב *set the mind*, *consider*, c. ,שׁת לב ;לְ ;אֶל ;עַל. **d.** *memory* השׁיב אל לב *call to mind*; עלה על לב; *come into mind* (occur to one), so בא על לב; שׂם על לב *lay to heart*; לוּחַ לֵב *tablet of the memory*; נִשְׁכַּחְתִּי כְּמֵת מִלֵּב *I am forgotten as a dead man out of mind*. **4.** spec. ref. to *inclinations*, *resolutions and determinations of the will*; הכין לב *set the mind*; אֲשֶׁר־נְשָׂאוֹ לִבּוֹ *whose heart stirred him up*; נְדִיב לֵב *willing of mind*; נטה לב אחרי *inclined to follow*; גְּדֹלִים חִקְקֵי־לֵב *great resolves of heart*. **5.** spec. ref. to *conscience*, וַיַּךְ לֵב דָּוִד אֹתוֹ *and David's heart* (*conscience*) *smote him*; מִכְשׁוֹל לֵב *offence of conscience*. **6**. spec. ref. to *moral character*, God tries the heart; sees the heart and reins, tries them, refines them; searches the heart and tries the reins. **a.** נִשְׁבְּרֵי־לֵב *broken of heart*; לֵב טָהוֹר *clean heart*; לֵב חָדָשׁ *new heart*. **b.** לֵב רָע *evil heart*; חַנְפֵי־לֵב *godless in heart*; לב (י)עקשׁ *perverse in heart*; תַּרְמִית לִבָּם *deceit of their heart*; בלב ולב *with a double heart*. **c.** seat of pride. **d.** the heart is uncircumcised and hardened: חזק לב; הַשְׁמֵן לֵב־הָעָם הַזֶּה *make the heart of this people fat*; לב האבן *the heart of stone*. **7.** for *the man himself*. **8.** as *seat of appetites*, סְעַד לב *stay the heart* (with bread). **9.** as *seat of emotions and passions*: **a.** of joy and gladness, in various combinations of טוב; various combinations of שׂמח; שׂוּשׂ; עלץ; עלז; רנן; גיל; of desire; דבר עַל לֵב *speak*

unto the heart (kindly). **b.** of trouble, sorrow, pain, vexation, trembling, faintness; it is wounded, dies within one out of fear; לֵב נמס *the heart melteth* (in fear). **10.** *seat of courage*: יַאֲמֵץ לִבֶּךָ *let thine heart take courage*; אַבִּירֵי לֵב *stout-hearted*; לִבּוֹ יָצוּק כְּמוֹ־אֶבֶן *his heart as firm as stone*; לִבּוֹ כְּלֵב הָאַרְיֵה *his heart as the heart of the lion*.

[לִבָּה] *anger*.

לֵב קָמַי < קַמְבֻּלָי *people of Gambulai*.

I. [לבב] **vb. denom. Niph.** *get a mind*. **Pi. encourage**; *encouraged*.

[לְבָבָה] **n.pl. cakes.**

II. [לבב] **vb. denom. Pi. make cakes.**

לְבַד *alone* v. בַּד sub בדד supr.

[לַבַּת ,[לַבָּה v. לְהָבָה sub להב.

[לָבַט] **vb. thrust down, out,** or **away — Niph.** *be thrust down*, *away*, i.e. ruined.

לְבִי, לָבִיא, לְבִיָּא v. sub לבא.

לֵבִים v. לוּבִים.

[לָבֵן] **vb. be white — Hiph. 1.** *make white* = purify (ethical) (no object expr., || צָרַף, בָּרַר). **2.** *shew whiteness*, *grow white*, of fig-tree, stripped by locusts; fig. of moral purity. **Hithp.** *be purified* (ethical, || יִתְבָּרֵרוּ). לָבַן, *make brick*, v. infr.

I. לָבָן **adj. white —** *white*, of wood under bark; of spots on goats; of manna; garments (sign of cheerfulness and joy); of teeth; of Judah; of horses (in vision); chfly. of diseased skin or flesh on body (בַּהֶרֶת); and of hair on such spots.

I. לְבָנָה **n.f. moon**, poet.; shall pale before יְ; shall become like sun (חַמָּה) in day of

י's redemption; sim. of woman's beauty.

II. לָבָן **n.pr.m.** son of Bethuel, brother of Rebekah, and fatherin-law of Jacob.

III. לָבָן **n.pr.loc.,** connected with desert-journey of Israelites.

לִבְנָא head of a family of returning exiles.

לִבְנָה **n.pr.loc. 1.** city in SW. Judah, exact site unknown, captured by Joshua. **2.** station of Isr. in wilderness.

I. לִבְנָה, לְבוֹנָה **n.f. frankincense** (from *white* colour) used in prep. of holy incense; used as incense, on meal offering; with shew-bread; burned as perfume (art. of luxury); as tribute to Zion.

II. לְבוֹנָה **n.pr.loc.** by which, among other places, loc. of Shiloh is fixed, c. 3 m. WNW. fr. Shiloh.

I. לִבְנִי **n.pr.m.** a Levite, son of Gershom.

II. לִבְנִי **adj.gent.** of foregoing, always c. art. as subst. coll.

לְבָנוֹן **n.pr.mont. Lebanon** — wooded mountain-range on northern border of Isr.; as a marked feature, in describing extent of land; רֹאשׁ הַלְּ (fig. of royal house of Judah), as a height; מִגְדַּל הַלְּ i.e. a tower built on Lebanon; שֶׁלֶג לְ *snow of L.*; L. as source of streams; most often, however, as bearing forests, esp. of cedars, אַרְזֵי הַלְּ (in allegory), (sim. of majestic figure); הַלְּ = trees of Lebanon; fig., as mourning; חֲמַס לְ i.e. *violence done to Lebanon*, prob. by cutting down its trees; בֵּית יַעַר הַלְּ a royal mansion of Sol.; לְ as home of wild beast (in allegory); רֵיחַ לְבָנוֹן, of the odour of cedar forests. לִבְנָה **n.[m.] poplar**; as marking places of idolatrous incense-burning.

לְבֵנָה **n.f. brick, tile — 1.** brick, as building-material, (sg. coll.; elsewh. pl.). straw used in making; (fig.; as inferior to גָּזִית *hewn stone*); incense burnt on (= roof-tiles?) **2.** = *tile*, on which

plan of city could be engraved (**3** .(חקק **.** = *pavement*.

[לָבַן] **vb. denom. make brick — Qal** (c. acc. cogn.); (abs.).

מַלְבֵּן **n.[m.] 1. brick-mould; 2. quadrangle — 1.** *brick-mould*, Qr (Kt, by error, **2** .(מלכן **.** *quadrangle* (at Tahpanhes).

עַל־מוּת לַבֵּן in ׳

לִבְנָת, v. שִׁיחוֹר לִבְנָת.

לָבַשׁ, לָבֵשׁ **vb. put on** (a garment), **wear, clothe, be clothed — Qal a.** lit. *put on* (one's own) garment (acc.); c. acc. garment + עַל־בְּשָׂרוֹ; of putting on armour; = *wear* (more or less habitually), c. acc. of garment; of Jerus. under fig. of woman, of rulers under fig. of shepherds, cf. כֵּן תִּלְבַּשְׁן ָ (no acc.). **b.** very oft. fig., *put on*, *be clothed with*, c. acc. of garment; לָבַשׁ בְּשָׂרִי רִמָּה *my flesh is clothed* (i.e. covered) *with worms*; of Jerus., *be clothed with* inhabitants; of pasture, with flocks; more oft. the garment is some abstract quality, e.g. righteousness, majesty, beauty, strength, etc.; וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן he (׳ י) *hath put on righteousness as a breastplate*, cf. (vengeance), (majesty), (strength), (honour and majesty); said of men, (salvation), (righteousness); of Zion; also in bad sense, clothed with terror, trembling, shame, etc., cf. (cursing). **c.** lit. *put on*, obj. om., (there is) *a clothing*, but he has nothing for warmth. **d.** once c. בְּ. **e.** *Pt. pass.*, *clothed with* c. acc. of garment; of wearing armour; cstr. before garment. **f.** fig. לָבְשָׁה אֶת־ גִּדְעוֹן ׳וְרוּחַ י *and the spirit of* ׳ י *clothed itself with Gideon*, i.e. took possession of him. **Pu.** *arrayed*, c. acc. of garment; abs. *in full apparel*. **Hiph.** — *clothe*, *array with*. **1.** usu. c. 2 acc., **a.** lit. of clothing Jerus. under fig. of infant; of putting armour on some one. **b.** fig., *thou hast clothed me with skin and flesh;* (quivering of horse's neck). **2.** c. acc. garment only; fig. **3.** c. acc. pers. only.

לְבוּשׁ, לְבֵשׁ **n.m. garment, clothing, raiment** — *garment*, *clothing*; of women's raiment, also fig.; specif. of princess; of warrior's tunic; raiment for worshippers; for mourners; of royal apparel מַלְכוּת ׳ל; scaly coat of crocod. פְּנֵי לְבוּשׁוֹ; cover garment with violence, fig. of putting away a wife; in other fig. uses: as changed (sim. of heavens and earth), as covering (sim. of deep upon earth); of cloud as garment of sea, sim. of terrestrial objects in the light.

מַלְבֵּשׁ, [מַלְבּוּשׁ] **n.m. raiment, attire** — *raiment*, (for worshippers, || לְבוּשׁ), (as wealth);

of Jerus. under fig. of infant; נָכְרִי ׳מַל *foreign attire* (acc. with לָבַשׁ); pl. of *garments* of Sol.'s servants; of ׳י under fig. of warrior.

תִּלְבֹּשֶׁת **n.f. raiment** — וַיִּלְבַּשׁ בִּגְדֵי נָקָם ת׳ *and he put on garments of vengeance as raiment* (of ׳י as champion of Israel).

לֹג **n.m.** a liquid **measure**; always of oil (שֶׁמֶן) (all in law of purif. of leper); acc. to Talm. = 1/12 hin (v. הִין supr.) i.e. 1/2 litre.

לֹד **n.pr.loc. Lydda**, mod. *Ludd*, c. 11 miles SE. fr. Jaffa, toward Jerusalem.

לִדְבִר **n.pr.loc.** E. of Jordan, in tribe of Gad.

לֵדָה v. ילד, *Inf. cstr*.

לֹה v. לֹא.

להב

לַהַב **n.m. flame, blade — 1.** *flame*, of altar, of ׳י's judgment (in all || forces of nature, whirlwind, thunder, earthquake, rain, hail, etc.); fig. of breath of crocodile. **2.** of *flashing point* of spear; *blade* of sword; in prose.

לֶהָבָה **n.f.** id. — **1.** *flame*, poet. (|| or + אֵשׁ); of fire consuming (לָהַט) Dathan; wasting (לָהַט) mts.; consuming (אָכַל, בָּעֵר) chaff (in sim.); of lightning (with hail) אֵשׁ ׳ל; sim. of judgment, אֵשׁ ל׳ (vb. אָכַל) (vb. שַׁלְהֶבֶת ׳;(מִיַּד ל׳) (בָּעֵר; fig. of drought, of locusts' ravages (vb. לָהַט in both); of war (vb. אָכַל); of calamity; symb. נֹגַהּ אֵשׁ ל׳ of ׳י's presence. **2.** *point*, *head* of spear.

לַבַּת אֵשׁ v. לֶהָבָה.

שַׁלְהֶבֶת **n.f. flame**, of judgment; רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָה i.e. *Yahweh-flame* = powerful flame.

לְהָבִים **n.pr.gent.**

להג

לַהַג **n.m.** (late) **study**, i.e. **devotion** to books.

לָהַד **n.pr.m.** son of יַחַת of Judah.

[לַהַה] **vb. languish, faint** (= לָאָה) — **Qal** (of famine).

[לְהֹלֵל] **vb. quadril. amaze, startle — Hithpalp.** as subst. = *madman*.

[לָהַט] **vb. blaze up, flame — Qal** *a flaming fire*, made into ´י servants. **Pi.** *set ablaze*, usu. c. acc.; foundation of mts., (subj. אֵשׁ, fig. of ´י's judgment; of flame (לֶהָבָה) consuming trees (of effects of drought); persons; hyperb. of ´י's wrath consuming Jacob; of crocodile (hyperb.), נַפְשׁוֹ גֶּחָלִים תְּלַהֵט *his breath setteth coals ablaze*; abs., fig. of devastation by locusts.

לַהַט **n.[m.] flame**; לַהַט הַחֶרֶב הַמִּתְהַפֶּכֶת *the flame of the whirling sword*.

לְהָטִים v. לוּט.

[לָהַם] **vb. swallow greedily** — only **Hithp.** *bits greedily swallowed*, *dainties*, sim. of tale-bearer's words.

לָהֵן **conj. on this account, therefore.**

[לַהֲקָה] **n.f.**

לוֹ (Kt), לוּא, v. לֹא.

לוּ and לוּא **conj. if, O that — 1.** *if* (stating a case which has not been, or is not likely to be, realized): **a.** sq. pf. (so mostly), לו חכמו ישׂכילו זאת *if* they had been wise (which they are

not), they would understand this. **b.** sq. impf. *if* I were to send. **c.** sq. ptcp., וְלֹא אָנֹכִי שֹׁקֵל and *though* I should be weighing 1000 pieces of silver upon my hand, I would not, &c. לוּ עַמִּי שֹׁמֵעַ לִי *if* my people were hearkening to me, … quickly would I bow down, &c. **d.** sq. יֵשׁ. With the apod. omitted, לוּ יִשְׂטְמֵנוּ *if* Joseph were to hate us (how should we fare then?). **2.** *If only* …! i.e. *O that*! *would that*! usu. sq. perf., as לוּ מַתְנוּ *if only* we had died in the land of Egypt!; sq. יֵשׁ; sq. impf. לוּ יהוה *O that* Ishmael might live before thee!; sq. juss.; sq. imv. אם אתה לוּ שׁמעני if thou — *O that* thou would hear me!

לוּלֵא, elsewhere לוּלֵי **if not, unless** (fr. לוּ *if*, and לֹא, by dissim. for לֹא *not*), the neg. of לוּ, and used similarly: **a.** sq. pf., לא מצאתם … לולא חרשׁתם *unless* ye had ploughed with my heifer, ye would not have found out my riddle, (second כִּי resumptive: **1** כִּי **d**); with apod. introd. by כִּי עַתָּה; by כִּי) אָז resumptive); by כִּמְעַט; with an aposiop. *if I had not believed* …! **b.** sq. impf. אמרתי … לולי אגור I should have said, &c.…*except* I dreaded, &c. **c.** sq. ptcp. **d.** without a verb (apod. כמעט), (apod. אָז). In the later language, שֶׁ־ ׳לוּלֵי י (apod. אֲזַי) *except that* …

לְמוֹ poet. for לְ, like כְּמוֹ for בְּמוֹ .דְּ for בְּ: see מוֹ.

[לוּב, לוּבִים, לֻבִים] **n.gent.pl. Lybians**, in N. Africa, W. of Egypt.

לוּד, לוּדִים **n.pr.m.** et **gent**. **1. Lud, Lydia. 2.** appar. a people in NE. Africa; also pl. לוּדִים a ‘son’ of Miṣraim.

לוֹ דְבָר **n.pr.loc.** v. לֹא דְבָר.

I. [לָוָה] **join** (intr.), **be joined — Qal** (late) *be joined to*, *attend* (of mirth). **Niph.** *join oneself* or *be joined* unto, sq. עַל) מַטֵּה לֵנִי to Aaron, by word-play), (strangers to Isr.), (flatters to the people); (to ׳ י); sq. אֶל־ (to ׳ י), (husband to wife); sq. עִם (Asshur with enemies of Isr.).

II. [לָוָה] **vb. borrow — Qal** *borrow*. **Hiph.** *cause to borrow*, i.e. *lend to*, c. acc. pers. +

כֶּסֶף; c. acc. pers.; abs. אִישׁ מַלְוֶה (v. **Qal** supr.); as subst.; מַלְוֵה יְ֫ *a lender to* יְ֫ is one shewing favour to the poor.

III. לוה

[לְוָיָה] **n.f. wreath;** fig. of instruction of parents, work of Wisdom.

[לְיָה] **n.f. wreath?** of carved work on bases of lavers in Solomon's temple.

לִוְיָתָן **n.m. serpent, dragon, leviathan**, poet. and rare -*sea-monster* = crocodile; whale; *dragon* producing exlipses (mythol.); fig. of Egypt as all-engulfing.

[לוּז] **vb.** (poet.) **turn aside, depart — Qal** *depart* (v. Hiph.). **Niph.** fig., *devious*, *crooked*; as subst. of pers.; of course of action, i.e. *crookedness* = *craftiness*, *cunning*. **Hiph.** *let them* [my words] *not depart from thine eyes* (strictly, *let them not practise*, *exhibit*, *deviation*, direct causat.).

[לָזוּת] **n.f. deviation, crookedness** (fig.).

I. לוּז **n.[m.] almond-tree, almond-wood —** of rods stripped by Jacob.

II. לוּז **n.pr.loc. 1.** former name of Bethel. **2.** city in hands of Hittites.

לוח

לוּחַ **n.m. tablet, board** or **plank, plate — 1.** chiefly of stone tablets on which ten words were written; tablet for writing prophecy, and fig., לוּחַ לִבְּךָ (for writing wise counsel), (inscribing sin of Judah); (vb. mostly כָּתַב sq. acc.; עַל ׳כ; חָרַשׁ עַל; כָּרַת חָרַת עַל; בֵּאֵר עַל. **2.** wooden *boards*, composing altar of tabern.; *planks* composing ship (fig. of Tyre); cf. נָצוּר עָלֶיהָ לוּחַ אָרֶז, of door. **3.** (metal) *plates* on bases of lavers in Solomon's temple.

לוּחִית **n.pr.loc.** in Moab; Qr (הַלֵּחִית; Kt. הלחות); it lay S. of the Arnon.

[לוּט] **vb. wrap closely, tightly, enwrap, envelop — Qal** *wrapped up in a garment* (of

sword of Goliath); fig. of covering as sign of mourning. **Hiph.** *envelop*, *wrap*. לָאט, לָט **n.[m.]** secrecy, mystery; alw. c. בְּ: **1.** בַּלָּט = *secretly*. **2.** בְּלָטֵיהֶם *with their mysteries* = enchantments. S. לְאַט *gently*.

I. לוֹט **n.m. envelope, covering**; v. sub vb. supr.

II. לוֹט **n.pr.m.** Lot son of Haran, and nephew of Abram; בְּנֵי לוֹט = Moabites; = Ammonites; = both.

לוֹטָן **n.pr.m.** a son of שֵׂעִיר, and father of חֹרִי etc.; called a chief (אַלּוּף) of הַחֹרִי.

I. לֵוִי **n.pr.m. Levi — 1. a.** *Levi*, son of Jacob and Leah, as individual. **b.** as head of a family of descendants, in phr. בֵּית לֵוִי, and (with ref. to tribe; late), מִשְׁפַּחַת בֵּית לֵ֫וִי. **c.** oft. לְ(־)בְנֵי, לְ(־)בְנֵי֫ with tribal ref. (charged with service of tabern., and hence to receive tithes; as priests; from the בְּנֵי לֵ֫וִי the Zadokites are selected as priests; בְּנֵי לֵ֫וִי are subordinate officials in temple; sharply disting. from priests; so also in later stratum of story of Korah's revolt. **2.** as name of tribe, שֵׁבֶט לֵ֫וִי (priestly tribe), מַטֵּה לֵ֫וִי (in charge of tabern.), (ministers unto Aaron); לֵוִי֫ alone = (tribe of) Levi (earlier poem), (priestly tribe); מַטֵּה לֵ֫וִי = *rod* of (the tribe of) *Levi*; also (no inheritance, because charged with service of tabernacle).

II. לֵוִי **adj.gent. Levite — 1.** sg. of individual, אִישׁ לֵ֫וִי *a certain Levite*; pred. וְהוּא לֵ֫וִי *and he was a Levite*; c. art. הַלֵּ֫וִי as subst. *the Levite* (as priest). Sg. usu. **2.** c. art. הַלֵּוִי as subst. coll. *the Levites*: (charged with service of tabern.); (as priestly tribe) שֵׁבֶט הַלֵּ֫וִי *tribe of the Levites* (set apart for service); בְּנֵי־הַלֵּוִי *sons of the Levites* (i.e. of the tribe); as tithe collectors); בֵּית הַלֵּוִי *house* (family, tribe) *of the Levites*. **3.** pl. alw. c. art. הַלְוִיִּם except sf.; always = subst. *Levites*; **1. a.** earlier usage: as bearing the ark, so (with priests). **b.** not disting. from priests (as bearing ark). **c.** as tribal designation; with ref. to share in land. **d.** set apart for service in tabern.; ministers to Aaron and his sons; set apart for יְ֫ (as redemption for first-born); with certain perquisites. **2.** in Chr. the tribal idea is in the background, and thought of Levites as official class is prominent: **a.** disting. from priests. **b.** as porters; as in charge of music; yet disting. fr. porters and singers; disting. also fr. נְתִינִים; further (with various official functions);

of groups of individuals. **c.** בְּנֵי־הַלְוִיִּם (bearing ark), (tribal designation).

[לוּל] **n.[m.] shaft** or **enclosed space** (poss. in wall), **with steps** or **ladder**.

לוּלֵי ,לוּלֵא v. sub לוּ.

לוּלוֹ

[לוּלַי] **n.f. loop** (probably from לוּלוֹ; cf. [דוּדַי]) — *loops* on edges of curtains of tabernacle, matching the hooks (קְרָסִים), for joining the curtains.

לוּלֵי v. לוּלֵא sub לוּ.

I. לוּן ,לִין **vb. lodge, pass the night**, fig. **abide — Qal 1.** *lodge*, *pass the night*: **a.** lit., human subj., oft. c. prep. or adv. of place; c. ה loc.; c. ב loc. + ב temp.; c. הַלַּיְלָה (accus. temp.); of the wicked; sim. of temporary sojourn (of ´י in Isr.). **b.** of animals: wild ox (רְאֵם) (sq. עַל־אֲבוּסֵךְ), porcupine (קִפּוֹד). **c.** inanim. subj. = *remain all night*: of fat of sacrifice (sq. עַד־בֹּקֶר), passover meal (sq. לַבֹּקֶר), (sq. לַבֹּקֶר; all these without local designation), wages of hireling (אֶת = *with* + עַד־בֹּקֶר); of dead body (עַל loc.); dew (ב loc.); bunch of myrrh (בֵּין loc.). **d.** fig. בָּעֶרֶב יָלִין בֶּכִי *at evening weeping may come to lodge*. **2.** fig. *abide*, *remain*, subj. עַיִן (= *look upon*), c. ב; of error, (c. prep. אֶת pres.), strength (of crocod.; c. ב); of righteousness, (c. ב); of hearkening ear, c. בְּקֶרֶב; of thoughts; abs., of man, *continue*, *endure*, שָׂבֵעַ יָלִין *he shall continue satisfied*. **Hiph.** *cause to rest*, *lodge*, sq. acc. **Hithpo֯l** *dwell*, *abide*, of eagle; fig. of one trusting in ´י.

מָלוֹן **n.m. lodging-place, inn, khan** — *lodging-place*, *inn*, *khan* (?); = camp (of Isr.) for a night; of Assyrians; fig. מְלוֹן קִצֹּה, i.e. its (Lebanon's) remotest campingground, hyperb. of Assyrian conquest.

מְלוּנָה **n.f. lodge, hut;** (i.e. watchman's hut); sim. of frail, insecure structure וְהִתְנוֹדַדָה

כַּמְּלוּנָה *and it* [the earth] *shall shake* (or *totter*) *like a hut*.

II. [לוּן] **vb. murmur — Niph.** *murmur* against, sq. עַל (all of people Isr.); abs. (v. I. **לון 1 a**). **Hiph.** *murmur* = Niph., sq. עַל; *cause to murmur*, sq. acc. + עַל; (cf. also supra **Niph.**).

[תְּלֻנָּה] **n.f. murmuring** — *murmurings* of Isr. against יְ ׳; sq. עַל.

I. [לוּעַ, or לָעַע] **vb. swallow, swallow down — Qal** abs., fig. of nations drinking (cup of judgment).

[לַע] **n.[m.]** prob. **throat** (external) — וְשַׂמְתָּ שַׂכִּין בְּלֹעֶךָ *and thou shalt put a knife to thy throat* (fig. for restraining oneself from indulgence in food).

II. [לוּעַ, or לָעַע] **vb. talk wildly — Qal.**

לוץ v. ליץ.

לוּשׁ **vb. knead — Qal** *knead* (obj. not expr. = קֶמַח סֹלֶת); obj. בָּצֵק *dough*.

לוּשׁ (Kt) **n.pr.m.**, לַיִשׁ v. ליש.

הַלָּז, לָזֶה, לָז, לֵזוּ v. זֶה etc., supra.

לְזוּת v. לוז supra.

לַח v. sub לחח.

לחה

I. לְחִי **n.m. jaw, cheek — 1.** *jaw*, *jawbone* of animal, (under jaw of ass), cf. n.pr.loc. רָמַת לְחִי; in sim. כִּמְרִימֵי עֹל עַל־לְחֵיהֶם *like those lifting up a yoke from upon* (rd. מֵעַל?) *their jaws* (Isr. under fig. of oxen); of sacrificial ox or sheep; of crocodile; of Pharaoh under fig. of תַּנִּים. **2** *cheek*, of man; of woman (fig. of Jersusalem).

II. לְחִי **n.pr.loc.** scene of an exploit of Samson; c. art., cf. רָמַת לֶחִי = *height of Leḥi* (expl. as fr. לְחִי *jawbone*); also where read לֶחְיָה *to Leḥi*, for לַחַיָּה, vid. II. חַיָּה supr.). It must have lain in the Shephelah, near the border of the hillcountry of Judah; site unknown.

לחח

לַח **adj. moist, fresh, new —1.** *moist*, *fresh*, of trees, fruit, etc.; grapes. **2.** *new*, of cords, prob. made of *fresh* sinews of animal.

[לֶחַ] **n.m. moisture, freshness** (i.e. *force*, *vigour*).

לְחִי, לֶחִי v. sub לחה.

[לָחַךְ] **vb. lick — Qal** sq. acc.; of ox licking up grass. **Pi.** *lick up* (sq, acc.), fire fr. heaven the water in trench; of Isr. consuming produce of land; esp. עָפָר ל׳ *lick the dust*, sign of humiliation.

I. [לָחַם] **vb. fight, do battle — Qal** *fight*, *do battle with*, rare; לֹחֵם as subst. *fighter*. **Niph.** *engage in battle* (recipr.), sometimes *wage war*, oft. c. בְּ of enemy; less oft. c. בְּ of city attacked, besieged; of tower; sq. בְּאַרְצִי; c. עִם of enemy; also (of single combat); c. עִם of city; c. אֶת־ = *with*, of enemy, (single combat), and c. אִתָּם =) אוֹתָם); c. עַל, *against*, of enemy only; elsewhere of city; c. אֶל־ of enemy; c. sf. וַיִּלָּחֲמוּנִי *and they have fought against me*; c. יָחַד i.e. fight *together* = with (against) one another; abs. c. acc. cogn. מִלְחָמוֹת *fight battles*; abs. elsewhere; c. עַל *for*, *in behalf of*; c. לְ = *id*., (+ בְּ of enemy), (+ עִם of enemy, vid. supra); יָכֹל לְהִל׳ *be able to fight*, c. אֶת of enemy, c. בְּ of enemy, = *be successful in fighting*, prevail against; so c. עַל of city, and abs. (after וַיָּצֻרוּ עָלָיו *besiege*).

לֶחֶם **n.[m.].**

[לְחוּם] **n.[m.]** perh. **intestines, bowels.**

מִלְחָמָה **n.f. battle, war —** *battle*, *war*; acc. cogn. c. נלחם; = *art of war*, ´ למד מ *learn war*; ´ למד ם *teach war*, *fighting*; ´ מְלֻמָּדֵי מ, ´לְמוּדֵי מ *instructed in war*; once = *battlefield* וַיָּבֹאוּ ´עַד הַמ The most freq. phrases are: ´ אִישׁ מ; אַנְשֵׁי מִלְחַמְתָּהּ *her men of war*; אִישׁ מִלְחֲמוֹת תֹּעִי *a man of battles of Toi*, i.e. his frequent opponent; ´ צְבָא מ *battle-host*; *weapons of war*, ´דִּבְרֵי הַמ ;(ה)´כְּלֵי מ = *the news of the battle*. Freq. combin. with vbs. are: ´ עָרַךְ מ *draw up battle*-line, sq. אֵת *with* = *against* sq. ´אסר המ ;עִם i.e. begin the battle; ´ וַתִּקָּרֵב הַמ *and the battle was joined*; ´ עָשָׂה מ *make war*, sq. אֵת *with*, sq. בֵּין ´קִדַּשׁ; עִם, c. בְּ, abs.; עִם ´וַתְּהִי המ, c. עִם ´הָלַךְ לַמ; עִם ´נגשׁ לַמ *consecrate war*, i.e. open a campaign (with sacred rites) (c. עַל); cf. וְהַמ ´הִדְבִּיקָתְהוּ *and the battle clung to them*; ´ וַתַּעֲלֶה הַמ *and the battle rose* (high); ´ וַתִּטֹּשׁ הַמ, rd. ´ וַתֵּט הַמ *and the battle inclined* (in favour of one side); ´ נָפוֹצָת הַמ Qr *the battle was spread* (extended); ´ תָּקוּם עָלַי מ if *war rise against me*; ´כָּבְדָה הַמ *the battle was severe*.

II. [לָחַם] **vb. use as food, eat,** poet. — **Qal** *eat*; sq. acc. cogn. לֶחֶם; sq. בְּלַחְמִי; sq. בְּמַנְעַמֵּיהֶם eat *of their dainties*; לְחֻמֵי רֶשֶׁף *eaten up with the Fire-bolt*, fig. of pestilence.

לֶחֶם **n.m.** and (rarely) **f. bread, food — 1. a.** *bread*, the ordinary food of early Hebrews; ´ כִּכַּר־ל *loaf of bread*, and without ככר (always c. num.); ´ חַלַּת ל *cake of bread* (v. חַלָּה sub I. הלל); made from barley (שְׂעֹרִים) (v. also לֶחֶם supr.); from wheat-flour (סֹלֶת חִטִּים); cf. the mixture; made by baking (´פַּת־ל ;(אפה *a bit of bread*, as modest term for a hospitable meal; disting. from meat (flesh); = a meal, ´ אָכַל ל *take a meal*; אכל לַחְמִי *eat my bread*, establishing an obligation; ´ עשׂה ל *make a feast*; ´ מַטֵּה ל *staff of bread* (as *support* of life), only late; cf. ´ מִשְׁעַן ל (gloss); *leavened bread* is ´חָמֵץ ל; *unleavened bread* is מַצּוֹת ל´ (ה)פָּנִים ;ל´ *bread of the face* (of ´י; i.e. in his presence): in the sanctuary, without ´ = פ; ל´ הַמַּעֲרֶכֶת; ל´ קֹדֶשׁ, ל´ הַתָּמִיד; opp. ל´ חֹל; ל´ תְּנוּפָה *waveloaf*; ל´ (ה)בִּכּוּרִים *bread of the first-fruits*. **b.** = *bread-corn*, the material from which bread is made, i.e. wheat, barley, etc.; **2**. ל´ אֶרֶץ, ל´ הָאָרֶץ. *food* in general: **a.** of man (kid), (honey), (goat's milk). **b.** of animals. **c.**

of God (in sacrifices). **3.** other phrases and fig. uses are: **a.** רֶשַׁע ׳ל (acc. cogn. c. לָחַם), prob. = *food gained by wickedness*, c.f. שָׁקֶר ׳ל, כְּזָבִים ׳ל; עַצְלוּת ׳ל = *bread of idleness*, i.e. unearned; חֻקִּי ׳ל (opp. to riches and poverty, v. אֲנָשִׁים ׳ל; חֹק) of food offered to mourners. **b.** fig. לַחְמֵנוּ הֵם *our food are they*, i.e. we will devour, destroy them; דְּמָעָתִי ל ׳ (vid. אכל supr.); ל ׳ of evil deeds of wicked; עֵץ בְּלַחְמוֹ appar. fig. of destroying the *prophet and his house*, but read prob. בְּלֶחוֹ *in its freshness* (i.e. untimely), (vid. לֶחַ sub לחח supra).

לַחְמִי **n.pr.m.** brother of Goliath of Gath (q.v.) slain by Elhanan.

לַחְמָס **n.pr.loc.** in Judah; perh. = *El-laḥm*, c. 13 miles WNW. from Hebron.

לָחַץ **vb. squeeze, press**, fig. **oppress — Qal 1.** *squeeze*, *press*: sq. acc. + ה or אֶל; sq. acc. + בְּ instr. shut the door *and press him* (back, out) *with the door*. **2.** *oppress*: sq. acc. pers.; of people (+ acc. cogn.). **Niph.** *squeeze oneself*, of Balaam's ass, sq. אֶל־הַקִּיר.

לַחַץ **n.m. oppression, distress —** *oppression* of Isr. (+ vb. cogn.); *oppr. of* (i.e. by) an enemy; in gen.; לֶחֶם ל ׳וַיִם ל ׳ *bread of oppression and water of oppression*, i.e. prison-fare; cf. לֶחֶם צַר וּמַיִם ל ׳, appar. of privations of a siege.

[לָחַשׁ] **vb. whisper, charm — Pi.** קוֹל מְלַחֲשִׁים *voice of whisperers* (i.e. *serpent-charmers*). **Hithp.** *whisper together*, c. עַל.

לַחַשׁ **n.[m.] a whispering, charming — 1.** *serpent-charming*. **2.** *charms*, *amulents*, worn by women. **3.** *whisper of prayer*, צָקוּן לַחַשׁ *they pour forth a whisper of prayer*.

לוֹחֵשׁ **n.pr.m.** (= *whisperer*) only c. art. הַל ׳, a chief of the people.

לָט v. sub לוּט.

לֹט **n.[m.] myrrh**, or '*ladanum*' (Gk.), an aromatic gum exuded by leaves of *cistus-rose*, *cistus villosus*, merchandise of Ishmaelite caravan, present to Joseph.

לטא

לְטָאָה **n.f.** a kind of **lizard**; named as unclean.

[לָטַשׁ] **vb. hammer, sharpen, whet — 1.** *hammer*, only *Pt.* = *hammerer*, sq. **2** .כְּל־חֹרֵשׁ. *sharpen* sword, חֶרֶב. **Pu.** תַּעַר מְלֻטָּשׁ *a sharpened razor* (in sim. of evil tongue).

לְטוּשִׁם **n.pr.gent.** descendants of Abraham and Keturah.

[לְיָה, לְיוֹת] v. sub III. לוה.

לַיְלָה, לַיִל **n.m. night — 1.** lit. *night*, opp. day; alternation of day and night divinely ordained; מִיּוֹם עַד־לַ ׳ i.e. within one whole day; as close of day, עַד־לַ ׳; as time of sacred (חָג) (לֵיל; of suffering and weeping; of pious desires, prayer, praise, meditation, etc. (sts. || *by day*); of night-service in Temple; of sudden assault, or destruction; divided into watches; לֵיל שִׁמֻּרִים v. sub שמר; c. num., denoting duration of time, *forty days and forty nights*; *three days and three nights* (בֵּן־ לַ ׳;) שְׁלֹשָׁה לֵילוֹת v. **8** בֵּן. Chiefly in adverb. phr.: בַּחֲצִי הַל ׳ *at midnight*; הַזֶּה ׳בַּל הַ *on this night* (the night of which one is speaking); הַהוּא ׳בַּל הַ *on that night*; הַל ׳ *to-night*, opp. מָחָר *to-morrow*; הַל ׳ *this night* just past, *last night*; כָּל־הַל ׳ *all night* (opp. בֹּקֶר); opp. כל־היום ההוא (of continuous action); בְּכָל־ל ׳ *every night*; cf. כָּל־הַלֵּילוֹת *all the nights* (opp. יוֹמָם); esp. לַיְלָה *by night*; opp. יוֹמָם, covering all the time; לַיְלָה וָיוֹם *night and day*; less oft. לֵילוֹת ׳הַל; *by night*; בַּל ׳ *id.*; כַּל ׳ *as at night*. **2.** fig. שִׁיתִי כַלַּיִל צִלֵּךְ sim. of shadow of Zion as protection; more oft. in gloomy sense, of avenging calamity without divine guidance or comfort לַיְלָה מֵחָזוֹן; personal distress; judgment perh.; night of death; מַה־מִּלַּיְלָה מַה־מִּלַּיִל i.e. what hour of the night of calamity is it? (opp. בֹּקֶר.

לִילִית **n.f. Lilith** name of a female night-demon haunting desolate Edom.

לִין v. לון.

[לִיץ] **vb. scorn — Qal** *scorn*, c. acc.; c. לְ, לַלֵּצִים הוּא־יָלִיץ *scorners he* (*God*) *scorneth*; הַלֵּץ the scorner is proud and haughty, delights in scorning, is incapable of discipline, reproof, or rebuke, cannot find wisdom; is an abomination, should be avoided; smitten and punished for the benefit of the simple and banished for the removal of contention; judgment is prepared for him; wine is a scorner. **Hiph. 1.** *deride*. **2.** Pt. *interpreter*; fig. of intermediaries between God and man; ambassador. **Po›lel.** *scorners*. **Hithpo›l.** *act as a scorner*, *shew oneself a mocker*.

לָצוֹן **n.[m.] scorning**; אַנְשֵׁי לָצוֹן *men of scorning*, *scorners* = לֵצִים.

מְלִיצָה **n.[f.] satire, mocking poem** (al. here *figure*, *enigma*).

לִישׁ

I. לַיִשׁ **n.m. lion —** *lion*.

II. לַיִשׁ **n.pr.loc.** former name of Dan, in extreme north of Canaan (v. דָּן).

III. לַיִשׁ **n.pr.m.** father of Michal's second husband.

לַיְשָׁה **n.pr.loc.** N. of Jerus.; site unknown.

לְכָה = לְךָ of הָלַךְ q.v.

לָכַד **vb. capture, seize, take** (by lot) — **Qal 1.** *capture*, *seize* c. acc., usu. a city or town, in war; land; water-courses (fords); obj. men (usu. Princes, kings) in battle; captives and spoils; of Saul's seizing the kingdom (הַמְּלוּכָה), i.e. acquiring it actually by force of arms; also of Samson's *catching* the foxes; of a lion *catching* his prey; of a trap, snare, **2** .לָכוֹד יִלְכּוֹד **.** fig. of entrapping men. **3.** of *taking* by lot. (v. **Niph. 3**). **Niph. 1.** *be captured* in war, of city; of men (cf. **Qal 1**). **2.** of men, *be caught*, viz. in a snare or trap, only fig., usu. by divine judgment; so of Moab; of being *ensnared* by a woman; of being *caught* by cords of distress, **3** .בְּחַבְלֵי עֹנִי **.** *be taken* by lot (cf. **Qal 3**). **Hithp.** *grasp each other* of crocodile's scales; פְּנֵי תְהוֹם יִתְלַכָּדוּ *the face of the deep compacts* (of freezing).

[לֶכֶד] **n.[m.] a taking, capture** (subj. ´ י).

[מַלְכֹּדֶת] **n.f. a catching instrument**, i.e. **a snare, trap**, only fig.; of the wicked.

לְכָה, לֵכָה *Imv*. fr. הָלַךְ q.v.; לְכָה also for לְךָ *to thee*.

לֵכָה **n.pr.loc.** in Judah; unknown.

לָכִישׁ **n.pr.loc.** c. ה loc. לָכִישָׁה; Canaanitish (Amorit.) city, with king; (= Tel el-Amarna *Lakiša*, *Lakisi*; captured by Jos reckoned to Judah; base of Assyrian operations; prob. = mod. *Tell el-Ḥesy*, c. 33 miles SW. from Jerusalem.

לָכֵן v. לֵן. לֵאוֹת v. [לוּלַי] sub לולו.

לָמַד **vb. exercise in, learn — Qal** *learn* something, c. acc.; c. אֶל; c. *inf*.; לְמוּדֵי מִלְחָמָה *trained* to war. **Piel** *teach*, abs. *teach* some one something, c. double acc.; c. acc. pers.; acc. rei; acc. pers. ל rei; acc. rei ל pers.; acc. pers. מִן rei; acc. pers. בְּ rei; acc. pers. inf. rei; מְלַמְּדַי *my teachers*. **Pual** *trained*, as soldiers; singers; a bullock to the yoke; *taught*, of a human command.

לְמֻד **adj. taught — 1.** *taught*, as disciples. **2.** *accustomed to* something, לְמֻד מִדְבָּר (wild ass) *accustomed to the wilderness*; לְמֻדֵי הָרֵעַ *accustomed to do evil*.

[מַלְמָד, מַלְמֵד] **n.[m.] ox-goad.**

תַּלְמִיד **n.[m.] scholar** (late).

לְמָה, לָמֶה, לָמָה, לָמָּה v. מָה **4 d.**

לְמוֹ poet. for לְ

לְמוּאֵל, לְמוֹאֵל **n.pr.m.** king of Massa.

לְמוֹאל rd. לַשְׁמאל v. שׁמאל.

לֶמֶךְ **n.pr.m. — 1.** son of מְתוּשָׁאֵל (Cainite). **2.** son of מְתוּשֶׁלַח (Sethite).

לְמִן, לְמִנִּי v. מִן **9 b.**

לְמַעַן v. מען sub ענה.

לֹעַ v. sub I. לוּעַ.

[לָעַב] **vb. jest —** only **Hiph.** *making jest at* the messangers of God.

[לָעַג] **vb. mock, deride — Qal** *mock*, *deride*, *have in derision*, of Jerus. triumphing over enemy (c. לְ pers. vel rei); of the innocent; of God (c. לְ); abs. of wisdom; of wicked (c. לְ). **Niph.** *Pt.* עַם … נִלְעַג לָשׁוֹן *a people stammering of tongue* (i.e barbarians; but rd. נעלג). **Hiph.** *mock*, *deride*, always in bad sense: c. לְ pers.; c. עַל־ pers.; c. בְּ pers.; abs.

לַעַג **n.[m.] mocking, derision,** (barbarous) **stammering** — **1. a.** *mocking*, *derision*; so appar. c. sf. as gen. obj.; nearly = *blasphemy*. **b.** = obj. of derision. **2.** *stammerings* (of barbarous language).

[לָעֵג] **adj. mocking**, only pl. cstr. as noun (si vera l.), *mockers of*.

לַעְדָה **n.pr.m.** a man of Judah.

לַעְדָן **n.pr.m. 1.** an Ephraimite. **2.** a Gershonite.

לעה v. לוע.

[לָעַז] **vb. talk indistinctly, unintelligibly —** only **Qal** *talking unintelligibly*.

[לָעַט] **vb. swallow (greedily) —** only **Hiph.** causat. *let me swallow*, sq. מִן rei.

לַעֲנָה **n.f. wormwood** only fig. of bitter things: of perverted justice; of result of idolatry; of יי's chastisement; sim. of bitter (מָרָה) result of intercourse with strange woman.

לָעַע v. לוע.

לפד

לַפִּיד **n.m. torch** — *torch*, (kindled); (sim. of conquering power of [chiefs of] Judah; (sim. of eyes of angel in vision); sim. of flashes (reflected from) darting chariots; ל ׳ of lightningflashes (+ קוֹלוֹת) *thunder-peals*); of flashing water-drops expelled by snortings of crocodile; of flame between cherubim; sim. of Zion's glorious deliverance. v. sub פִּיד.

לַפִּידוֹת **n.pr.m.** husband of Deborah.

לִפְנֵי v. sub פָּנָה.

לִפְנִים v. sub פְּנִימָה.

[לָפַת] **vb twist, turn, grasp with a twisting motion — Qal** *grasped*. **Niph.** *twisted himself*; *turn aside* (*twist*, *wind*, with lessening force).

לֵץ, לָצוֹן v. sub ליץ.

לַקוּם **n.pr.loc.** northern border-town of Naphtali; site unknown.

לָקַח **vb. take — Qal 1.** *take*, *take in the hand*, sq. acc. rei. This easily passes into **2.** *take and carry along* with oneself. **3. a.** *take* from, or out of, sq. acc. rei vel pers., + מִן loc.: (rib from man), (man from ground); c. ב instr.; sq. מִן partit. **b.** *take*, *carry away*; fig. of passion carrying one away. **c.** *take away* from, so as to deprive of, sq. acc.; sq. acc. + מִן; more oft. without מִן; of the sword, taking away its victims; fig. of taking away understanding. **d.** esp. *take away* life. **4.** *take* to or for a person: **a.** for oneself, sq. acc. + לְ, = *appropriate* to oneself; c. לְ as dat. comm.; so (without לְ reflex.). **b.** = *procure*, *get*, sq. acc. + לְ; without לְ. **c.** *take possession of*, sq. acc., of land; fig. **d.** = *select*, *choose*; of men. **e.** esp. *take* in marriage: (1) for another, esp. a son, c. לְ, וְלָקַחְתָּ אִשָּׁה לִבְנִי *and thou shalt take a wife for my son*; (2) more oft. for oneself, usu. c. לְ reflex. (sts. + לְאִשָּׁה); without לְ. **f.** = *receive*, *accept*, esp. a bribe, gift, ransonm, etc. (sq. מִן); interest-money; inheritance; of earth, receiving Abel's blood; chastisement; of *perceiving* a

sound, *mine ear received a whisper of it*; *receive* mentally: וְלָקַח בְּעָלָיו i.e. shall accept the oath as satisfactory; בָּרֵךְ לָקַחְתִּי i.e. *I have received* (commandment by revelation) *to bless*; *receive* instruction; entanglements of temptation. **g.** *take*, as preliminary to further action: *she took them* and put them; *take* key and open; sts. wholly redundant, קְחוּ וַעֲשׂוּ עֲגָלָה חֲדָשָׁה *take and prepare a new cart*, etc.; sq. ל pers.; differently הַלֹּקְחִים לְשׁוֹנָם וַיְנָאֲמוּ נְאֻם *they take* (= use) their own tongues, and talk oracles. **5.** *take* up, upon = *put* upon, sq. עַל: וַתִּקַּח תָּמָר אֵפֶר עַל־רֹאשָׁהּ *and Tamar put ashes upon her head*. **6.** = *fetch*: קְחִי־נָה לִי מְעַט־מַיִם *fetch me*, *pray*, *a little water*; an offering; c. human obj. oft. nearly = *summon*, לָקַב אֹיְבַי לְקַחְתִּיךָ *to curse my enemies did I summon thee*; שְׁלַח וְקַח אֹתוֹ אֵלַי *send and bring him to me*; of יְ ´, summoning his people from exile. **7.** *take* = *lead*, *conduct* (with or without contact): וְאֶת־עַמּוֹ לָקַח עִמּוֹ *and his people he took with him*. **3.** *take* = *capture*, *seize*: לָקַחְתִּי בְחָזְקָה *I will take by force*, sc. flesh; of spoils; of capture of ark; bronze; territory; cities; of capture of hipopotamus; of seductions of woman. **9.** *take* = *carry off*: **a.** as booty. **b.** as prisoners. **10.** in phr. *take* vengeance: וְנִקְחָה נְקָמָתֵנוּ מִמֶּנּוּ *and we will take our vengeance upon him*; abs. נָקָם אֶקַּח *vengeance will I take*. **Niph. 1.** *be captured*, of ark. **2.** *be taken away*, *removed*, of shewbread; of removal by death; of translation of Elijah (c. מֵעִם pers.). **3.** *be taken*, *brought* unto (אֶל־). **Pu. 1.** *be taken* from, out of (מִן of source). **2.** = *be stolen* from, (ל pers.). **3.** *be taken captive*. **4.** *be taken away*, *removed* (= **Niph. 2**), of Elijah's translation (c. מֵאֵת pers.), of death (c. מִן, prob. instr.). **Hoph. 1.** *be taken*, *brought* unto (sq. בֵּית *to the house of*), (abs.). **2.** *be taken* out of (מִן of source), from, (מִן partit.). **3.** *be taken away* from (מִן pers.); abs. **Hithp.** אֵשׁ מִתְלַקַּחַת lit. fire *taking hold of itself*, of lightning.

לֶקַח **n.m. learning, teaching** (concrete; prob. *what is received*) — **1.** *instruction*, subjective, as personal acquirement; יִלְמְדוּ לֶקַח they *shall learn instruction*; וְיוֹסֵף לֶקַח a wise man will hear *and will increase* (his) *learning*. **2.** *teaching*, obj., as thing taught; also = *teaching-power*, *persuasiveness*, מֶתֶק ׳שְׂפָתַיִם יוֹסִיף ל *sweetness of lips increaseth persuasiveness* (v. מתק); in bad sense, of seductive words of adulteress.

לְקִחִי **n.pr.m.** a Manassite.

I. מַלְקוֹחַ **n.m. booty, prey** (cf. **9** לָקַח).

II. [מַלְקוֹחַ] **n.[m.] jaw** (as *taking*, *seizing* food).

מֶלְקָחַיִם, [מַלְקָחַיִם] **n.[m.]du. tongs, snuffers — 1.** tongs used at altar of temple, for lifting coal, in Is.'s vision. **2.** lamp-*snuffers*, in temple; in tabern. sf. (ref. to lamp-stand, מְנוֹרָה).

[מִקָּח] **n.[m.] a taking, receiving**; מִקַּח־שֹׁחַד *a taking of a bribe*.

[מַקָּחָה] **n.f. ware** (prop. thing *received*, sc. in trade; cf. לָקַח).

[לָקַט] **vb. pick** or **gather up,** specif. **glean — Qal 1.** *pick up*, *gather*, c. acc., stones, lilies; usu. the manna; sq. מִן partit.; so abs.; of animals gathering food. **2.** specif. *glean*, abs., (c. בְּ loc.; usu. Pi. in this sense). **Pi. 1.** *gather*, *gather up*, fallen grapes, arrows, (fire-) wood; abs. (food from ground); = *pick*, *pick off*, (+ מִן of source). **2.** fig. *collect* (money). **3.** specif. *glean*, after the reapers, usu. abs. (‖ אָסַף), (all c. בְּ loc.), (בֵּין loc.), (adv. loc.), also (where בְּ may be loc. or partit.); c. acc. (שִׁבֳּלִים, sim. of devastation of land); c. acc. cogn. לֶקֶט. **Pu.** *be picked up* (of Isr. under fig. of grains or berries, after the threshing process of יְ״'s judgment). **Hithp.** *collected themselves* unto (אֶל) Jephthah (*were raked together*).

לֶקֶט **n.[m.] gleaning**, i.e. what is or may be gleaned, as acc. cogn. with לקט Pi., (q.v.).

יַלְקוּט **n.[m.] receptacle, wallet** (?) (prop. *collector*) and he put them [the stones] בִּכְלִי הָרֹעִים אֲשֶׁר־לוֹ וּבַיַּלְקוּט *in the shepherd's receptacle which he had*, *even* (?) *in the wallet* (? such as every shepherd carried, hence art.).

[לָקַק] **vb. lap, lick — Qal** *lap*, like a dog (abs.); of dogs *lapping up* blood (acc.). **Pi.** = *lap*, *lap up* (= **Qal**).

לקשׁ

לֶקֶשׁ **n.[m.]** prob. **after-growth, aftermath,** i.e. **spring-crop**.

מַלְקוֹשׁ **n.m. latter-rain, spring-rain** (i.e. showers of March-April; important, as strengthening and maturing crops); related to גֶּשֶׁם as particular to general, opp. יוֹרֶה (*former rain*, q.v.); עָב מ ׳ *spring-rain-cloud* (sim. of king's favour).

[לָקַשׁ] **vb.** only **Pi.**, prob. denom. fr. לֶקֶשׁ = **take the aftermath**, i.e. *take everything*; *despoil*.

לשׁד

[לָשָׁד] **n.m. juice, juicy** or **dainty bit, dainty;** sim. of taste of manna, i.e. a dainty prepared with oil.

לשׁך

לִשְׁכָּה **n.f. room, chamber, hall, cell, lishka — 1. a.** of room connected with a sanctuary (בָּמָה), where sacrif. meal was eaten. **b.** connected with Sol.'s temple, where wine offered to Rechabites; one where prophecy read; used of Levites' cells; = storerooms. **c.** in Ezek.'s temple, cells for priests, singers, etc.; in three tiers; הַקֹּדֶשׁ ׳ל for sacred uses. **d.** in second temple, as store-rooms; used by individuals. **2.** of scribe's room in royal palace.

I. לֶשֶׁם **n.[m.]** a precious stone in h. p.'s breast-plate.

II. לֶשֶׁם **n.pr.loc.** variant of לַיִשׁ.

לשׁן. לָשׁוֹן **n.m.** and (more oft.) **f.** — **1.** *tongue* of men, **a.** used in lapping; cleaving to the palate (חֵךְ), in thirst, so as to produce dumbness; cleaving to jaws; בַּצָּמָא הָשְׁתָּה ׳ל *their tongue for thirst is parched*; (of ׳י's judgment); a choice morsel is held תַּחַת ל ׳ (fig. of mischief). **b.** usu. as organ of speech, both good and bad; כְּבַד ל ׳ *heavy of tongue*; of (false) proph.; subj. of vb. of speaking לְשׁוֹנִי עֵט סוֹפֵר מָהִיר דִּבֵּר;, i.e. as swift as a rapid scribe's stylus; subj. of הָגָה; subj. of נִשְׁבַּע; of hostile speech, insolence, etc.; as instr. of seductive

flattery (הֶחֱלִיק), without בְּ; of falsehood (cf. infr.); of slander (cf. לוֹשֵׁן); moral qualities ascribed to: as arrogant; as devising injuries; תַּצְמִיד מִרְמָה ׳ל *nectere fraudem*; oft. of lying tongue: לְשׁוֹן שֶׁקֶר; מִרְמָה ׳ל; רְמִיָּה ׳ל; תִּרְמִית ׳ל; תַּהְפֻּכוֹת ׳ל, and נֶהְפָּךְ בֹּל; ´ צַדִּיק ׳ל; חֲכָמִים ׳ל; ׳מַרְפֵּה ל; לְמוּדִים עֲרוּמִים ׳ל; also מִרְמָה ׳ל דִּבֵּר; on the other hand ´ שׁוֹט ל ´. Note phrases בַּעַל הל ´ (of serpent-charmer). On tongue of ´ י (once), v. **4.** infr. **c.** organ of singing, subj. of **2** רָנַן. = *language*. **3.** *tongue* of animals: dog (obj. of I. חָרַץ q.v.; cf. **1 b**); adder (subj. of תַּהֲרֹג); crocodile. **4.** *tongue* of fire, devouring, כְּאֵכֶל קַשׁ לְשׁוֹן אֵשׁ; cf. of ´ **5** י. = (*tongue*-shaped) *wedge* of gold. **6.** = (*tongue*-shaped) *bay* of sea.

[לָשַׁן] **vb. demon. use the tongue**, only specif., **slander — Po›el**. **Hiph.**

[לֶשַׁע] **n.pr.loc.** near Sodom and Gomorrah; site unknown; = *Kallirrhoë*; with hot-springs.

לַשָּׁרוֹן v. שָׁרוֹן.

לתח

מֶלְתָּחָה **n.f.** appar. **wardrobe, wearing apparel.**

לתך

לֶתֶךְ **n.[m.] a barley-measure.**

מ, ם

מ ,ם, *Mēm*, thirteenth letter; used as numeral 40 in postB. Heb. ◌ מַ v. ◌ מְ .מָה v. מִן.

מֹאָב v. מַאֲבוּס .מוֹאָב] v. אבס.

מאד

מְאֹד n.m. muchness, force, abundance, exceedingly — 1. *force*, *might*. **2.** in diff. idioms to express the idea of *exceedingly*, *greatly*, *very* (whether of magnitude or degree): **a.** (so mostly) as adv. acc., qualifying both adj. and obs., טוֹב מְאֹד good *exceedingly*, וַיִּחַר לְקַיִן מְאֹד and Cain was wroth *exceedingly*, עֶזְרָה בְצָרוֹת נִמְצָא מְאֹד as a help in troubles, to be found (= present) *exceedingly*; with an inf. בְּעָצְמַת חֲבָרַיִךְ מְאֹד despite of thy spells being *very* numerous. מְאֹד is not usually separated from the word it qualifies by more than one or two words. It precedes its verb. **b.** עַד־מְאֹד *up to abundance*, *to a great degree*, *exceedingly*. **d.** duplicated. **e.** בִּמְאֹד מְאֹד lit. *with muchness*, *muchness*.

I. מֵאָה **n.f. hundred — 1.** as simple number: **a.** abs. sg., (I) foll. by sg. of noun enumerated: 100,000 = אֶלֶף ׳מ; and sq. n. coll. 2) ;רֶכֶב, צאֹן) less oft. sq. pl. 3) ;מֵאָה שְׁעָרִים) seldom, and late, preceded by n.pl.: 4) ;הָרִמֹּנִים מֵאָה) exceptional is כְּלֵי כֶסֶף מֵאָה לְכִכָּרִים; also, with ellipsis, מֵאָה כֶסֶף (i.e. shekels); (5) מֵאָה without noun enumerated, esp. = *a hundred* (men, persons). **b.** abs. du., (I) foll. by sg., 2) ;מָאתַיִם אִישׁ) less oft. sq. pl. 3) ;שְׁקָלִים ׳מ) also preceded by n. pl.: 4) עִזִּים ׳מ) c. ellipsis 5) ;כֶּסֶף ׳מ) as pred. **c.** abs. pl. מֵא(וֹ)ת: (I) alone, = *hundreds*, לְמֵאוֹת *by hundreds*; esp. שָׂרֵי ׳ מ(הַ) *captains of* (*the*) *hundreds*; (2) multiplied, sq. noun enumerated, in sg.: 300 מ שְׁלֹשׁ ׳אִישׁ *men*; 400 מ אַרְבַּע ׳שָׁנָה *years*; 3) ;500,000 מ חֲמֵשׁ ׳אֶלֶף) less oft. sq. n. pl.: 300 מ שְׁלֹשׁ ׳שׁוּעָלִים *foxes*; חֲמֵשׁ ׳אֲתוֹנוֹת 500 מ *she-asses*, etc.; (4) rare, and chiefly late, after n. pl. ׳ 300 מ שְׁלֹשׁ פִּלַגְשִׁים *concubines*; after n. coll.; (6) ellipsis of n., מ שְׁלֹשׁ ׳כֶּסֶף. **d.** cstr. sg., only sq. sg., and late; 100 = מְאַת *times*. **2.** as part of larger number: **a.** usually preceding tens and units, (I) with noun expressed once, or not at all, earlier usage, usu. c. וְ before ten if no unit follows, otherwise

without וְ before ten; 666 שֵׁשׁ מֵאוֹת שִׁשִּׁים וְשֵׁשׁ כִּכָּר *talents*; (2) chiefly late, with noun and וְ repeated. **b.** less oft., foll. tens and units, chiefly late, c. וְ repeated; c. noun after ten and after hundred. **3.** מְאַת הַכֶּסֶף = *a hundredth* part *of the money*; but read quite poss. מַשַּׁאת *the debt*.

II. מֵאָה **n.f.** used as n.pr. of tower on northern wall of Jerus.

[מַאֲוַי, מַאֲוַיִּי] v. sub I. אוה.

מאם

מאום **n.m. blemish, defect — 1.** of physical defect. **2.** fig. of moral stain; usually.

מוּם **n.m.** (= foregoing; quiesc. א om.) — *blemish*, *defect* **1.** physical, **a.** in man, as excluding from priestly service; disfiguring man, woman; (in all בְּ֫הִיה מ). **b.** in beast (ref. to sacrifice) (in all **2** .(בְּ֫הִיה מ. fig. of moral blemish; of shame of repulse.

מְאוּמָה **pron. indef. anything** — *anything*, usually in negative sentences, as ואל־תעש לו מאומה (euphem. for *something bad*), אֵין מ֫וֹ lit. nought of *anything*!; strengthened by כֹּל; after אִם = *surely not*; in interogg. sentence; in affirm. sentence כִּי־תַשֶּׁה בְּרֵעֲךָ מַשַּׁאת מ a pledge of (= consisting in) *anything* (euphem.), (var. מוּמָה). Adverbially, את הדבר אִישׁ אל ידע מ let no one know of the matter *in anything at all*.

מְאוּרָה] ,מָאוֹר] v. אור.

מֵאָז v. מֵאָזְנַיִם ,[מאזן] אָז v. II. אזן.

מְאָיוֹת Kt v. מֵאָה.

מַאֲכָל, מַאֲכֹלֶת, מַאֲכֶלֶת v. אכל.

[מַאֲמָץ, מַאֲמַצִּים] v. אמץ.

[מַאֲמָר] v. אָמַר.

[מָאֵן] **vb. Pi. refuse —** *refuse*, (sq. ל with inf.) human subj.; without Inf.; esp. of refusing to obey יְ׳s commands; without Inf. = *be recusant*; once subj. יְ׳.

מָאֵן **adj.verb refusing**, sq.Inf., and alw. of disobeying יְ׳.

[מֵאֵן] **adj.** id.sq.Inf., of disobeying יְ׳.

I. מָאַס **vb. reject — Qal 1.** *reject*, *refuse*, **a.** c. acc.: God rejects men; men reject God; men; idols, evil, knowledge, divine תורה; דבר, חקות, חקים; מוסר; var. things. **b.** c. בְּ God rejects men, that in which man confides; men reject evil, divine תורה, דבר, חקות; משפטים; var. things. **2.** *despise*, c. acc., God subj. שׂנאתי מאסתי חגיכם *I hate*, *I despise your feasts*; elsewhere men subj.; חיי ׳אמ *I despise my life*; obj. om. **Niph.** *be rejected* (*Pt.* = *reprobate*; opp. יְ יִרְאֵי׳); *rejected*, i.e. *worthless*.

מָאוֹס **n.[m.] refuse.**

II. [מָאַס] **vb. Niph. flow, run —** my skin hath hardened *and run* (i.e. again, afresh); (fig. of annihilation of wicked).

[מַאֲפֶה] v. אפה.

מַאֲפֵל, מַאְפֵּלְיָה v. אפל.

מאץ

[מָאַר] **vb. — Hiph. prick, pain**; of thorn (fig. of oppressors of Isr.); elsewh. of leprosy (צָרַעַת) = *malignant*?

מַאֲרָב v. מְאֵרָה ארב. v. ארר.

[מִבְדָּלָה ,]מִבְדָּלוֹת v. בדל.

מָבוֹא v. בוא. מְבוּכָה v. בוך.

מַבּוּל **n.m. flood** in time of Noah.

מבונים Kt v. בין. מְבוּסָה v. בוס.

מַבּוּעַ v. נבע. מְבוּקָה v. בוק.

[מבושׁ ,מְבוּשִׁים] v. בושׁ.

מִבְחוֹר, I, II. מִבְחָר v. בחר.

מַבָּט v. נבט. מִבְטָא v. בטא.

מִבְטָח v. [מַבְלִיגִית. [בטח v. בלג.

מְבֻלָּקָה v. [מִבְנֶה. [בלק v. בנה.

מִבְנַי v. סִבְּכַי. I. מִבְצָר v. בצר.

II. מִבְצָר **n.pr.m.** Edomite chief.

[מִבְרָח] v. מִבְשָׂם. ברח v. בשׂם.

[מְבֻשִׁים] v. מִבַּשְׁלוֹת. בושׁ v. בשׁל.

מָג **n.m. soothsayer, magian** (loan-word); רַב־מָג *chief-soothsayer*, in train of Nebuchadrezzar.

מַגְבִּישׁ v. מִגְבָּלֹת. גבשׁ v. גבל.

מִגְבָּעוֹת v. גבע.

מגד

מֶגֶד **n.m. excellence** — *excellence*: excellent or choice things; always of gifts of nature: שָׁמַיִם ׳מ i.e. (natural) gifts of heaven; pl.abstr. ׳ מ פְּרִי (= excellent fruit); ׳ מ alone = foreg.

[מִגְדָּנָה] **n.f. choice or excellent thing**; as gifts.

מַגְדִּיאֵל **n.pr.m.** a chief of Edom.

מִגְדּוֹ, מִגְדּוֹן v. גדד.

מִגְדָּל, מִגְדּוֹל, מִגְדֹּל v. גדל.

מָגוֹג n.pr. v. גוג.

I, II. מָגוֹר, מְגוֹרָה, מְגוּרָה v. I, III. גור.

[מַגְזֵרָה] v. מַגָּל. גזר v. נגל.

מִגְלָה v. [מְגַמָּה. גלל] v. גמם.

מָגֵן, מִגֵּן, מְגִנָּה v. גנן.

מִגְעֶרֶת v. מַגֵּפָה. גער v. נגף.

מַגְפִּיעָשׁ **n.pr.m.** a chief of the people.

[מָגַר] **vb. cast, throw, toss — Qal.** *throw*. **Pi.** *hurl*.

מִגְרוֹן **n.pr.loc. 1.** district (?) near Gibeah (home of Saul). **2.** place north of Michmash (and Gibeah).

מִגֵּרָה v. גרר.

[מִגְרָעָה], מִגְרָעוֹת v. גרע.

[מֶגְרָפָה] v. מִגְרָשׁ. גרף v. גרשׁ.

מַד v. מדד. I, II. מִדְבָּר v. דבר.

מָדַד **vb. measure — Qal** *measure*, chiefly lit. (usu. sq. acc. *rei*; obj. om.; sq. acc. of measure); **1.** measure of length, distance. **2.** of dry measure. **3.** fig. of measuring waters (of יְ֫); of requital. **Niph.** *be measured*, of sand of sea; of heavens. **Pi. 1.** *extend*, *continue* (= make extent *or* continuation), subj. **2** .עֶרֶב. *measure*, *measure off*, בַּחֶכֶל, of apportioning Moabites to death and life; also obj. חֲבָלִים; metaph. of conquest, sq. acc. **Po.** (subj. God, obj. אֶרֶץ), *measured* (viz. with eye). **Hithpo.** sq. עַל־הַיֶּלֶד; *measured* (= extended stretched) *himself* upon the boy.

[מַד] **n.m. measure,** also **cloth garment** (as *extended*, *wide*) -**1.** *measure* = apportionment (of lot of Judah). **2.** perh. *cloth*, *carpet* (for sitting on). **3.** *garment*, outer garment; of fighting attire; of priest's garment; cf. [מַדְוֶה מָדוּ] sub מדה.

I. מִדָּה **n.f. measure, measurement, stature, size, garment** (mostly late) — **1.** *measure*, *act of measurement*, i.e. long measure; once of liquid measure, fig.; קָוֶה הַמִּ֫ *measuring- line*; חֶבֶל מִ֫ (*id*.); קְנֵה הַמִּ֫ *measuring-reed*. **2.** *measurement*, *size* of curtains in tabern.; once of time, מִדַּת יָמַי; (fig. of God's wisdom); בֵּית מִדּוֹת = *house of size*; אִישׁ מִדָּה = *man of size*, *stature*. **3.** *measured portion*, *extent*, stretch (of wall). **4.** *garment*.

[מֶמַד] **n.[m.] measurement**; i.e. of the earth.

מִדִּין **n.pr.loc.** city of Judah, site unknown.

II. [מִדָּה] **n.f. tribute.**

מדה (secondary form of מדד).

[מָדוּ], II. [מִדְוֶה] **n.m. garment.**

מַדְהֵבָה, rd. מַרְהֵבָה v. רהב.

I. [מַדְוֶה] v. מַדּוּחִים. דוה v. נדח.

I, II. מָדוֹן v. דין.

III. מָדוֹן **n.[m.]** Qr, v. I. מְדָה.

מַדּוּעַ v. ידע.

מְדוּרָה v. מְדֶחָה. דור v. דחה.

[מַדְחֵפָה], מַדְחֵפֹת v. דחף.

מָדַי **n.pr.gent.** et **terr. Medes, Media — 1.** people, as ‘son’ of Japhet; as hostile power; land and people. **2.** of land alone = *Media*.

מָדִי **adj.gent. Mede, Median.**

מַדַּי (i.e. מַה־דַּי) v. **1** מה **e.** מְדֵי v. דַּי.

מִדְּין **n.pr.loc.** in wilderness of Judah.

מְדִינָה ;מְדִינִי, מְדִינָן v. דין.

מְדִינִים v. I. מדון. מְדֹכָה v. דוך.

מַדְמֵן, I, II. מַדְמֵנָה, מַדְמַנָּה v. דמן.

מְדָן v. מְדָנִים. דין v. I. מְדִינִי, מדון.

מַדָּע, מֹדָע, מוֹדָע, מֹדַעַת v. ידע.

[מַדְקֵרָה], pl. cstr. מַדְקְרוֹת v. דקר.

מַדְרֵגָה v. דרג. מְדֶרֶה v. דור.

[מִדְרָךְ] v. מְדֻרָשׁ .[דרך] v. דרשׁ.

[מְדֶשָׁה] v. דושׁ.

מָה, rarely מֶהֿ) מָהֿ, מַהֿ, מַה ◌ִ, מֶה, מַ ◌ָ, מָ ◌ָם Kt., Qr. מָה הֵם) -**pron. interrog.** and **indef. what? how? aught;** used of things, as מִי of persons — **1.** interrog. *what*? **a.** in a direct question, before either verbs or nouns מֶה עשׂית *what* hast thou done? מה־תתן־לי *what* wilt thou give me?; מה־מלילה *what* (= how much) of the night (is past)? = *as what*? (*qualem*?); to express surprise, מה תעשׂה *what* doest thou?; sq. כִּי, מה ראית כי עשׂית *what* hadst thou in view, that thou hast done, etc.? Note in partic. — (*a*) מָה is followed sometimes by a subst. in appos., so that it becomes virtually an adj.: מַה־בֶּצַע *what* profit … ?; as exclam. And with the subst. idiom. at the end. (*b*) מַה־זֶּה *what*, *now*?, contr. **4**זֶה) מַזֶּה**c**); מַה־זֹּאת עָשִׂיתָה לִי; either *what*, *now*, hast thou done? or *what is this* that thou hast done? (vid. **4**זֶה**d**). (*c*) מַה־לְּךָ *what* to thee? i.e. *what aileth* thee? or *what dost thou want*?; sq. כִּי; without כִּי; with a ptcp., *what is it to thee* as a sleeper? (*d*) מַה־לְּךָ (לִי) פֹּה = *what* hast thou (have I) here? (*e*) in the genit., וְחָכְמַת־מֶה לָהֶם, and wisdom of *what* (= what kind of wisdom) is theirs? (v.infr.**3**). **b.** often in an *indirect* question, as after ראה, to see מַה־יקרא־לו *what* he would call it, וְנִרְאֶה מה־יהיו חלֹמֹתיו *to what* his dreams will come. In some such cases it approximates in meaning to the simple rel. **c.** = *of what kind*?, with an insinuation of blame, or reproach, or contempt: מה החלום הזה *what* is this dream which thou hast dreamt. **d.** מה is often used in questions to which the answer *little*, or *nothing*, is expected, and it thus becomes equivalent to a *rhetorical negative* (cf.הַ **b**, מִי **f***c*): (*a*) land worth 400 shekels …, מה היא *what is it*? (i.e. it is something quite insignificant). (*b*) sq. **1** כִּי) כִּי**f**), מַה־בֶּצַע כִּי נַהֲרֹג *what* profit (is it) that we should slay him? *what* is thy servant, the dog, *that he should do*, etc.? and often in poetry, as מָה אנוֹשׁ כי תזכרנו *what* is man *that* thou rememberest him? Hence, (*c*) in the formula of repudiation, or emphatic denial, (מַה־לִּי וָלָךְ (וְלָכֶם *what* is there (common) to me and to thee?

i.e. what have I to do with thee?; rather differently, without מה לך לדרך מ ,וְ ׳ *what* is there to thee *with reference to* the way to Egypt?; with את, מַה־לַּתֶּבֶן אֶת־הַבָּר *beside* (or *in comparison with*) the wheat? **e.** = *whatsoever* (df. מִי **g**): (*a*) מה אתם ראיתם עשׂתי מהרו עשׂו כמוני, lit. *what* do you see (that) I have done ? hasten, and do like me (= *whatsoever* ye see, etc.); with the apod. introd. by וְ. (*b*) -מַה־שֶּׁ (late), *whatever*, *what* (cf. מִי **g** מִי אֲשֶׁר, *end*): מַה־שֶּׁהָיָה הוּא שֶׁיִּהְיֶה lit. *what* is that which hath been? it is that which shall be (= *whatever* hath been, it is that which shall be). **2.** Used adverbially: **a.** as an *interrogative*: (*a*) *how*? especially in expressing what is regarded as an impossibility, מַה־נִּצְטַדָּק *how* shall we justify ourselves?; in an indirect question; מַה־זֶּה *how*, *now*? (in surprise). (*b*) *why*? **b.** as an *exclam*., *how* …! with adjectives and verbs, מַה־נּוֹרָא הַמָּקוֹם הַזֶּה *how* dreadful is this place! **3.** Indef. pron. *anything*, *aught*, וְדִבַּר־מַה־יַּרְאֵנִי וְהִגַּדְתִּי לָךְ and he will shew me the matter of *aught*, and I will tell thee (= if he shew me … I will, etc.). **4.** With preps.: **a.** בַּמָּה, בַּמָּה *wherein*?; and so acc. to the various senses of בְּ: *whereby*?; *wherewith*?; *by what means*?; *at what* (worth)?; *for what*? **b.** יַעַן מָה *because of what*? **c.** כַּמָּה, כַּמָּה, prop. *the like of what*?; hence (*a*) *how much*? *how many*?; כַּמָּה *how often*? (i.e. how seldom!); in an indirect question, *how much*?. As an exclamation, as I have done שָׁנִים זֶה כַּמָּה now (**4** זֶה **i**), *how many* years! כַּמָּה *how often*! (*b*) *for how long*? **d.** לָמָּה) לָמָּה, לָמָּה mostly before the gutterals ע ,ה ,א, and ׳ י [i.e. אֲדֹנָי], but twice besides; and before ח, *for what reason*? *why*?; often strengthened by **4** זֶה) זֶה **e**); אם כן למה־זה אנכי if so, *why*, *then*, am I? (why do I continue to live?); = *to what purpose* (sq. ל pers.); in an indirect question. Note especially (*a*) in expostulations, למה לא הגדת לי *why* didst thou not tell me, etc.?; (*b*) with an impf., oft. deprecating, or introducing rhetorically, the reason why something should, or should not, be done, *why should* … ?: in such cases, it approximates in meaning to *lest*. **e.** עַד־מָה *until when*? *how long*?; in indirect qu. **f.** עַל־מָה, and עַל־מָה, *upon what*?; *upon what ground*? *wherefore*?

[מָהַה] **vb.** only **Hithpalp. linger, tarry** — *linger*, *tarry*, *wait*, of pers. (c. לֹא, opp. חִשְׁתִּי); subj. חָזוֹן *vision*.

מְהוּמָה v. הום. מְהוּמָן v. אמן.

מְהֵיטַבְאֵל v. יטב.

[מָהַל] **vb. circumcise, weaken —** only fig. **Qal.**

[מַהֲלָךְ] v. הלך.

[מַהֲלָלְאֵל ,מַהֲלָל] v. II. הלל.

מַהֲלֵמוֹת v. הלם.

[מַהֲמֹרוֹת ,מַהֲמָרָה] v. המר.

[מַהְפֵּכָה ,מַהְפֶּכֶת] v. הפך.

I. [מָהַר] **vb. hasten — Niph.** *be hurried* = anxious, disturbed; *hasty*, *precipitate*; *impetuous*, of Chaldeans. **Pi. 1.** *hasten*, *make haste*, = go or come quickly; *Pt*. = swift, prompt; of bird; fig. of calamity. **2.** *hasten* + vb., (´ מ having really adverbial force): sq. Inf. (מְהַר לַעֲשׂת); (subj. God); more often sq. vb. c. **3** .**ו** trans. *hasten*, = prepare quickly; = bring quickly; = do quickly.

I. מַהֵר **adj. hastening, speedy, swift** (strictly **Pi.** *Pt*. for מְמַהֵר v. sub מהר).

II. מַהֵר **adv. quickly, speedily** (strictly **Pi.** inf. abs.) always immediately after vb.

מָהִיר **adj. quick, prompt, ready, skilled;** מְהִר צֶדֶק *prompt in justice*.

מְהֵרָה **n.f. haste, speed;** usually as adverb. acc. *hastily*, *quickly*; c. prep. (late): ´ בְּמ *in haste* = quickly; ´ עַד־מ, *id*.

מַהֲרַי **n.pr.m.** one of David's heroes.

מַהֵר שָׁלָל חָשׁ בַּז as **n.pr.m.** (lit. *Swift* is *booty*, *speedy* is *prey*).

II. מהר

מֹהַר **n.m. purchase-price of wife**.

III. [מָהַר] **vb.denom. acquire by paying purchase-price — Qal** usu. *obtain* another *in exchange* (or, by paying a price).

מַהֲתַלּוֹת v. תלל.

I. מו a paragogic syllable, attached to בְּ, דְּ, לְ (q.v.), so as to form with them independent words, בְּמוֹ, כְּמוֹ, לְמוֹ (q.v.). These forms, except sometimes כְּמוֹ, are exclusively poetical.

II. [מַי = [מוֹ *water*.

מוֹאָב, מֹאָב **n.pr.gent.et terr. Moab 1.** *Moab* as son of Lot by his elder daughter. **2.** *Moab*: **a.** = nation of which Lot's son is represented as an ancestor; having a king. **b.** territory of Moab.

מוֹאָבִי, מוֹאֲבִיָּה **adj.gent. Moabitish**; מֹאָבִי = *a Moabite*; הַמֹּאָבִי = *the Moabite*; coll. = *the Moabites*; fpl. as adj.; as subst.; fs. as adj.

מוֹאל v. מול.

[מוֹבָא] v. מָבוֹא sub בוא.

מוּג **vb. melt — Qal 1.** *melt*, subj. אֶרֶץ, at touch of יְ; at voice of יְ; = *faint* (of heart). **2.** trans. *cause to melt* (but v. supr.). **Niph.** *melt away*, fig. for be helpless, disorganized (through terror, etc.). **Po›l.** *soften*, *dissolve*, act. (subj. God): בִּרְבִיבִים תְּמוֹגְגֶנָּה *thou softenest it* [the earth] *with showers*; fig., = *dissipate*. **Hithpo›l.** — *melt*, subj. hills (before יְ); subj. נֶפֶשׁ (in terror); hyperb. for *flow* (of fertile hills).

I. מוד

תָּמִיד **n.m. continuity — 1.** earliest and oftenest as adv., *continually*: **a.** of going on without interruption = *continuously*. **b.** of regular repetition: meals; journeys; of ritual: sacrifice. **2.** as

subst.: **a.** of uninterrupted continuity, אַנְשֵׁי תָ֫מִיד *men of continuity*, i.e. men continually employed for the purpose; לֶ֫חֶם הַתָּמִיד *the bread of continuity*, i.e. the bread that is always there. **b.** of regular repetition אֲרֻחַת מָ֫מִיד, i.e. a regular allowance; esp. of ritual; most often עֹלַת תָּמִיד (every morning), (morning and evening, so); as appos., מִנְחָה תָּמִיד *meal-offering as a regular observance*. **c.** (late) הַתָּמִיד alone = *daily* (morning and evening) *burnt-offering*.

II. מוד **vb.**, but v. מדד **Po.**

מוֹדַע v. ידע.

[מוֹט] **vb. totter, shake, slip — Qal** *totter*, *slip*, subj. רֶגֶל (fig. of insecurity); (without רֶגֶל); *shake*, intr., subj. יָד (of feebleness); subj. גְּבָעוֹת (both symb. of extreme insecurity); cf. subj. בְּרִית; subj. מַמְלָכוֹת; subj. אֶרֶץ (= land) (v. sub Hithp.). **Niph.** all poet., mostly c. neg. (13 בַּל t.; 6 לֹא t.) *be shaken*, *moved*, *overthrown*, of idols; of scales of crocodile; of תֵּבֵל; of אֶרֶץ; of הַר־צִיּוֹן; fig. of general disorder (no neg.), subj. מוֹסְדֵי אֶרֶץ; oft. of (un)righteous, as secure; fig. of steadfast obedience (subj. פְּעָמַי). **Hiph.** Kt (Qr **Niph.**); *dislodge*, *let fall*, *drop*; cf. וימימו עֲלֵיהֶם גֶּחָלִים Kt, *and may they drop coals upon them*. **Hithpo͗l.** *be greatly shaken* (subj. אֶרֶץ, in judgment of יְהוָה).

מוֹט **n.[m.] shaking, pole, bar of yoke — 1.** *a shaking*, *a tottering* (c. neg., of security). **2.** *pole*, or *bar* for carrying (named from springing motion). **3.** *bar* of yoke, fig. of oppression.

מוֹטָה **n.f. pole, bar of yoke**, mostly late (cf. **1** — (מוֹט. *pole*, pl., staves, for bearing ark. **2.** *bar* of yoke, symb., of oppression; fig. of oppression; cf. (thongs of yoke) אֲגֻדּוֹת מֹטָה.

[מוּךְ] **vb. be low, depressed, grow poor — Qal**: all of impoverished Israelites.

I. מוּל, מוֹל, מוֹאל **subst.** and **prep. front, in front of — 1. subst.** the *front* of and לְמוֹאל = *in the opposite direction*. **2.** as **prep.**, *in front of*. With prefixes: **a.** אל־מול *towards the front of*, וַיִּסַּב מֵאֲצָלוֹ אֶל־מוּל אַחֵר *to the front of* another; *on the front of*, (pregn.); spec.

אֶל־מוּל פְּנֵי *towards* or *on the forefront of*. **b.** מִמּוּל: — (*a*) *from the front of*. (*b*) of position, *off* (v. **1** מן **c**) *the front of*, מִמּוּל עָרְפּוֹ *off the front of* its neck, i.e. close in front of it; מִמּוּל פָּנָיו *on the forefront of*.

II. [מוּל] **vb. circumcise — Qal** *circumcise*, c. acc. בשׂר ערלה (flesh of foreskin), acc. pers.; fig. ערלת לבב (foreskin of the heart). **Niph.** *be circumcised*, of בשׂר ארלה; elsewhere of pers.; reflex. הִמֹּלוּ לי ´ *circumcise yourselves to Yahweh* (and take away the foreskin of your heart). **Hiph.** *make to be circumcised*. **Hithpo֜l.** *be cut off*, of arrows, i.e. made blunt.

[מוּלָה] **n.f. circumcision.**

מוֹלָדָה, מוֹלֶדֶת, מוֹלִיד v. ילד.

מוּם v. מאום. מומכן Kt, v. מְמוּכָן.

מוֹן v. מוּסַב. מִין v. סבב.

[מוֹסָד] מוּסָד, מוּסָדָה, [מוֹסָד] v. יסד.

[מוּסָךְ] v. סכך.

[מוֹסֵרָה] מוֹסֵר] v. אסר.

מוֹסָר, מוּסָר v. יסר.

מוּעָד, [מוֹעָד], מוּעָדָה מוֹעֵד, [מוֹעָד], מוּעָדָה v. יעד.

מוֹעָדְיָה v. מוּעָדֶת. מַעֲדְיָה v. מעד.

מוּעָף v. II. מוֹעֵצָה] .עוף] v. יעץ.

מוּצָקָה v. עוק. מוּפָז v. פזז.

מופעת Kt, v. מיפעת sub יפע.

מוֹפֶת v. אפת.

מוץ

[מֹץ ,מוֹץ] **n.m. chaff** — *chaff*, always as driven by wind, and alw. c. דְּ, in sim.; of wicked; of hostile nations; hyperb. of Judah's power; of passing time, יוֹם.

I, II. מוֹצָאָה] ,מוֹצָא] v. יצא.

I. מוּצֶקֶת] ,מוּצָק] v. יצק.

II. מוּצָק v. I. צוק.

[מוּק ,מִיק] **vb. mock, deride.**

מוֹקֵד ,מוֹקְדָה v. יקד.

מוֹקֵשׁ v. יקשׁ.

[מוּר] **vb. change — Niph.** (as if fr. מרר) *be changed*, subj.

רֵיחוֹ (of wine, fig. of Moab); **Hiph. 1.** *change*, *alter* (no obj. expr.). **2.** *exchange* (sq. acc. of obj. relinquished, +בְּ before obj. acquired); without obj. **Hoph.**

תְּמוּרָה **n.f. exchange, recompense** — *exchange* = thing acquired by exchange; חֵיל תְּמוּרָתוֹ *wealth acquired by exchange* (fig.); *recompense* (for worldliness); abstr. *exchanging*.

מוֹר ,מֹר v. I. מרר.

מוֹרָא, I. מוֹרָה v. יָרֵא.

מוֹרָג **n.m. threshing-sledge** — *threshing-sledges* of Araunah, given by him to David for wood of sacrifice; fig. of Israel as instr. of יְ׳'s judgment.

מוֹרָד v. ירד. I. מוֹרָה v. יָרֵא.

II. מוֹרָה **n.m. razor** — *razor*, always in phr. עָלָה) לֹא יַעֲלֶה ׳מ עַל־רֹאשׁ).

I, II. מוֹרֶה v. ירה. מוֹרִיָּה v. מֹרִיָּה.

[מוֹרָשׁ], מוֹרָשָׁה, מוֹרֶשֶׁת, מוֹרַשְׁתִּי] v. ירשׁ.

I. [מוּשׁ, מִישׁ] **vb. depart, remove — Qal** *depart*, mostly of inanimate things (= *be removed*) sq. מִן; without prep.; sq. ה loc.; sq. מִן pers.; of both; trans. *remove*, sq. acc. **Hiph.** *remove*, *take away*, sq. מִן; *depart*, sq. מִן; fig. *recede*; of idol, *leave its place*; of other inanimate things, sq. מִן; fig. Kt (Qr יָמוּשׁ); without prep., abs., subj. טֶרֶף; of righteous under fig. of tree, לֹא יָמִישׁ מֵעֲשׂוֹת פְּרִי, i.e. shall not cease.

II. [מוּשׁ] **vb. feel — Qal** *feel*. **Hiph.** *feel* (of idols).

מוֹשָׁב v. ישׁב.

I. מוּשִׁי, מֻשִׁי **n.pr.m.** a Levite, son of Merari.

II. מוּשִׁי **adj. gent.** c. art. as n. coll.

[מוֹשָׁעָה], מוֹשָׁעוֹת] v. ישׁע.

מוּת **vb. die — Qal 1.** *die*, of natural or other causes: **a.** (I) of man; as the result of smiting 2). בַּמַּגֵּפָה; בְּאבן; בְּדֶבֶר; ברעב הרעב מפני; בַּחֶרֶב; במלחמה; + הכה) fig. of wisdom; of courage, וַיָּמָת לִבּוֹ בְּקִרְבּוֹ *and his heart died within him*. **b.** of animals; cattle, fish, frogs, lion, worm; כֶּלֶב מֵת, *dead dog* (in proverb). **c.** a tree. **d.** זִבְחֵי מֵתִים *sacrifices to the dead*

(idols). **2.** *die* as a penalty = *be put to death*: **a.** by human authority; מוֹת יָמוּת, *die = be put to a violent death*, all of capital punishment; (Ephr.) of assassination; מוֹת יוּמַת *be put to a violent death*, in codes; it is used in narratives. מ׳ is preceded by בְּיַד גֹּאֵל; רמס; פגע; סקל; רגם. **b.** inflicted by God. **c.** *die*, *perish*, of a nation by divine judgment, Moab, Ephraim. **d.** *die prematurely*, by neglect of wise moral conduct. **Po›lel.** *kill*, *put to death*, *despatch* (intens.), abs., elsewhere c. acc. **Hiph.** *kill*, *put to death*: **1.** abs., elsewhere c. acc., subj. man, **a.** of killing men in personal combat, or in war, often preceded by הכה smite; of destroying a city. **b.** by authority, espec. in capital punishment. **2.** subj. God by inflicting penalty, abs., elsewh. c. acc.; of killing fish; מְמִתִים *executioners*, angels of death. **3.** of animals killing men, e.g. ox, lion. **4.** bring to a premature death. **Hoph.** *be killed*, *put to death*: **1.** by conspiracy. **2.** by capital punishment, and the phrase מוֹת יוּמת (see **Qal 2a**). **3.** by divine infliction, in the phrase מוֹת יוּמת (see **Qal 2 b**). **4.** *die prematurely*.

מָוֶת **n.m. death — 1.** *death*, opp. life; כל האדם מ׳ *the death of all men* (that all go to), as distinguished from violent death; יוֹם מ׳ *day of death*; בכור מ׳ *firstborn of death* (deadly disease); of flies, unclean animals. **2.** *death by violence* as a penalty: מִשְׁפַּט מ + לְ׳ or בְּ pers.: *a case of death to*, or *in* a man, guilty of capital crime; מַלְאֲכֵי מ׳ *messengers of death*; בְּמֹתָיו *in his* (*martyr-*) *death*. **3.** *state of death* or *place of death* (|| שׁערי מ׳ ;שׁאול) *gates of death*.

[מָמוֹת] **n.[m.]** only pl. **death**.

תְּמוּתָה **n.f. death** (see 2 מָוֶת).

מוֹתָר v. יתר. מִזְבֵּחַ v. זבח.

מַזֵּבֶל v. I. זֵבֶל sub זבל.

מזג

[מֶזֶג] **n.m. mixture,** i.e. mixed wine.

מזה

[מָזֶה] **adj.** (si vera l.) **sucked out, empty**, מְזֵי רָעָב *sucked out*, *empty*, *from hunger*.

מִזָּה **n.pr.m.** grandson of Esau.

[מָזוּ, מְזָרֵינוּ] v. מְזוּזָה. זוה v. זוז.

מָזוֹן v. זון. I. מָזוֹר v. III. זור.

II. מָזוֹר v. II. מזר infra.

מֵזַח **n.m. girdle**; in sim. of curse enfolding the wicked (|| בֶּגֶד); fig. = restraint.

[מְזִיַּח] **n.m.** *id*. (of like orig.) אַפִּיקֵי רְפָה ׳מ *loosen the girdle of mighty*; i.e. weaken them, make them defenceless by ungirding.

מֵזִין v. אזן. מַזְכִּיר v. זכר.

מַזָּלוֹת **n.[f.]pl. constellations,** perhaps **signs of the zodiac.**

[מַזְלֵג, מִזְלָגָה] v. מְזֻמָּה. זלג v. זמם.

מִזְמוֹר v. I. זמר.

מְזַמֶּרֶת, מַזְמֵרָה v. II. זמר.

מְזַעְזֵעַ v. מְזָעָר. זוע v. זער.

I. מזר

מַמְזֵר **n.m. bastard,** specif. **child of incest — 1.** lit. *bastard*. **2.** perh. fig. coll., of mixed population.

II. מזר

II. מָרוֹר **n.m.** I. מָזוֹר v. sub III. זור.

מְזֵרֶה v. זרה.

מַזָּרוֹת **n.[f.]pl.** prob. = מִזְלוֹת q.v. supr.

מְזָרֶה v. מְזָרִים זרח. v. זרה **Pi. 1.**

[מְזָרָע] v. I. מְזָרָק זרע. v. זרק.

[מֹחַ, מֵחַ] v. מחח.

[מָחָא] **vb. strike,** only = **clap** (the hand) — **Qal** fig., of joy of inanimate things before יי. **Pi.** of exultation over foe.

[מַחְבֵּא, מַחֲבֵא] v. חבא.

[מְחַבְּרָת, מְחַבְּרָה] v. חבר.

מַחֲבַת v. מֶחֱגֶרֶת חבת. v. חגר.

I. מָחָה **vb. wipe, wipe out — Qal 1.** *wipe*, the mouth; tears from (מעל) the face; written curse, into the water (אל־מים) for drinking; Moses' name from the book (מספר) of God. **2.** *blot out = obliterate* from the memory, מִתַּחַת הַשָּׁמַיִם *from under heaven* e.g. the name; the remembrance; the name for ever; transgressions (פשׁע; no more remembered by God against sinner). **3.** *blot out = exterminate*, כל־היקום all existing things, and mankind; מֹחוֹת מְלָכִין = *destroyers of kings* (i.e. impure women). **Niph. 1.** *be wiped out*. **2.** *be blotted out*, of a name, a tribe; name; from memory, of sins; reproach. **3.** *be exterminated*; of idolatrous works of Israel. **Hiph.** *blot out*, from the memory; pious acts; sins.

II. מָחָה **vb. strike — Qal** וּמָחָה עַל־כֶּתֶף וגו׳ *and* the border *shall strike upon* (*reach unto*) *the shoulder of the sea of Chinnereth*.

מְחִי **n.[m.]** only in מְחִי קָבֶלוֹ *the stroke of his battering ram*.

III. מָחָה v. מֹחַ sub מְחוּגָה .מחח v. חוג.

[מָחוֹז] **n.[m.] city** (As. loan-word).

מְחוּיָאֵל **n.pr.m.** great-grandson of Cain.

מַחֲוִים v. sub II. חוה. I. מָחוֹל v. I. חול.

II. מָחוֹל **n.pr.m.** father of Heman, etc.

מְחוֹלָה v. II. אָבֵל supr.; v. also מְחֹלָה.

מַחֲזֶה, מֶחֱזָה, מַחֲזִיאוֹת v. חזה.

מחח

[מֵחַ] **n.[m.] fatling;** most, *fat ones*, fig. for *rich men*.

מֹחַ **n.m. marrow**; fig. of prosperity.

IV. מָחָה **vb. denom.** only **Pu.** in phr. שְׁמָנִים מ ´ fat pieces *full of marrow*.

מְחִי v. II. מחה.

מְחִידָא **n.pr.m.** head of a family of returning exiles.

מַחְיָה v. מְחַיָּאֵל .חיה v. מְחוּיָאֵל.

מַחְלָה **n.pr.f. 1.** daughter of Zelophehad. **2.** a Gileadite name (poss. **m.**).

[מַחֲלֶה], מַחֲלָה v. I. חלה.

מְחֹלָה v. I. מְחִלָּה] .חול] v. I. חלל.

מַחְלוֹן **n.pr.m.** son of Elimelech and Naomi, first husband of Ruth.

מַחְלִי **n.pr.m. 1.** Levite, son of Merari. **2.** son of Mushi, and grandson of Merari.

II. מַחְלִי **adj.gent.** of above; only c. art. as coll.

מַחֲלֵיִם v. [מַחֲלוּי] sub I. חלה.

[מַחֲלָפָה], [מַחֲלָף] v. חלף.

מַחֲלָצוֹת v. [מַחֲלָצָה] sub I. חלץ.

II. מַחְלְקוֹת v. II. מַחֲלֹקֶת. חלק v. I. חלק.

I. מַחֲלַת v. sub II. חלה.

II. מַחֲלַת **n.pr.f. 1.** daughter of Ishmael. **2.** granddaughter of David.

מְחוֹלַת v. מַחוֹלָה sub I. חול.

מְחֹלָתִי **adj.gent.** only c. art. *the Meḥolathite*, of ›Adriel; of Barzillai.

מַחֲמָאֹת **n.f.pl.**

מַחֲמַדִּים ,מַחְמֹר] מַחְמַד] v. חמד.

[מַחֲמָל] v. מַחְמֶצֶת. חמל v. I. חמץ.

מַחֲנֶה, מַחֲנֵה־דָן, מַחֲנַיִם v. הנה.

מַחֲנָק v. חנק. מַחְסֶה, מַחֲסֶה v. חסה.

מַחְסוֹם v. מַחְסוֹר. חסס v. חסר.

מַחְסֶיָה v. חסה.

מָחַץ **vb. smite through, wound severely, shatter** (poet.) — **Qal** *smite through*, sq. רֹאשׁוֹ, of Jael; of Isr., *shattering* enemies; of יְ֫, *smiting through* or *shattering* his foes, their heads, loins; abs.

מַחַץ **n.[m.] severe wound** of יְ֫'s restoration of his people.

מַחְצֵב v. חצב. מֶחֱצָה, מַחֲצִית v. חצה.

[מָחַק] **vb. utterly destroy, annihilate.**

[מֶחְקָר] v. חקר.

מחר

מָחָר **n.m.,** used oft. as **adv., to-morrow, in time to come — 1.** *to-morrow* (the day following the *present* day), **a.** as *subst*. *to-morrow* is a sabbath, חֹדֶשׁ מָחָר *to-morrow* is the new moon; in יוֹם מָחָר; in the idiom. phr. כָּעֵת מָחָר at the like of the time, (being) *to-morrow*, = *about to-morrow* (v. **1** דְ **a**); and in לְמָחָר = *for*, *against*, *to-morrow*. **b.** as *adv*. *acc*.; opp. to הַיּוֹם :הַיּוֹם וּמָחָר; rhetorically. **2.** = *in future time*.

מָחֳרָת **n.f. the morrow** (the day following a *past* day) — *the morrow*; מִמָּחֳרָת = *on the morrow*, so וַיְהִי מִמָּחֳרָת ;מִמָּחֳרַת הַשַּׁבָּת *on the morrow of* (= *after*) the sabbath; of the morrow after a day specified in a law. Twice (late) with לְ, לַמָּחֳרָת *on the morrow*; strangely וַיַּכֵּם דָּוִד מֵהַנֶּשֶׁף וְעַד־הָעֶרֶב לְמָחֳרָתָם from the dawn to the evening *of their following day*.

I. מְחִיר **n.m. price, hire** (as that which is *placed in front* of one, *presented*, *offered*) **1.** *price*, oft. בִּמְחִיר *for a price*; in trade, also (no בְּ); of wisdom; fig. in purchase of blessings fr. יְ֫; of price of people, fig. **2.** hire, כֶּלֶב ׳מ (i.e. of male prostitute); of venal priests; = *reward*,

gain, denied of Cyprus; affirmed of Ant. Epiph.

II. מְחִיר **n.pr.m.**

[מַחֲרָאָה], מחראות v. חרא.

[מַחֲרֵשָׁה, מַחֲרֶשֶׁת] v. I. חרשׁ.

מַחְשֹׂף v. חשׂף.

מַחֲשָׁבָה, מַחֲשֶׁבֶת v. חשׁב.

מַחְשַׂךְ v. חשׁך. מַחַת, מַחְתָּה v. חתה.

מְחִתָּה v. חתת. מַחְתֶּרֶת v. חתר.

מַט v. מַטָּה sub נטה.

מַטְאֲטֵא v. טאטא. מַטְבֵּחַ v. טבח.

מַטֶּה, מַטָּה, מְטָה, מֶטָּה, מֶטֶּה v. נטה.

מַטְוֶה v. טוה.

מטל

מְטִיל **n.m. wrought-metal rod**; fig. of bones (גַּרְמִים) of hippopot.

מַטְמוֹן v. טמן. מִטָּע v. נטע.

[מַטְעָם, מַטְעַמִּים] v. טעם.

מִטְפַּחַת v. טפה.

מָטָר **n.m. rain** — *rain*, as watering earth, esp. Canaan; as blessing sent (vb. usu. נָתַן) and

withheld by יְ֫; wish of David; בַּקָּצִיר מִ֫ sim. of the unseasonable; sent by extraord. supernat. power as sign; sim. of refreshment; as destructive; also fig.

[מָטַר] **vb. denom. Niph.** *be rained upon*. **Hiph.** *send rain*, *rain* (sq. עַל); subj. יְ֫ (no dir. obj.); subj. clouds עָבִים by divine command (acc. cogn. מָטָר); as act of judgment בָּרָד הִמְ֫ *rain hail*, *send hail*, subj. יְ֫.

מַטְרִי **adj.gent.** only c. art. as subst. coll.

מַטָּרָא, מַטָּרָה v. נטר. מַטְרֵד v. טרד.

[מַי] **n.m.** only pl. מַיִם **waters, water** — *waters*, *water* **1. a.** *water*, of a spring or well; for drinking; out of rock; for washing (hands, feet, person); (victims); (vessels); (garments); for cooking; for purification (מֵי נִדָּה) ,(מֵי חַטָּאת), (fig.). **b.** of a river, Nile; Jordan; Euphrates; Ezek.'s river; of streams, canals, etc., esp. as condition of fertility. **c.** of sea; Red Sea (song). **d.** of flood; so מֵי־נֹחַ *waters of Noah*. **e.** subterranean. **f.** in clouds. **g.** of rain. **h.** of dew. **i.** primaeval deep. **2.** c. nomm. pr. loc. (q.v.), to denote springs, streams, or seas belonging to, near, such places. **3.** special uses are: מֵי רַגְלַיִם *water of the feet* = urine; cf. בְּמֵי מַדְמֵנָה Kt *in water of a dunghill* (> Qr מַיִם לַחַץ ;(בְּמוֹ) *water* (which is) *distress*, because drunk in imprisonment; בְּמֵי־שֶׁלֶג *in snow-water* Qr (Kt מֵימֵי שֶׁלֶג; מַיִם קְדֹשִׁים ,(במו) *holy water*; מֵי הַמָּרִים *bitter water*; מַיִם חַיִּים *living* (i.e. running) *water*. **4.** among fig. uses are: **a.** of danger or distress; usu. *many waters*, or *deep waters*; also מֵי־רֹאשׁ *water of gall*. **b.** פֶּ֫רֶץ מַיִם of outbursting force. **c.** שְׁאוֹן מַיִם of rushing nations. **d.** of what is impetuous, violent, overwhelming; sim. of impetuousness פַּחַז כַּמַּיִם. **e.** (as running away) of heart in timidity, of knees. **f.** of transitoriness. **g.** of refreshment; spiritual. **h.** מֵי מְנֻחוֹת in fig. of rest and peace. **i.** of reckless bloodshed (poured out like water); cf. pouring away (and not eating) blood. **j.** בְּאֵר מַיִם חַיִּים fig. of bride; מַיִם מְבוֹרָךְ of enjoyment of one's own wife; of harlotry מַיִם גְּנוּבִים *stolen waters*. **k.** of outpoured wrath of יְ֫ **1**. **l.** of abundant justice. **m.** of outpoured feelings.

מֵי זָהָב **n.pr.m.** an Edomite.

מֵי הַיַּרְקוֹן **n.pr.loc.** in Dan, near Joppa.

מִי **pron.interrog. who?** of persons, as מָה (q.v.) of things -*who*?; of more than one, מִי אֵלֶּה *who* are these?; = *as who*? (i.e. in what condition, or capacity). Note in partic.: **a.** מִי is rarely used of *things*, and usually where persons are understood or implied: מי לך כל־המחנה הזה *who* (or *what*) to thee is all this camp? מִי שְׁכֶם *who* is Shechem (i.e. the Shechemites)? **b.** in the gen., בַּת־מִי אַתְּ *whose* daughter art thou?; after various preps., as אַחֲרֵי מִי; אֶל־מִי; בְּמִי by *whom*?, לְמִי *to whom*? *whose*?; מִמִּי; עַל־מִי; אֶת־מִי (so alw. in acc.); = *with whom*? **c.** in an indirect qu., as לא ידענו מי שׂם we do not know *who put*, etc. … אֶת־מִי תַעֲבֹדוּן בַּחֲרוּ choose *whom* ye will serve, after ראה, שאל, הגיד, הודיע. **d.** מי ב ׳ *who among* … ?; מי מן *who of* … ? **e.** strengthened and emph. forms of interrog.: (*a*) מי זה (v. **4** זה **b**), מי הוא (v. **4** הוא **b** β), מי הוא זה; (*b*) מִי אֶחָד *what single one* … ? **f.** various *rhetorical* uses (oft. *repeated* in || cl.): (*a*) sq. impf. it expresses a *wish* (the question implying a desire that the person asked for were present), מִי יְשִׂמֵנִי שֹׁפֵט *who* will set me judge? i.e. *would that* some one would make me judge? מִי יַשְׁקֵנִי מַיִם = *O that* one would give me to drink, etc.!, and very oft. in the phr. מִי יִתֵּן *who will give*? i.e. *would that there were* … ! ומי יתן כל עם י ׳ נביאים = and *would that* all י ׳'s people were prophets! מי יתן ערב = *would it were* even! (v. נָתַן). (*b*) it expresses *contempt* (*who* implying the answer *no one at all*), אשר אשׁמע בקולו ׳מי י *who* is י ׳ that I should listen to his voice?; or *modesty* (real or assumed), מי אנכי ומי חיי who am I, and who is my clan (חַי), that I should be the king's son-in-law?; or *surprise*. (*c*) in impassioned prose, and esp. in poetry, implying the answer *few* or *none*, it is equiv. to a rhetorical negative, מִי יִתְיַצֵּב לְפָנֵי בְנֵי עֲנָק *who* can stand, etc.?; מי יאמר *who* shall (or can) say?; with the perfect (of experience), *who has ever* … ?; poet., very oft., as וּכְלָבִיא מִי יְקִימֶנּוּ *who* can rouse him up? (i.e. no one), מי תפלל לו *who* shall intercede for him? (i.e. no one); (מִי יְשִׁיבֶנָּה (יְשִׁיבֶנּוּ *who* shall (can) turn it back?; implying the answer, *no one but God*; defiantly, מִי הוּא יָרִיב עִמָּדִי *who* is he that will contend with me? Notice in examples of this kind the freq. *order* of words; and with the *nom.pendens*, (*d*) מִי יוֹדֵעַ *who knoweth*?, sq. a verbal clause, becomes (cf. *nescio an*) = *it may be*, *perchance*. (*e*) especially in

poetry, a question with מִי, to which the answer follows, is an effective mode of affirming a fact, or introducing a description; answered by הֲלֹא. **g.** מִי may sometimes be rendered *whosoever*, though, as the examples will shew, it does not really mean it: מִי בַעַל דְּבָרִים יִגַּשׁ אֲלֵיהֶם, lit. *Who* hath a cause? let him draw nigh unto them, i.e. *whoso* hath a cause, let him, etc., מִי יָרֵא וְחָרֵד יָשׁוּב וגו *who* is fearful and trembling? let him return. With I ps. in apod., וּמִי בָחוּר וְאֶתְפְּקְדֶנָּה and *who* is chosen? I will appoint him over her!; with an imv. in the apod. לְמִי זָהָב הִתְפָּרֵקוּ *who* hath gold? break it off you!; without a verb, אֵלַי מִי לִי *who* is on J.'s side? (let him come) to me! so (מִי אֲשֶׁר). **h.** once, following a verb (cf. מָה **3**), *any one*, שִׁמְרוּ־מִי בַּנַּעַר בְּאַבְשָׁלוֹם Have a care, *whosoever ye be*, of, etc.

מִיכָאֵל **n.pr.m. Michael** (*Who is like God*?) **11.** the 'prince,' or patron-angel, of Israel.

מִיכָרָהוּ **n.pr.** (*Who is like Yah*? cf. מִיכָאֵל). **m.** a prince under Jehosh. **2.** f.l. for מַעֲכָה **2 b**, q.v. Of this name, the following are abbreviated, or softened, forms -מִיכָיָהוּ **n.pr.m.** (so on an Isr. scarab) — **1.** an Ephraimite (called מִיכָה **2**). **.** a prophet, the son of Imlah, Qr (Kt מִיכָהוּ **3**). **.** a contemp. of Jer.

מִיכָיָה **n.pr.m. 1.** the canon. prophet, Micah, Kt (Qr מִיכָה **2**). **.** (called מִיכָא).

מִיכָה **n.pr.m. 1.** Micha, the Ephraimite, called מִיכָיָהוּ **2**. **.** the prophet Micah (Kt מִיכָיָה). **4.** son of Meribbaal (Mephibosheth), called מִיכָא.

מִיכָא **n.pr.m. 1.** son of Mephibosheth. **3.** (called מִיכָיָה).

מִישָׁאֵל **n.pr.m.** (*Who is what God is*?) — **1.** a cousin of Moses. **2.** one of Daniel's companions (Aram.), elsewhere called מֵישַׁךְ.

מֵידְבָא **n.pr.loc.** city in Moab, assigned to Reuben; meeting-place of Ammonites.

מֵידָד v. II. ידד.

מידע Kt v. מודע sub ידע.

מֵיחִים v. מֵחַ sub מחח.

[מֵיטָב] v. יטב.

מִי v. מִיכָא, מִיכָה, מִיכָיָה, מִיכָיְהוּ.

מִי v. מִיכָאֵל.

[מִיכָל] **n.[m.] brook, stream**.

מִיכַל **n.pr.f.** younger daughter of Saul, wife of David.

מַי v. מַיִם.

מִי **n.pr.m. 1.** priestly name: **a.** מִיָמִן assigned to David's time **b.** Neh.'s time = מִנְיָמִין. **c.** מִנְיָמִן assigned to Hezekiah's time. **d.** מִיָמִין went up with Zerub. **2.** one of those who took strange wives.

מין, מון

[מִין] **n.[m.] kind, species —** *kind*, *species*, of plant; usu. of animal (beast, bird, fish, insect).

תְּמוּנָה **n.f. likeness, form —** *likeness*, *representation*; *form*, *semblance* of יְ; of nocturnal apparition.

מֵינֶקֶת v. ינק **Hiph.**

מיסך v. [מוּסָךְ] sub סכך.

מֵיפַעַת, מֵפַעַת, מופעת v. יפע.

[מיץ]

מֵץ **n.m. squeezer,** i.e. **extortioner, oppressor**.

מִיץ **n.m. squeezing, pressing, wringing.**

מִישׁ v. מוּשׁ.

מֵישָׁא **n.pr.m.** of Benjamite in Moab.

מִישָׁאֵל v. מי.

מִישׁוֹר, [מֵישָׁר], מֵישָׁרִים v. ישׁר.

מֵישַׁךְ **n.pr.m.** the new (Bab.) name given to Mishael.

מֵישַׁע, מֵישָׁע v. מֵיתָר] .ישׁע] v. יתר.

מַכְאוֹב v. כאב. מַכְבִּיר v. I. כבר **Hiph.**

מַכְבֵּנָא, מַכְבֵּנָה, מַכְבֵּנָי v. כבן.

מַכְבֵּר, מִכְבָּר v. II. כבר.

מַכָּה v. נכה. מִכְוָה v. כוה.

מָכוֹן, מְכוֹנָה v. כון.

[מְכוּרָה, מִכֹּרָה] v. II. כור.

מָכִי **n.pr.m.** a Gadite.

[מָכַךְ] **vb. be low, humiliated — Qal** of perverse Isr. **Niph.** *sink* (in decay) of house-timbers. **Hoph.** *be brought low*, of wicked.

I. מִכְלָה v. כלא. II. [מִכְלָה] v. כלה.

מַכְלֵל, [מִכְלוֹל, מִכְלָל] v. כלל.

מַכֹּלֶת v. מִכְמַנֵּי, [מִכְמָן], אכל. כמן v.

מִכְמָשׂ, מִכְמָס v. כמס.

מִכְמֹרֶת, [מִכְמֶרֶת], [מַכְמֹר], מִכְמָר v. III. כמר.

מִכְמְתָת v. כמת.

מַכְנַדְבַי **n.pr.m.** one of those who had taken strange wives.

מְכֹנָה **n.pr.loc.** in Judah. מְכוֹנָה = מְכֹנָה v. כון.

[מִכְנְסֵי, מִכְנָס] v. כנס.

[מִכְסֶה, מֶכֶס] v. כסס.

מִכְסֶה, מְכַסֶּה v. I. כסה.

מַכְפֵּלָה v. כפל.

מָכַר **vb. sell — Qal** *sell* (c. בְּ *pret*.) sq. acc. e.g. land, (acc. cogn.), (sq. מִן partit.), (no obj. expr.); house; beast; flesh; crop; food, (sq. מִמְכָּר); oil; linen; birthright; most oft. human beings, e.g. as slaves; esp. daughters; in marriage; *Pt*. = *seller*; fig., obj. truth; of Nineveh, selling nations גּוֹיִם; esp. יְ ׳ selling his people (to enemies), i.e. giving it entirely into their power. **Niph.** *be sold*, of land; beast; of human beings as slaves for (בְּ) theft; *sell oneself*; fig. of Isr., *sold* by יְ ׳, for (בְּ) their sins; = *given over* to death. **Hithp.** *sell oneself* as slave; fig., all sq. לַעֲשׂוֹת הָרַע.

מֶכֶר **n.m. merchandise, value 1.** *merchandise*. **2.** *value*, *price*, of water; of capable woman.

מָכִיר **n.pr.m. 1.** eldest son of Manasseh; v. also (poet.) where = Manasseh. **2.** son of

›Ammiel.

מָכִירִי **adj.gent.** only c. art. הַמ ׳ as subst. coll. *the Machirites*.

מִכְרִי **n.pr.m.** a Benjamite.

מִמְכָּר **n.m. sale, ware** — *sale*; *thing sold* (acc. cogn.).

מִמְכֶּרֶת **n.f. sale.**

[מַכָּר] v. מִכְרֶה] .נכר] v. I. ברה.

[מִכְרָה] ,[מְכֵרָה] v. II. כור.

מְכֵרָתִי **adj.gent.**

מִכְשׁוֹל, מִכְשֹׁל, מַכְשֵׁלָה v. כשל.

מִכְתָּב v. מִכְתָּה] .כתב] v. כתת.

מִכְתָּם v. II. כתם. מַכְתֵּשׁ v. כתשׁ.

מָלֵא **vb. be full, fill — Qal 1.** *be full*, usu. c. acc. material: **a.** lit., subj. houses; winepress; threshing-floor; vessel; מְלֹאת (cf. מְלֹא), i.e. *fulness*, *abundance*. **b.** fig., earth full of violence; earth full of glory, mercy, goodness, knowledge, of י ׳; subj. נֶפֶשׁ = desire be satisfied (full) c. sf.; וְדִן רָשָׁע מ ׳ *and of judgment on the wicked art thou full* (hast thy fill); esp. of days, years, *be full*, *accomplished*, *ended*; cf. also with other subj. (lit.). **2.** trans. *fill*, of populating sea and earth; *consecrate* מִלְאוּ יֶדְכֶם ליהוה; (lit. fill the hand) (cf. infr.); esp. of glory of י ׳ filling tabern. and temple; sq. 2 acc. *fill* jars (with) water; abs. *overflow* (cf. **Pi.**); fig. *fill* land with sin. **Niph. 1.** *be filled*, usu. c. acc. mat. (c. מִן of source; c. לְ); land, with people; house with smoke; = *be armed* (lit. *be filled* or *fill himself*, i.e. his hand, with weapon, cf. **Pi.2**); *be satisfied*, subj. נֶפֶשׁ = appetite; subj. אֹזֶן; fig. earth filled with violence (cf. **Qal**); with glory

and knowledge of ´ **2** .**י.** *be accomplished*, *ended*, subj. days; of an exchange, requital. **Pi. 1.** *fill* (oft. c. 2 acc.; lit., c. בְּ; *fill* (cup) *with drink* for libation; fig. *fill with spirit*; fill (with blood); with abominations (c. **2** .(בְּ**.** special uses are: *satisfy* appetite (fig.); *take a handful of* ´מ מִן כַּפּוֹ; *grasp* ´מ בְּ יָדוֹ, cf. (of laying arrow on bow); *overflow* (cf. **Qal**); *give in full*; ´ יַד פּ מִלֵּא fig. for *institute to a priestly office*, *consecrate*; ´ מ אַחֲרֵי *wholly follow* ´ **י**; *fill in*, i.e. *set* in precious stones. **3.** *fulfil*, *accomplish*, *complete*, obj. week, year, day; obj. word, promise, etc.; subj. ´ **י**; subj. men. **4.** *confirm* words. **Pu.** *filled*, i.e. *set* with jewels. **Hithp.** עָלַי יִתְמַלָּאוּן *mass themselves* against me; perh. denom. fr. מְלֵא **2.** מָלֵא **adj. full** — *full*, abs. of ears of corn; of value, price; of wind (= strong) sq. acc. mat., bowls of fine flour (סֹלֶת); spoons of incense; bowls of wine; houses, of contents; cage, of birds (in sim., v. infr.); cart, of sheaves (in sim.); as pred., of storehouses; cf. fig. of Naomi; of sea; with art., of *full vessel*; מְלֵאָה pregnant woman; fig. *full* of blessing; wisdom; justice; commotion; fury; lies; wisdom; only twice in cstr. before that with which a thing is filled; (as subst.); as subst. in genit.; as adv. = *fully* (loudly).

[מְלוֹא ,מְלֵא] **n.m. fulness, that which fills — 1.** *fulness* of hand (= handful) sq. acc. mat.; so homer-full of manna; simil.; rarely sq. **2** .מִן**.** *mass* of shepherds (in sim.); *multitude* of nations. **3.** *fulness = that which fills*, *entire contents*, of **4** .אֶרֶץ**.** phrases ´מ קוֹמָתוֹ = *at full length*; *full line*, or portion ´מ הַקָּנֶה ;´מ הַחֵבֶל *full rod* (reed).

מְלֵאָה **n.f. fulness, full produce**; = *full produce* of field, ´מ הַזֶּרַע *the full produce of the seed*; of winepress.

[מִלֵּאָה] **n.f. setting of jewel** (cf. **vb. Pi. 2, Pu.**); (as acc. cogn. with מִלֵּא).

[מִלּוּא ,מִלֵּא] **n.m. setting, installation**; (cf. **vb. Pi. Pu.**) — **1.** *setting*, ´ מ אַבְנֵי *stones for setting*. **2.** installation (of priests); = installation-offering (|| אִשֶּׁה).

מִלּוֹא **n.pr.loc. — 1.** בֵּית מִלּוֹא; near Shechem, site unknown. **2.** citadel in Jerus.

מִלֵּאת **n.f.**

יִמְלָה, יִמְלָא **n.pr.m.** father of prophet Micaiah of Isr.

מַלְאָךְ, מְלָאכָה, [מַלְאָכוּת], מַלְאָכִי v. לאך.

מִלְבַּד v. II. מַלְבּוּשׁ בַּד. v. לבשׁ.

מַלְבֵּן v. מִלָּה לבן. v. I. מלל.

מְלוֹ v. מְלֹא. מָלוֹן, מְלוּנָה v. לון.

מִלּוֹתַי **n.pr.** v. I. מלל.

I. [מָלַח] **vb. tear away,** fig. **dissipate — Niph.** fig. *be dispersed in fragments*, *dissipated*.

I. [מֶלַח or מָלָח] **n[m.] rag.**

II. מלח

II. מֶלַח **n.m. salt** — *salt* for seasoning food; offering; used in purifying waters; strewn on site of devoted city; produced in marshes reserved for purpose; pillar of salt נְצִיב מ ׳; usu. in combin.

III. [מָלַח] **vb. denom. salt, season; Qal** sq. acc. (obj. offering). **Pu.** *salted*, i.e. the incense. **Hoph.** *rubbed* or *washed with salt* (of infant, in personification).

מְלֵחָה **n.f. saltness, barrenness;** as dwelling-place of wild ass, *saltplain*; (opp. אֶרֶץ פְּרִי).

מַלּוּחַ **n.[m.] mallow**; plant growing in salt-marsh.

[מַלָּח] **n.m. mariner —** *mariners*, *sailors* of ship going to Tarshish.

מִלְחָמָה v. I. לחם.

[מָלַט] **vb. slip away — Niph. 1.** *slip away*. **2.** *escape*; c. מִן of place whence; c. אֶל־ =

whither; c. ה loc.; c. acc.; c. מִן of person fr. whom; c. מִפְּנֵי; מֵחֶרֶב; מִיַּד; c. עַל־נֶפֶשׁ *for one's life*. **3.** pass. *be delivered*. **Pi. 1.** *lay* (eggs; i.e. let them slip out; of arrowsnake). **2.** *let escape*. **3.** *deliver*, abs.; c. acc.; c. מִיַּד; מִכַּף; מִשְׁחִיתוֹתָם; elsewh. מִלֵּט נֶפֶשׁ *deliver*, *save*, *life*; נפשׁ om. **Hiph. 1.** *give birth to* a male child (‖ יָלְדָה, cf. **Pi. 1**). **2.** *deliver*. **Hithp. 1.** *slip forth*, *escape* (sparks of fire from jaws of crocodile). **2.** *escape* (with the skin of the teeth, the gums; only these left unattacked by leprosy).

מֶלֶט **n.[m.] mortar, cement.**

מְלַטְיָה **n.pr.m.** (*Yahweh delivered*) a Gibeonite, builder at the wall.

מְלִיצָה v. לוּץ.

I. מלך

I. מֶלֶךְ **n.m. king 1.** *king*: of Egypt; of Mesopotamia, Shinar, Assyr., Babyl., Pers., etc.; of Canaan, Philist., Edom, Moab, etc. (often of single city); of Aram, Hamath, etc.; of Tyre, etc.; esp. of Israel (undivided, and of both divisions). **2.** of Davidic king, as under divine protection; so in (Messianic) prediction. **3.** used of יְהוָה as king of Israel; poet.; universal king; of false god. **4.** in fable, king of trees; fig. of crocodile; of death. **5.** combinations are: **a.** הַמֶּלֶךְ הַגָּדוֹל (of Assyrian king); עוֹלָם מֶלֶךְ (of מַלְכֵי עוֹלָם); (king of Babyl.). **b.** יְחִי הַמֶּלֶךְ; מֶלֶךְ בִּירוּשָׁלִם. **c.** following a verb (one or two acc.) נָתַן לְמֶלֶךְ; שִׂים לְמֶלֶךְ; שָׂם מֶלֶךְ עַל. **d.** מַעֲדַנֵּי־מֶלֶךְ *royal dainties*, fig.; מִשְׁתֵּה הַמֶּלֶךְ *royal feast* (in sim.); אֶבֶן הַמֶּלֶךְ *king's weight*; יַד־הַמֶּלֶךְ *royal bounty* (in sim.); גִּזֵּי הַמֶּלֶךְ *king's mowings*; מִקְדַּשׁ מֶלֶךְ *royal sanctuary*; עֲטֶרֶת מַלְכָּם *crown of their king*; cf. also בֵּית, עֵמֶק, גַּן, שָׁוֵה, etc. — N.pr. אבימלך, אחימלך, אלימלך, מלך נתן, מלך עבד, v. sub אב, אח, etc.

מַלְכָּה **n.f. queen** — *queen* of Sheba; of Persia, Vashti; Esther; of Isr. queens. Cf. גְּבִירָה.

מֶלֶכֶת **n.f. queen**; מַלְכַּת הַשָּׁמַיִם *queen of the heavens*, a goddess; only as worshipped by people of Jerusalem.

II. מָלַךְ **vb. denom. be,** or **become king,** or **queen, reign — Qal** *be* (become) *king*, *reign*, mostly of Hebrew kings, but also gen.; of Can., Edom., Aram., Assyr., Pers. kings, etc.; sq. בְּ loc. (usu. city); but also בְּאֶרֶץ, and even בְּכֹל אֲשֶׁר־תְּאַוֶּה נַפְשֶׁךָ; sq. עַל c. people or land; sq. בְּ loc. + עַל territ. (or pop.); sq. תַּחַת(תַּחְתָּיו); subj. God, sq. עַל; sq. בְּ; abs.; subj. future (Mess.) king; subj. a woman (= *be queen*) (sq. עַל), sq. תַּחַת; Imv. only in fable, king of trees, all sq. עַל; בְּמָלְכוֹ esp. = *when he began to reign*, *became king*; Inf. also = *reign*; *began to reign and reigned* מָלַךְ וַיִּמְלֹךְ; oft. מָלַךְ alone with *same meaning*. **Hiph.** *make king*, or *queen*, *cause to reign*, sq. acc. pers. (anointing and coronation); sq. לְ) לִשְׁלֹמֹה of dir. obj., as Aram.); sq. acc. cogn. (+ בְּתוֹךְ +) ,(עַל +) ,(לָהֶם); sq. לְמֶלֶךְ; sq. acc. pers. + בְּ loc.; + עַל (acc. om.); + תַּחַת (anointing); (= *make queen* at coronation); abs. **Hoph.**

II. מֶלֶךְ **n.pr.m.** son of Micah, a Benjamite.

מֹלֶךְ **n.pr.div. Molech —** the god to whom Isr. sacrif. children with fire (in valley of Hinnom).

מֹלֶכֶת **n.pr.f.** c. art. (of Manasseh).

מִלְכָּה **n.pr.f. 1.** wife of Nahor. **2.** daughter of Zelophehad (of Manasseh).

מְלוּכָה **n.f. kingship, royalty** — *kingship*, *kingly office*, *royalty*; belonging to עַל־י; לָבַד מ֫ *assume sovereignty over*; נָתַן מ בְּיַד־י *give kingship to* (subj. הֵשִׁיב מ֫ל־י); *restore kingship to*; עָשָׂה מ֫ על *exercise kingship over*; metaph. of Jerus.; עִיר הַמ֫ *= royal city*; cf. כִּסֵּא הַמ; זֶרַע הַמ; צְנִיף מ֫.

מַלְכוּת **n.f. royalty, royal power, reign, kingdom** (chiefly late) — **1.** *royal power*, *dominion*; *royal* (queenly) *dignity* (c. נְשִׂאוֹת); c. לָבַד; c. הֵכִין (subj. י֫); (subj. Rehob.); Isr royalty as belonging to י֫; dominion of י֫ (c. מָשְׁלָה); of Pers.; יֵין מ֫ *royal wine*; דְּבַר מ֫ *royal command*; הוֹד מ֫ *royal honour*, *majesty*; כֶּתֶר מ֫ *royal crown*; לְבוּשׁ מ֫ *royal*

apparel; ־ לְבוּשׁ) מ om.) (*queenly attire*). **2.** *reign*: 40th year of reign of David; of Babyl. and Pers. kings. **3.** *kingdom*, *realm*; esp. realm of Babyl. and Pers.

מַמְלָכָה **n.f. kingdom, sovereignty, dominion, reign — 1.** *kingdom*, *realm*, chiefly non-Isr.; of Isr.; of Mess. king; צִבְי מַמְלָכוֹת (of Babylon) ־ גְּבֶרֶת מ (*id*.) **2.** *sovereignty*, *dominion* (Isr.; c. מ ־הֵכִין אֶל ;(תָּקוּם (subj. ־ י) (Isr.); ־ בֵּית מ *royal house*; ־ עָרֵי הַמ *royal cities*; ־ זֶרַע הַמ *royal seed*, *children*. **3.** *reign*, ־ בְּרֵאשִׁית מ *in the beginning of the reign of* (cf. **3** מַמְלָכוּת, **2** מַלְכוּת).

[מַמְלָכוּת] **n.f. kingdom, dominion, reign — 1.** *kingdom* of Og; of Sihon. **2.** *dominion*, *royal power* c. קָרַע מֵעַל (subj. ־ י); c. הֵשִׁיב לְ (hum. subj.); c. **3** .הִשְׁבִּית. *reign* (cf. **2** מַלְכוּת, **3** מַמְלָכָה).

מַלְכִּיאֵל **n.pr.m.** son of Beriah (of Asher) (*my king is El*).

מַלְכִּיאֵלִי **adj.gent.** c. art. as subst. coll.

מַלְכִּיָּה, מַלְכִּיָּהוּ **n.pr.m.** (*my king is Yah*) — **1.** father of Pashhur. **2.** a prince. **3.** priests. **4.** one of the sealed. **5.** a Levite. **6.** various men.

מַלְכִּי־צֶדֶק **n.pr.m.** king of שָׁלֵם (q.v.), (*my king is Ṣedeḳ*).

מַלְכִּירָם **n.pr.m.** son of Jeconiah (= Jehoiakin) (*my king* (= Yahweh) *is high*).

מַלְכִּישׁוּעַ **n.pr.m.** son of Saul (*my king* (= ־ י) *is opulence*).

מַלְכָּם **n.pr.m.** a Benjamite.

מִלְכֹּם **n.pr.div. Milcom,** god of Ammonites.

יַמְלֵךְ **n.pr.m.** a Simeonite.

מַלּוּךְ **n.pr.m. 1.** Levites. **2.** various men.

מלוכי Kt, מְלִיכוּ Qr **n.pr.m.** a priest.

III. [מָלַךְ] **vb. counsel, advise —** only **Niph.**

[מַלְכֻּדֶת] v. לכד.

מַלְכֵּן v. מַלְבֵּן sub לבן.

I. [מָלַל] **vb. Pi. speak, utter, say — Pi.** as **n.pr.** infr.; **say**, sq. dir. quot. + לְ of ind. obj.; utter, obj. דַּעַת; obj. גְּבוּרוֹת י.

מִלָּה **n.f. word, speech, utterance** (poet.) — *word* בִּלְשׁוֹנִי *in* (*on*) *my tongue*; *word* (of עַל־לְשׁוֹנִי י), *on my tongue*; fig.; elsewhere only Jb; sg. *speech*, *utterance*; also *word* = *by-word*; pl. *words*; words of God; *words* = *speech*, *speaking*; *utter words*; *lay snares for words*.

מַלּוֹתִי as **n.pr.m.** a son of Heman (*I have uttered* = מִלַּלְתִּי).

מִלַּלִי **n.pr.m.** a priest's son.

II. [מָלַל] **vb. rub, scrape** — only **Qal** *scrape*.

[מְלִילָה] **n.f. ear** of wheat, etc.

III. [מָלַל] **vb. languish, wither, fade — Qal** *hang down*, *wither*, fig. of man; of wicked. **Pol.** *withereth* (of grass; + וְיָבֵשׁ).

IV. [מָלַל] **vb. circumcise** (= מוּל) — **Qal Niph. Hithpo.** *be cut off*. Vid. מוּל.

[מַלְמָד, מַלְמֵד] v. למד.

[מָלַץ] **vb.** prob. **be smooth, slippery — Niph.** *how smooth* (agreeable, pleasant) *are thy words to my palate* (‖ מִדְּבַשׁ לְפִי).

מֶלְצָר **n.m.** a Bab. title; dubious; perhaps guardian?

מָלַק **vb. nip, nip off** (head of bird; without *necessarily* severing it fr. body) — **Qal.**

I, II. מַלְקוֹחַ, מֶלְקָחַיִם, מַלְקָחַיִם v. לקח.

מַלְקוֹשׁ v. מֶלְתָּחָה. לקשׁ v. לתח.

[מַלְתָּעוֹת] v. מְתַלְּעוֹת sub תלע.

מַמְגֵּרוֹת v. I. מֵמַד] .גור] v. מדד.

מְמוּכָן **n.pr.m.** a prince of Persia and Media Qr; Kt מומכן.

[מָמוֹת, מְמוֹתִים] v. מות.

מַמְזֵר v. I. מזר.

מִמְכָּר, מִמְכֶּרֶת v. מכר.

[מַמְלָכָה, מַמְלָכוּת] v. מלך.

מִמֶּנִּי, etc. v. מִן. מִמְסָךְ v. מסך.

מֶמֶר, [מַמְרוֹר], מַמְרִירִים v. מרר.

מַמְרֵא **n.pr.m.** et **loc.** **Mamre 1.** *terebinths of M.* (n.pr.m.?) (defined by אֲשֶׁר בְּחֶבְרוֹן), (in both the dwelling-place of Abraham). **2. n.pr.m.** (ally of Abr.) **3. n.pr.loc.** near Abr.'s place of burial; appar. identified with Hebron.

מִמְשַׁח v. משׁח.

מִמְשָׁל, מֶמְשָׁלָה, מֶמְשֶׁלֶת v. משׁל.

[מִמְשָׁק] v. מַמְתַּקִּים .משׁק v. מתק.

I. מָן **n.m. manna** — *manna* (accomp. dew); ceased after Israel reached Canaan.

II. מָן (with reference to the manna) most prob. 'What is it?' the question being intended as a popular etym. of מָן 'manna.' I. [מֵן] **n.[m.] string** (of harp).

II. [מֵן, מְנֻהוּ] v. מנן.

מִן־, and ◌ִמ, before יְ contr. to מִי, before gutt. and ר, mostly מֵ, occasionally מִ ; **prep.** expressing the idea of *separation*, hence **out of, from, on account of, off, on the side of, since, above, than, so that not — 1.** with verbs expressing (or implying) *separation* or *removal*, whether from a person or place, or in any direction, also from guilt, calamity, etc.: thus **a.** to descend *from* a mountain, to fall *from* a roof, *from* heaven, to go up *from* a valley, to raise up *from* the dunghill, or the ground. So constantly with vbs. of *going*, as בא, הלך, שׁב, ברח (sq. a person, usu. מפני), of *calling*, of *asking* or *exacting*, as שׁאל, בקשׁ, דרשׁ, נָקַם, חִנָּקֵם, of *delivering*, as הושׁיע, הציל, etc., of *hiding*, as נעלם, העלים, etc., of *hiding*, as נעלם, העלים, etc., of *taking* or *withholding*, as לקח, חשׂך, מנע, of *keeping* (*from*), as נצר, שׁמר, of *being far*, or *desisting*, as רחק, חָדַל מִמֶּנּוּ desist *from* us, so שׁבת, השׁקיט, הֵנִיחַ, הֶרֶף; note esp. the pregn. constructions, שׁפט to judge (and save) *from*, sq. מִיַּד, ענה to answer (and save) *from*, חרשׁ and חשׁה to be silent (turning) *from*; מֵאֱלֹהָיו אַלְמָן widowed (and severed) *from* etc.; מִמֶּנִּי תִרְאוּ וְכֵן תַּעֲשׂוּ ye shall *see from* me, i.e. learn what to do by observing me. Some of the verbs mentioned above are construed more precisely with מֵאֵת, מֵעִם, מֵעַל, q.v.: and others, esp. לקח, דרשׁ, הושׁיע, הציל, פדה, פִּלֵּט, idiom. with מִיַּד. With inff., v. infr. 7 **b.** Often also with adverbs, as מִשָּׁם *thence*, מֵאַיִן *whence*? מִוֶּה, מִפֹּה *hence*. Cf. also חָפְשִׁי מִן free (safe) *from*, עֵזֶר מִצָּרָיו a help *from* his foes, מָעוֹז מֵאוֹיֵב, סֵתֶר מִצַּר, עֻזָּרַת מִצָּר, צֵל מֵחֹרֶב a shadow *from* the heat. Here also belong מַר מִדְּלִי a drop *from* (hanging from) a bucket; goats שֶׁגָּלְשׁוּ מהר גלעד that sit up (seeming to hang) *from* the hills of Gilead. **b.** מן also, without a verb of similar significance, sometimes expresses the idea of separation, *away form*, *far from*: שֶׁבֶת מֵרִיב to sit *away from* strife, cast out מִקִּבְרֵךְ *away from* thy sepulchre, דַּלּוּ מֵאֱנוֹשׁ, cursed art thou מִן־האדמה, *away from* the

(tilled) soil, cf. מִשְׁמַנֵּי הָאָרֶץ *away from* the fatness of the earth shall be thy dwelling; almost = *without*, then shalt thou lift up thy face מִמּוּם *away from*, *without* spot, מִבְּשָׂרִי *without* my flesh shall I see God, בָּתֵּיהֶם שְׁלוֹם מִפַּחַד are at peace *without* fear, fleeing עָמְדוּ מִכֹּחַ they stand *without* strength, מִקֶּשֶׁת אֻסָּרוּ they were bound *without* the bow (being used). See also 7 **b. c.** of position, *off*, *on the side of*, *on*, esp. with ref. to quarters of the heavens: יְ planted a garden in Eden מִקֶּדֶם *off*, *on* the east, בֵּיתְאֵל מִיָּם וְהָעַי מִקֶּדֶם Bethel *off* (*on*) the West and ʾAi *off* (*on*) the East: similarly מִיָּמִין *on* the right, מִשְּׂמֹאול *on* the left, מִמּוּל and (more rarely) מִפָּנִים *on* the front, מֵאָחוֹר = behind, מִסָּבִיב *round about*, מִמַּעַל, מִלְמַעְלָה, and מֵעָל (rare) = *above*, מִתַּחַת *beneath*, מִבַּיִת *on* the inside, מִחוּץ *on* the outside, מִנֶּגֶד *in front*, *at* a distance, מֵרָחוֹק *afar off*, מִפְּנִימָה *within*, … מִזֶּה מִזֶּה and מִפֹּה … מִפֹּה *on* this side … *on* that side. And so even with verbs of motion, ויהי בנסעם מִקֶּדֶם as they journeyed — not *from*, but — *on the side of* the east, virtually = *eastwards*, and Lot journeyed מקדם *east*, מֵרָחוֹק ברחו they fled — not *from* afar but — *afar*, whose feet used to carry her מֵרָחוֹק *afar off* to sojourn, thou didst send thy messengers עד־מרחוק *even to afar*. With a foll. לְ (or sf.), most of these words are freq. in the sense of *on the east* (*west*, etc.) *of* …, as מִיָּם לָעִיר *on* the west of the city, מִקֶּדֶם לְ, מִצָּפוֹן לְ, מִימִינְךָ, מִתַּצַּת לְ, מִמַּעַל לְ, מִבֵּית לְ: מֵעַחֲרֵי *behind*, מִצַּד בֵּיתְאֵל *beside* Bethel, מִצִּדּוֹ *beside* it, לַיַּרְדֵּן מֵעֵבֶר *on* the other side of Jordan; מֵהָלְאָה לְ *beyond*; tablets written מִשְּׁנֵי עֶבְרֵיהֶם *on* both their sides, מִכָּל־עֲבָרָיו (v. further the words cited). So מֵהַבַּיִת *on the side of the* house, מֵאֵצֶל *beside*; the arrows are מִמְּךָ וָהֵנָּה *from thee* and hither = on this side of thee. **2. Out of**: thus **a.** מִמִּצְרַיִם *out of* Egypt: so (*a*) with verbs of *proceeding*, *removing*, *expelling*, etc., as יָצָא, הוֹצִיא (v. יָצָא), שִׁלַּח, לָקַח, הֵכְרִית, גֵּרֵשׁ, גָּנַב, etc.; to draw *out of* water, a pit, etc.; to cast *out of* the hand; to rescue *out of* the mouth; to drink מִכּוֹס; pregn. with חָרַד, רגז to tremble (and come) *out of*, חשׂק, חִלֵּל. In this applic., often made more definite by the use of … מִקֶּרֶב … ,מִתּוֹךְ *out of* the midst of. (*b*) of the place *out of* which one looks, speaks, exerts power, etc., to see *out of* darkness, to look out מִן־הַחַלֹּנוֹת *from* the windows (usu. בעד), he put forth his hand

מִן־הַחוֹר *from* (i.e. *in through)* the hole (in the door or wall). (*c*) with בָּחַר to choose *out of*, cf. with הִבְדִּיל, with יָדַע ye shall be to me סְגֻלָּה מכל־העמים a treasure (chosen) *out of* all peoples (cf. with בָּחַר). **b.** of the material *out of* which anything is formed, or from which it is derived: (*a*) to form מן־האדמה *out of the* soil; מאפס ותהו נחשבו־לו as *made of* nought and unreality are they reckoned by him. (*b*) with verbs of eating, filling, etc., as שׂתה, רָוָה, שׂבע, הִשְׂבִּיעַ, מִלֵּא (rare); (peculiar) וּמִשִּׁירִי אֲהוֹדֶנּוּ *out of* my song I will thank him, also (unusual) וְיוֹרֵנוּ מִדְּרָכָיו i.e. *out of* (the treasure of) his ways (*al*. part. = *some of*). **c.** of the *source* or *origin*: viz. (*a*) of parents, אִבָּנֶה ממנה I shall be built up *out of* her: often of coming forth יָ֫צָא, מִמְּעֵיךְ, מִבֶּטֶן, מֵחֲלָצֶיךָ give seed *from* this woman. (*b*) of the tribe or people, *from* which a person comes (cf. **1 a**); and so of a person's native place, אבצן מבית לחם Ibzan *from* B. (*c*) of beasts and things, a lion *from* the forest. (*d*) מִלֵּב, esp. with reference to what is self-devised. **d.** of the *source* or *author* of an action, counsel, or event: היתה מהמלך it was not *from* the king to, etc.; spec. of יָ֫צָא, they have made kings, וְלֹא מִמֶּנִּי not *from me*, i.e. not at my prompting, and warn them *from me*, (syn. מֵעִם, מֵאֵת, which are more frequent in this sense); poet. חֲמַת מַיִן heat *from wine*, עָנְיִי מִשֹּׂנְאַי *at the hands of* my haters, שִׂעְפִּים מֵחֲזִינוֹת לַיְלָה thoughts (arising) *out of*, etc., הוֹכַח מִכֶּם reproof *proceeding from* you, חִידוֹת מִקֶּדֶם indirect lessons (springing) *out of* antiquity. As marking the author of a judgment (rare), נְקִיִּם וּמִיְשָׂרֵאל אָ֫מִי guiltless *at the hands of* (= in the judgment of) J. and Israel (cf. מֵעִם), shall man be just מֵאֱלֹהַּ *at God's hands*? **e.** of the immediate, or *efficient*, cause (chiefly poet.), *in consequence of*, *at*, *by*: (*a*) the cause, a *person* to be pregnant *by*, וְיָחֶל מֵהַמּוֹרִים was in anguish *from* the archers; with pass. vb. (*b*) the cause, a *thing*, his arms were agile מידי אביר יעקב *from* the hands, etc., אֱלוֹהַּ מִנִּשְׁמַת *at* the breath of God, משמן *from* oil. (*c*) with verbs of *fearing*, to express the source of the emotion, as יראה oft. (also c. מִפְּנֵי), פָּחַד, נִבְהַל, גּוּר, ולא־קם ולא זָע ממנו; with בּוֹשׁ *to be disconcerted* or *disappointed*, to express the source of the disappointment, oft.; with שָׂמַח. **f.** of the remoter cause, the ultimate ground *on account of* which something happens or is done. (N.B. The line

between **e** and **f** is not always clearly defined): מִן־הָעֲבדָה *on account of* the bondage, מֵרֹבֶכֶם *through*, *by reason of*, מִדְאָגָה *out of* carefulness, מִפְּשָׁעֵינוּ *on account of* our transgressions. Often also in מֵרֹב *from* the abundance of, abs. *for* abundance, with many different verbs, as לֹא יִסָּפֵר מֵרֹב, etc. Similarly in מֵאֵין, מִבְּלִי, מִבְּלְתִּי; and before an inf. (**7 a**), and in מֵאֲשֶׁר. **g.** the cause being conceived as regulative, מִן occasionally approaches in sense to *according to*, מטעם המלך וגדליו *at*, *by*, *in accordance* with, the decree of the king. **3.** *Partitively* (a sense connecting with **2 a** (*c*), above): **a.** שְׁנַיִם מִכֹּל two *out of*, *from*, all, … אישׁ מן a man (or one) *of*; מה־מלילה how much *of* the night? **b.** the number being omitted, מִן is used indefinitely: — (*a*) = *some of*, — as subj. יצאו מן־העם there went out (some) *of* the people, esp. in late Hebrew; more freq. as obj., esp. with לקח; in late Hebr. note also … יֵשׁ מִן there are *some of* … ; … מֵהֶם … מֵהֶם *some* … *others* … ; … מִקְצָת *some of*.…(*b*) to designate an individual (rare), and he took מֵאַבְנֵי הַמָּקוֹם (one) of the stones of the place, מבנות פוטיאל (one) *of* the daughters of P., as subj. the king of the south וּמִן־שָׂרָיו and (one) of his captains; מִגֹּאֲלֵנוּ הוא he is (one) of our kinsmen. (*c*) in a neg. or hypoth. sentence (whether subject or object) = *any*, *aught*, ולא ילין מן־הבשׂר and there shall *not* remain *any* of the flesh; מִכֹּל *anything whatever*. (*d*) peculiarly, with a noun of unity, esp. אֶחָד, to express forcibly the idea of a *single one*: מֵאַחַד אַחֶיךָ *any one* of thy brethren, if he doeth מֵאַחַת מֵהֵנָּה *any one* of these things, if there shall fall מִשַּׂעֲרַת רֹאשׁוֹ אַרְצָה *a single* hair of his head to the ground! (*e*) (rare) specifying the objects, or elements, of which a genus consists: מכל אשׁר בחרו *consisting of* all whom they chose. **4.** Of *time* — viz. **a.** as marking the *terminus a quo*, the anterior limit of a continuous period, *from*, *since* מִיּוֹם דַּעְתִּי אֶתְכֶם *from* the day of my (first) knowing you; מהיום ההוא וָהָלְאָה *from* that day and onwards; מֵאָז *from* the time of.…; מִן־הַבֶּטֶן *from* the womb; מִיָּמֶיךָ idiom. = *since* thou wast born; מִקֶּדֶם *from* antiquity; מֵעַתָּה *from* now, hence-*forth*, מִיּוֹם *from* to-day. See also **5 c, 7 c. b.** as marking the period immediately succeeding the limit, *after*: כְּמִשְׁלֹשׁ חֳדָשִׁים *after* about three months it was told Judah, מִיָּמִים *after* (some) days, מִיֹּמַיִם *after* two days; מֵרֹב יָמִים: more

freq. with קֵץ or מִקְצֵה שָׁלֹשׁ שָׁנִים, מִקְצֵה שֶׁבַע שָׁנִים; קָצֶה (by which is meant not the actual *end* of the three or seven years, but the period when the third or seventh year has arrived); מִמָּחֳרָת *after* the morrow (had arrived) = *on* the morrow. **c.** in such phrases, however, מִן sometimes (cf. **1 c**) loses its signif.: thus מֵאָז not *from* former time, but *in* former time, formerly, אֲשֶׁר מֵעוֹלָם which were *of old*, dwelt *of old*, days מִקֶּדֶם *aforetime*, מֵאַחֲרֵי, מִקָּרוֹב lit. *from near*, i.e. recently, of short duration, shortly; at hand (in a *local* sense, **1 c**). **5.** (מִן … עַד (וְעַד *from … even to*: very oft.: **a.** in geogr. or local sense. **b.** metaph. not of actual space, but of *classes of objects*, to express idiomatically the idea of *comprehension*, so that the two preps. may be often represented by *both … and*: מִנַּעַר וְעַד־זָקֵן *from* young *to* old (i.e. both included) = *both* young *and* old, מִקָּטֹן וְעַד־גָּדוֹל = *both* great *and* small, מִקְּטַנָּם וְעַד־גְּדוֹלָם *from* the least of them *even to* the greatest of them, ib. מִנָּבִיא וְעַד־כֹּהֵן *from* the proph. *even to* the priest every one dealeth falsely, מאדם ועד בהמה *both* man *and* beast, מנפש ועד בשׂר = *both* soul *and* body; after a word implying a negative = *either … or* מטוב עד רע *either* good *or* evil. The עַד may be repeated, if required: without מִן. Similar is the use of מן in the idiom (מִבֶּן … וְעַד־בֵּן (also שָׁנָה וָמָעְלָה (וָמָטָּה). **c.** of *time*, מִנְּעוּרֵינוּ וְעַד עַתָּה *from* our youth even until now; with two inff.: and implying *intervals* (not duration). **d.** there occur further (1) מִזַּן אֶל זַן *from* kind *to* kind = kinds of every sort; with a verb of motion, and expressing a climax: of time; implying *intervals*, מִן … לְ (2) .מֵעֵת אֶל־עֵת: of time: with *intervals*. (3) מִן, מִמִּדְבָּר … ה ָ רִבְלָתָה *from* the wilderness *to* Riblah,; without ָ . And of time (implying *intervals*) in **6 .**מִיָּמִים יָמִימָה In *comparisons*, *beyond*, *above*, hence in Engl. *than*: so constantly; viz. **a.** when an object is compared with another distinct from itself, מַה־מָּתוֹק מִדְּבַשׁ what is sweet *away from*, *beyond*, *in excess of*, honey? i.e. in our idiom, what is *sweeter than* honey? הַכֹּהֵן הַגָּדוֹל מֵאֶחָיו the priest that is great *above* his brethren, חָכָם מִדָּנִאֵל wiser *than* Daniel; with an inf. (sts. c. לְ) as subj., טוֹב תִּתִּי אֹתָהּ לְךָ מִתִּתִּי אֹתָהּ וגו ´ better is my giving her to thee *than* my giving her to another; with verbs, עתה נָרַע לְךָ מֵהֶם now we will harm thee *beyond* them, *more than* them, הִשְׁחִיתוּ מאבותם they have done corruptly *more than* their

fathers; = *in preference to*, *above*, after בחר; note also נִפֶּל מִן = inferior *to*; שׁוֹנֶה מִן different *from*. **b.** when an object is compared with a group or multitude of which it forms one, esp. with מִכֹּל, עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה subtil *out of* all the beasts of the field, or *beyond*, *above* all (other) beasts, Israel loved Joseph מִכָּל־בָּנָיו *out of* all his sons, or *above* all his (other) sons. **c.** sometimes in poetry the idea on which מן is logically dependent, is unexpressed, and must be understood by the reader, ופסיליהם מירושלם and their idols are (more) *than* (those of) Jerusalem, יָשָׁר מִמְּסוּכָה the uprightest is (sharper) *than* a thorn-hedge; מֵעֵת *beyond* (that of) the time when etc. **d.** מן not unfrequently expresses the idea of a thing being *too much for* a person, or surpassing his powers: הֲיִפָּלֵא מִי דָּבָר כִּי יִרְבֶּה can a thing be *too hard for* J.? מִמְּךָ הַדֶּרֶךְ = is *too great for* thee: so c. עָצַם, כָּבֵד be *too heavy for*, מָךְ (too poor to pay), צַר, קָשָׁה be *too narrow for*; oft. with an inf., as גָּדוֹל עֲוֹנִי מִנְּשׂוֹא is *greater than* I can bear, their substance was רָב מִשֶּׁבֶת יַחְדָּו lit. *great beyond* dwelling together = *too great for* (their) dwelling together, רַב מִתְּתִי = *too great for* me to give: note esp. רַב מִן it is *more than that* … (= there is enough of), sq. subst. (v. רַב); and נָקֵל מִהְיוֹתְךָ לִי עֶבֶד לְהָקִים וגו׳ *too light for thy being* my servant was it to raise up etc. **7.** מן is prefixed to an *infin*: **a.** with a *causal* force (rare), *from*, *on account of*, *through* (cf. **2 f**): אֶתְכֶן מֵאַהֲבַת י׳ *through* J.'s loving you = *because* J. *loved* you, (cf. מִיִּרְאָתוֹ אֹתוֹ (בְּ = *because* he feared him, … מִדַּעְתִּי = *because* I knew … So in … מִבְּלִי, מִבְּלִתִּי. **b.** after verbs implying *restraint*, *prevention*, *cessation*, etc., as עֲצָרַנִי מִלֶּדֶת hath restrained me *from* bearing, וַתַּעֲמֹד מִלֶּדֶת: so with חשׂך, חדל, כָּלָה, נִכְלָא, מָנַע, שׁבת, יָרֵא מֵהַבִּיט, שִׁמְרוּ מִן־הַחֵרֶם, הֵשִׁיב מִלֶּכֶת. Esp. (*a*) after similar verbs, expressing concisely a *negative consequence*, lit. *away from* … , i.e. *so as not to*, *so that not*: Jacob's eyes were dim, מֵרְאֹת *away from* seeing = *so that* he could not see. מִתֵּת *from* giving = *so that he will not* give, do not be silent from us מִזְּעֹק *so as not to* call. (*b*) still more concisely, esp. in poetry, with a noun alone: has rejected thee מִמֶּלֶךְ *from* (being) king, יֵחַת מֵעָם shall be shattered *from* (being) a people, *that it be no more* a people. Oft. strengthened by pleon. אֵין or בְּלִי. **c.** with a *temporal* force, *since*, *after* (cf. **4**), chiefly late: מִשֶּׁמּוֹ אֵל *after*

God's establishing him, מִשֶּׂמִי עַם־עוֹלָם *since* I appointed the ancient people. **8.** Once as a **conj.** before a finite verb. Smite … his haters מִן־יְקוּמוּן *that* they rise not again, poet. for 7) מְקוֹם **b**). **9.** In compounds: **a.** מֵאַחֲרֵי, מֵאֵת, מִבֵּין, מִבַּלְעֲדֵי, מִבַּעַד, מִלְּ, מִנֶּגֶד, מֵעַל, מֵעִם, מִתַּחַת; see אַחֲרֵי, אֵת, etc. **b.** לְמִן, with לְ pleon., *from* = מִן, but used almost exclusively of the *terminus a quo*, whether of space or time (cf. 1) ;(**5** מִן) of *space*; לְמֵרָחוֹק *from* afar; לְמִתַּחַת לְ = *underneath*. Idiom., esp. sq. וְעַד, to denote comprehensively an entire class. (2) of *time* (oft. foll. by עַד *from* the day when … ; לְמִן הַיּוֹם sq. inf. (in appos.); לְמִיּוֹם sq. inf. (genit.); … לְמֵרָחוֹק ;לְמִן־עולם ועד עולם ;לְמִימֵי *from* afar = long before.

מְנָאוֹת v. מְנָת sub מנה.

[מַנְגִּינָה] v. נגן.

מָנָה **vb. count, number, reckon, assign — Qal 1.** *count*, *number* (cf. סָפַר) dust (grains), cf. עֲפַר יַעֲקֹב; money; stars (מִסְפָּר ׳מ לַכּוֹכָבִים); flock (symb. of peace); days; people, army (object om.) **2.** *reckon*, *assign*, *appoint* לַחֶרֶב (with play on מְנִי). **Niph. 1.** *be counted*, *numbered*, of descendants, of people; of sacrificial animals; indef. **2.** *be reckoned*, *assigned* (a place), of servant of ׳י (c. אֶת פִּשְׁעִים). **Pi.** (late and poet.) *appoint*, *ordain*, food (sq. לְ), officer (sq. עַל); nights of weariness (לֵילוֹת עָמָל) (subj. indef.; sq. לְ); in story of Jonah, obj. fish, ricinus, worm, wind (all subj. ׳י); obj. חֶסֶד וֶאֱמֶת (subj. ׳י). **Pu.** *appointed*, of porters (sq. עַל). מָנָה **n.f. part, portion** — *part*, *portion*, esp. choice portion (all of sacrificial animal); of distrib. of choice bits.

מָנֶה **n.m. maneh, mina**, a weight; = 50 shekels; of gold; of silver. The weight of the mina was 1/60 of talent; i.e. acc. to older (Bab.) standard. 982.2 grammes (= 60 shekels at c. 16.37 g.) = c. 2 lbs.; in Ezekiel's time the mina = 50 shekels = 818.6 g. = c. I 2/3 lb. (cf. כִּכָּר, שֶׁקֶל).

[מֹנָה] **n.[m.] counted number, time**; only הֶחֱלִיף … עֲשֶׂרֶת מֹנִים *changed ten times*.

מְנִי **n.pr.div.** Menî, god of fate (*award*, *apportionment*).

[מְנָת] **n.f. portion —** *portion* of king, for sacrifice; of priest; of Levites; of singers; fig. מְנָת כּוֹסָם (of judgment of wicked), cf. שֵׁעָלִים ׳מ; so מְנָת־מִדָּיִךְ *portion of thy measure* = thine allotted portion; in good sense, מְנָת חֶלְקִי וְכוֹסִי ׳י, ׳י *is the portion of my lot and my cup*.

תִּמְנָה, תִּמְנָתָה **n.pr.loc.** (prob. = *portion*, *territory*) — **1.** place in hill-country of Judah. Site unknown. **2.** place on border of Judah (assigned to Dan). Mod. *Tibneh*, c. 15 m. S. of W. fr. Jerusalem.

תִּמְנִי **adj.gent.** *the Temnite*.

תִּמְנַת חֶרֶס **n.pr.loc.** (prob. = (sacred) *territory of the Sun*); in hill-country of Ephr., westward = mod. *Tibneh*, c. 17 m. W. of N. fr. Jerusalem.

תִּמְנַת סֶרַח **n.pr.loc.** by metath. from foregoing, to avoid idolatr. suggestion.

מִנְהָג v. מִנְהָרָה] .נהג] v. II. נהר.

מָנוֹד v. נוד.

I, II. מָנוֹחַ, מְנוּחָה v. נוח.

מָנוֹן **n.m.**

מָנוֹס, מְנוּסָה v. נוס.

מָנוֹר v. ניר.

מְנוֹרָה v. נור.

[מִנְזָרִים] v. נזר.

מנח

מִנְחָה **n.f. gift tribute, offering — 1.** *gift*, *present*. **2.** *tribute*. **3.** *offering* made to God, of any kind, whether grain or animals. This gen. meaning poss. also in foll.: זבח ומנחה; עלה ומנחה; or these may shew early stage of discrimination. **4.** *grain offering* (whether raw, roasted, ground to flour, or prepared as bread or cakes, see below. יָבִיאוּ אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר *they bring the grain offering in clean vessels* (restored Jews are brought as such an offering); brought in hands; received from hands; חִטִּים למנחה *wheat for grain offering*; סֹלֶת, mixed with oil, baked; disting. from other offerings; used alone; מִנְחַת עֶרֶב(הָ) *evening grain offering*; מִנְחַת הַתָּמִיד *continual grain off*. **5.** *grain-offering*, always with this meaning in classifications: **a.** אָבִיב grain in the ear parched with fire, with oil and frankincense. **b.** סֹלֶת fine flour with oil and frankencense; elsewhere בְּלוּלָה בַּשֶּׁמֶן mingled with oil, except sin offering of very poor where offered without oil and frankincense. **c.** סֹלֶת baked in an oven as חַלּוֹת perforated cakes, or רְקִיקִים flat cakes, עַל הַמַּחֲבַת *on a flat pan*, or מַרְחֶשֶׁת *frying pan*. All these always unleavened (מַצּוֹת) and mixed with oil and salt. **d.** at Pentecost to consecrate new bread, מִנְחָה חֲדָשָׁה *new grain offering* of two loaves of leavened bread. **e.** barley meal without oil or incense; מִנְחַת קְנָאוֹת *grain offering of jealousy*, זִכָּרוֹן ׳מ. Cf. phrases מִנְחַת הַבֹּקֶר *morning oblation*; ׳ **6** .מ ;פִּתִּים ׳מ ;בִּכּוּרִים ׳מ ;קָרְבַּן מ**.** vbs. of *offering* are נשׂא ;הוביל ;הגישׁ ;העלה ;הקטיר ;עשׂה ;הִקְרִיב ;הֵבִיא, also (׳ מ = *tribute*); השׁיב.

מְנֻחָה v. מְנוּחָה sub מְנַחֵם .נוח v. נחם.

מָנַחְתִּי ,מְנֻחוֹת ,מָנַחַת v. נוח.

מְנִי v. מנה.

מְנִי **n.pr.terr.** region of Armenia.

II. מִנִּי, מִנֵּי v. מִנִּי. מִן v. I. [מֵן].

מְנָיוֹת v. מְנָת sub מנה.

מִנְיָמִין, מִנְיָמִן v. מִיָּמִן.

מִנְלָם v. [מִנְלָה] sub נלה.

מנן

II. [מֵן] **n.[m.] portion.**

מִנִּית **n.pr.loc.** in Ammonite territory, site unknown (4 Rom. m. fr. Heshbon Euseb.).

[מִנְסָה] v. מְנוּסָה sub נוס.

מָנַע **vb. withhold, hold back — Qal** *withhold*, sq. מִן (obj. פְּרִי־בֶטֶן), (rain), (manna; all subj. ´י); (bread), (obj. om.; both hum. subj.), so (sword), (heart), (good), (foot); (voice); further, (woman), (מִן part.), (correction), obj. om. ´י subj.; מִן om. (obj. corn); fig. (wickedness), ´י subj. (obj. rivers); obj. pers. ´י subj. sq. מִן; sq. מִן + inf.; sq. לְ, subj. ´י (good). **Niph.** *be withholden* sq. מִן, subj. מִנְחָה; light from wicked; (sq. מִן + inf.); subj. showers.

יִמְנָע **n.pr.m.** son of Helem (of Asher).

תִּמְנָע **n.pr.m.** and **f.** Edomite name. **1.** תִּמְנָע **n.pr.m. a.** a chief of Edom. **b.** son of Eliphaz. **2.** תִּמְנָע sister of Lotan (of Seir); concubine of Eliphaz son of Esau.

[מַנְעוּל, מִנְעָל] v. נעל.

[מַנְעַמִּים] v. מְנַעֲנְעִים .נעם v. נוע.

[מְנַקִּית, מְנַקִּיָּה] v. נקה.

[מֵנֶקֶת] v. ינק **Hiph.**

מְנֹרָה v. מְנוֹרָה sub נור.

מְנַשֶּׁה **n.pr.m.** et **trib. Manasseh — 1. a.** *Manasseh*, eldest son of Joseph, also (father of Machir). **b.** of tribe, oft. + Ehpraim (v. 1) :(אֶפְרַיִם) the part W. of Jordan: α. ´מ בְּנֵי; β. ´מ alone; γ. ´מ מַטֵּה; δ. ´מ חֲצִי שֵׁבֶט; c. art. (2) of Manasseh E. of Jordan; α. ´מ בְּנֵי; β. ´מ alone (distinctly of territory); γ. ´מ מַטֵּה; δ. ´מ חֲצִי שֵׁבֶט; c. art. Here belong also (chiefly) reff. to ´מ as father of Machir; and of Jair (cf. 3) .(מָכִיר, יָאִיר) of undivided tribe (never ´מ שֵׁבֶט): α. ´מ בְּנֵי; β. ´מ alone; γ. ´מ **2** .מַטֵּה מ**.** son of Hezekiah, and king of Judah. **3.** two who had taken strange wives.

מְנַשִּׁי **adj.gent.** of ´מ **1**; only c. art. ´מ הַ, as n. coll., of tribe E. of Jordan.

מְנָת v. מנה.

מַס **n.m.** usu. **coll. body of forced labourers, task-workers, labour-band** or **gang**, also (late) **forced service, task-work, serfdom — 1.** *labour-band*, *labour-gang*, body of task-workers for public service, formed by levy upon the people by Sol., amounting to 30,000 men; שׁ ֽוַיַּעֲלֵם ֽלַמַּס; appar. instituted, earlier, by David, cf. וַאֲדֹרָם עַל־הַמַּס, i.e. had charge of the body of labourers. **2. a.** of *labour-bands*, *slave-gangs* of Isr. in Egypt, only שָׂרֵי מִסִּים *gangoverseers*. **b.** of conquered populations, subject to forced labour. **3.** in gen.: וַיְהִי לְמַס־עֹבֵד *and he* (Issachar) became *a slaving labour-band* (poem). **4. forced service,** *serfdom* (or poss. (in late passage) *tribute = enforced payment*), only of Ahasuerus.

II. מַס v. מָסַס. מסס v. סבב.

מַסְגֵּר, מִסְגֶּרֶת v. סגר.

מַסַּד v. מִסְדְּרוֹן. יסד] v. סדר.

[מָסָה] **vb. melt, dissolve, be liquefied —** only **Hiph.** *cause to dissove*, *melt*, ice; hyperb.

בְּדִמְעָתִי עַרְשִׂי אַמְסֶה *with my tears I cause my bed to dissolve*; וַתְּמֻם בָּעָשׁ חֲמוּדוֹ = *consume, cause to vanish*; fig. sq. לֵב = *intimidate*.

I. [מַסָּה] v. מסס. II, III. מַסָּה v. נסה.

[מְסָּה] v. מְסַת. מַסְוֶה v. סוה.

מְשׁוּכָה = מְסוּכָה v. II. סוך (I. שׁוך).

מַסָּח

[מְסָחָר] v. סחר.

מָסַךְ **vb. mix, produce by mixing — Qal 1.** *pour*, only fig., (subj. יי **2**); **3.** *mix*, c. acc. שֵׁכָר; i.e. make a choice drink by mixing with spices, etc. (mixing with water came later); obj. יַיִן fig., subj. wisdom; שִׁקֻּוַי בִּבְכִי מָסָכְתִּי *my drink with weeping have I mixed*.

מֶסֶךְ **n.[m.] mixture,** i.e. wine mixed with spices; (fig. of יי's judgment).

מִמְסָךְ **n.m. mixed drink** (v. מָסָךְ) *mixed* (wine), as beverage; as libation to Menî.

מְסֵכָה] ,מָסָךְ] v. סכך.

I. מַסֵּכָה v. I. נסך.

II. מַסֵּכֶת] ,מַסֵּכָה] v. II. נסך.

מִסְכֵּן **adj. poor**; as subst. *the poor man*.

מִסְכֵּנֻת **n.f. poverty, scarcity.**

מִסְכְּנוֹת v. I. סכן.

מְסִלָּה, מַסְלוּל v. סלל.

[מַסְמֵר, מַסְמְרִים] etc. v. שׁמר) סמר).

[מָסַס] **vb. dissolve, melt, intr. — Qal** *like the melting* (wasting away) of a נֹסֵס (q.v.) **Niph. 1.** *melt* (intr.) of manna; wax (sim. of wicked); manacles (= *vanished*, *dropped off*); wicked (*melt away*); esp. of hills and mts. **2.** most oft. fig. of heart = *faint*, *grow fearful*. **3.** *Pt*. = *wasted*, *consumptive* (?), *worthless*. **Hiph.** *cause to melt* (= intimidate).

II. [מַס] **adj. despairing** (lit. *melting*, i.e. *failing*, *collapsing*); לַמָּס *to him who despaireth* belongeth kindness, etc.

I. [מַסָּה] **n.f. depair** (lit. *melting*, *failing*) לְמַסַּת נְקִיִּים יִלְעָג *at the despair of innocent ones he mocketh*.

תֶּמֶס **n.m. melting** (away) יַהֲלֹךְ כְּמוֹ שַׁבְּלוּל תֶּמֶס like a snail that goeth *into melting* (leaving slimy track).

מַסַּע, I. מַסָּע v. I. נסע. II. מַסָּע v. II. נסע.

מְסֻעָד v. מְסֻפָּד סעד. v. ספד.

מְסֻפּוֹא v. ספא.

[מְסֻפָּחָה, מְסֻפַּחַת] v. III. ספח.

I, II. מְסֻפָּר, מְסֻפֶּרֶת v. ספר.

[מָסַר] **vb.** si vera l. **deliver up, offer — Qal** *offer*. **Niph.** *delivered over to*, *assigned to* (of warriors).

מְסֹרוֹת, מָסֹרֶת v. אסר.

[מִסָּר] v. מוּסָר sub יסר.

מִסַּת **n. sufficiency** *acc. to* (adv. acc.) *the sufficiency of* the free-will offering of thy hand,

which thou shalt give, i.e. with the full amount that thou canst afford.

מִסְתּוֹר, מַסְתֵּר, מִסְתָּר v. סתר.

[מַעְבָּד] v. מַעֲבֶה] v. עבד. עבה.

[מַעְבָּרָה, מַעֲבָר] v. עבר.

מַעְגָּל, מַעְגָּלָה v. עגל.

[מָעַד] **vb. slip, slide, totter, shake — Qal** *slip*, subj. feet, (fig.); subj. אֲשֻׁרָיו. **Pu.** (sim. of untrustworthiness). **Hiph.** *cause to shake* obj. כָּל־מָתְנַיִם, i.e. *make them totter*.

מַעְדַּי **n.pr.m.** one of those who had taken strange wives.

מַעַדְיָה **n.pr.m.** a priest of Zerubbalbel's time.

מֹעֵד v. מוֹעֵד sub יעד.

[מַעְדָּן, מַעֲדַנִּים] v. עדן.

מַעֲדַנּוֹת **n.[f.]pl.** v. sub ענד.

מַעְדֵּר v. עדר.

מעה

[מֵעֶה] **n.m.** only **pl. internal organs, inward parts (intestines, bowels), belly — 1.** lit: **a.** וַיִּשְׁפֹּךְ מֵעָיו אַרְצָה *and he poured out his inward parts on the ground* (through a wound). **b.** as digestive organs, but without precision, nearly = *stomach*, *belly*; so of fish that swallowed Jonah. **2.** source of procreation. **3.** = *womb*. **4.** in gen. = *inwards*, *inward part*. **5.** fig. = seat of emotions: pity; of God's compassion; distress; love. **6.** the external belly.

[מָעָה] **n.f. grain** (of sand), si vera l.

מָעוֹג v. עוג. מָעוֹז, מָעֹז v. עוז (cf. עזז).

I, II. מָעוֹן, נָה(וֹ)מְע, מְעוֹנֹתַי v. עון.

מְעוּנִים n.pr.gent. Me›unim, Me›unites — a people S. (SE?) of Canaan.

[מָעוּף] v. I. עיף. מָעוֹר v. II. עור.

מעז

מַעַזְיָה, מַעַזְיָהוּ n.pr.m. of priests. **1.** ascribed to David's time. **2.** Nehemiah's time.

[מָעַט] **vb. be** or **become small, diminished, few — Qal** — אִם־ יִמְעַט הַבַּיִת מִהְיוֹת מִשֶּׂה if the house be *too small* for a lamb; of a people, וּרְבוּ שָׁם וְאַל־תִּמְעָמוּ and *become* not *few*, *diminishes*; וּלְפִי מְעֹט הַשָּׁנִים acc. to the *fewness* of the years. **Pi.** *become few*. **Hiph.** *make small* or *few*, *diminish*: **a.** (of the sword) אַל־בְּאַפְּךָ פֶּן־תַּמְעִטֵנִי lest thou *make me* (the people) *small*. **b.** qualifying an *action* (sts. to be understood from the context), וְיִלְקְטוּ הַמַּרְבֶּה וְהַמַּמְעִיט and they gathered, he that made much, and he that *made little* (sc. לִלְקֹט), הממעיט אסף עשׂרה חמרים, כֵּלִים רֵקִים אַל־תַּמְעִיטִי empty vessels *make not few* (sc. in borrowing).

מְעַט subst. a little, fewness, a few — 1. a. מעט אשׁר היה לך לְפָנַי *the little* that thou hadst, מעט ורעים *few* and evil, וְלַמְעַט חמעיט נחלתו and *to the small* (few) thou shalt make small his inheritance; as pred.; וַיָּחֵלּוּ מְעַט and they begin *as littleness* (= *to be minished*) because of. **b.** as subst. with foll. gen. מְעַט מַיִם *a little of* water, מְעַט הַצֹּאן הָהֵנָּה lit. *the fewness of* those sheep; as gen. to a previous subst., מְתֵי מְעָט men *of fewness*; in appos.; either gen. or appos., יֵעָזְרוּ עֵזֶר מְעָט with a help *of smallness*. **c.** twice declined as an adj. **d.** as adverb acc., of place; of time; of degree; repeated מְעַט מְעַט *by little*, *by little* = gradually. **e.** phrases: *a*. with the interr. הַמְעַט קַחְתֵּךְ אֶת־אִישִׁי הֲ, was thy taking my husband (too) little? … הַמְעַט מִכֶּם כִּי הִבְדִּיל is it *too little for you* that J. hath separated, etc. *b*. ´ וְ, עוֹד מְעַט

עוֹד מְעַט וּסְקָלֻנִי *yet a little*, *and* they will stone me. **2.** כִּמְעַט *like a little*: hence **a.** *almost*, of unrealized action, … כִּמְעַט שָׁכַב *almost* had lain … , (all sq. pf.); כִּמְעַט קָט וַתַּשְׁחִתִי מֵהֶן *like* only *a little*, and thou hadst done more corruptly than they; כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם = *hardly* had I passed. **b.** with impf., *just*, כמעט יעבר עבדך *just* would thy servant pass over; *lightly*, *easily*, *quickly*. **c.** = *shortly*. **d.** = *little worth*. **e.** pleon. for מְעַט, שָׂרִיד כִּמְעָט a *little* remnant, כִּמְעַט וְגָרִים בָּהּ; כִּמְעַט רֶגַע *like the littleness of* a moment = *for a little* moment.

מְעֻטָּה textual error, v. sub מרט.

מַעֲטֶה v. I. מַעֲטָפָה] .עטה] v. II. עטף.

מְעִי only in מַפֻּלָה ִוהיתה מ **n.[m.]** = עִי *ruin-heap*.

מָעַי **n.pr.m.** a musician.

מְעִיל v. sub מֵעִים מעל. מַעְיָן .מעה v. sub עין.

מעינים Kt v. מְעוּנִים.

[מָעַדְ] **vb. press, squeeze — Qal** reference to emasculation; וַחֲנִיחוֹ מְעוּכָה־בָּאָרֶץ *and his spear pressed* (thrust) *into the ground*. **Pu.** שָׁמָּה מֹעֲכוּ שְׁדֵיהֶן *there were their breasts squeezed* (unchastely; fig. of intercourse of Samaria and Jerus. with Egypt, involving idolatry).

מָעוֹדְ **n.pr.m.** father of Achish of Gath.

מַעֲכָה **n.pr.m., f.et gent. 1. n.pr.m. a.** son of Nahor by his concubine, ancestor of people v. **3. b.** father of חָנָן, a hero of David. **c.** Simeonite name. **d.** father of Achish (v. מָעוֹדְ supra). **2. n.pr.f. a.** Geshurite princess, wife of David, mother of Absalom. **b.** daughter of Absalom, wife of Rehoboam, mother of Abijam. **c.** mother of Asa, and called also daughter of Absalom (as **b**). **d.** concubine of Caleb. **e.** wife of Machir. **f.** wife of (יעיאל), father of Gibeon. **3. n.pr. gent.,** dwelling W. of Bashan, near *Ṣoba*, and *Geshur* (cf. esp. adj. gent. infr.); = מַעֲכָת.

מַעֲכָת v. supr. מַעֲכָה **3.** מַעֲכָתִי **adj.gent.** so בֶּן־הַמַּעֲכָתִי of one of David's heroes; of associate of Ishmael the Judaean; coll. = *the Maachathites* (all + הַגְּשׁוּרִי; cf. **3** מַעֲכָה).

מָעַל **vb. act unfaithfully, treacherously,** a priestly word, chiefly late — **Qal** *act unfaithfully*, *treacherously*, usu. **1.** מָעַל מַעַל: **a.** abs. בַּחֵרֶם *in the matter of the devoted thing* (the sin of Achan). **b.** wife against (בְּ) husband (marital infidelity). **c.** elsewhere ag. (בְּ) God. **2.** usage without מַעַל (only late): **a.** במשפט אל ימעל פיו *let not his* (the king's) *mouth act treacherously against justice* (RV *in judgment*). **b.** elsewhere against God; without בְּ; c. בְּ; בַּחֵרֶם.

מַעַל **n.m. unfaithful, treacherous act — 1.** ag. man: נשׁאר מעל *faithlessness remains*. **2.** elsewhere ag. God, c. בְּ; without בְּ, מַעַל elsewhere only c. מָעַל q.v. (**1**; all cited).

מְעִיל **n.m. robe —** exterior garment, *robe*, worn over the inner tunic **1** :כְּתֹנֶת. worn by men of rank: Saul and Jonathan; princes of the sea; Job; Samuel; Ezra; David clothed with בוץ מ׳ (in the procession of the ark); the child Samuel had קָטֹן מ׳ (it had a skirt **2** .(כנף. worn by the daughters of David. **3.** robe of high priest: מְעִיל הָאֵפוֹד, made of purple stuff; אפוד ומעיל; הַמְּעִיל, having שׁוּלֵי הַמְּעִיל skirts, around which were alternate coloured pomegranates and golden bells, and פִּי הַמְּעִיל, an opening or hole by which it might be drawn over the head. **4.** fig. of attributes (of י׳, and of men), בשׁת; משׁפט; צדקה; קנאה.

II. מַעַל v. sub מֶעַל. עלה v. עַל.

[מַעֲלֶה, מַעַל], I, II. מַעֲלָה v. sub עלה.

[מַעֲלִיל, מַעֲלָל] v. עלל.

[מָעֳמָד, מַעֲמָד] v. מַעֲמָסָה. עמד v. עמס.

מַעֲמַקִּים v. מַעַן. עמק v. מַעֲנֶה sub I. עָנָה.

מַעֲנֶה v. I. ענה. מַעֲנָה, מַעֲנִית v. II. ענה.

מְעֹנָה v. עון.

מעץ

מַעַץ **n.pr.m.** in Judah.

מַעֲצֵבָה v. I. עצב. מַעֲצָד v. עצד.

[מֹעֵצָה] v. [מוֹעֵצָה] sub יעץ.

מַעְצוֹר, מַעְצָר v. עצר. מַעֲקֶה v. עקה.

מַעֲקַשִּׁים v. עקשׁ. מַעַר, מַעֲרֶה v. ערה.

I. מַעֲרָב *merchandise* v. II. ערב.

II. מַעֲרָב, מַעֲרָבָה *west* v. V. ערב.

מְעָרָה v. I. ערר.

מערות Kt v. מערכה sub ערך.

[מַעֲרִיץ] v. ערץ.

מַעְרָךְ, מַעֲרָכָה, מַעֲרֶכֶת v. ערך.

[מַעֲרֵמִים] v. II. עור. מַעֲרָצָה v. ערץ.

מַעֲרֶת v. ערה.

מַעֲשֶׂה, מַעְשַׂי, מַעֲשִׂיָה, מַעֲשִׂיָהוּ v. עשׂה.

מַעֲשֵׂר v. עשׂר. מַעֲשַׂקּוֹת v. עשׂק.

מֹף **n.pr.loc. Memphis.**

מִפְגָּע v. מַפָּח, מַפֵּחַ v. פגע. נפח v.

מִפְרִיב sub ריב. ´ v. מִפְשֶׁת(י)

מֻפִּים **n.pr.m.** family name in Benjamin.

מֵפִיץ v. I. פוץ.

מַפָּל, מַפֵּלָה, מַפֵּלָה, מַפֶּלֶת v. נפל.

[מִפְלָאָה] v. מִפְלַגָּה. [פלא] v. פלג.

מִפְלָט v. מִפְלֶצֶת. פלט v. פלץ.

[מִפְלָשׁ] v. פלס = פלשׁ.

[מִפְעָל, מִפְעָלָה] v. פעל.

מֵפָעַת v. מֵיפַעַת sub יפע.

[מַפֵּץ, מַפָּץ] v. מִפְקָד. נפץ v. פקד.

[מִפְרָץ] v. II. מַפְרֶקֶת. [פרץ] v. פרק.

[מִפְרָשׁ] v. מִפְשָׁעָה. פרשׁ v. פשׁע.

[מַפְתֵּחַ, מִפְתָּח] v. פתח.

מִפְתָּן v. מֵץ. פתן v. מיץ.

מֹץ v. מוץ.

מָצָא vb. attain to, find — Qal 1. *find*: **a.** thing sought, c. acc. rei, straw, water, grass, help, consort; with idea of attaining to, arriving at, a resting-place; of marriage; of finding place for temple; fig. וּמְצָאוּ מַרְגּוֹעַ לְנַפְשְׁכֶם *and find quiet for yourselves*; find grave; reach cities; *find* = secure prey, booty, plunder; of securing gain; secure as crop; = *acquire*, *get* wounds and dishonour; חֵן בְּעֵינֵי פ ׳מ ׳ *find* (= gain, secure) *favour in the eyes of* any one: of ׳י; oftener of men; abs. מָצָא חֵן = *seek and find* (arrows); fig. of grounds of accusation *he succeeds in finding*; so; *find* knowledge of God, word of ׳י, words of wisdom, wisdom; ransom; life; c. acc. pers.; of pursuit; *find* ׳י; so poss. also (obj. om.); *find* wisdom (personif.). **b.** what is lost, missed, c. acc. rei; וַיִּלְאוּ לִמְצֹא הַפֶּתַח *and they grew weary in finding the door*; *find a* word (to say), answer, vision from ׳י; c. acc. pers. **c.** *meet*, *encounter*, c. acc. pers. (one expected). **d.** *find* a condition, *find* one in a situation; וַיִּמְ ׳צֹא־מֶלֶךְ אֵת … נִלְחָם *and he found the king* of Assyria *warring* against Lachish. **e.** = *learn*, *devise*. **f.** *experience* sorrow. **2.** *find out*: **a.** find out thoroughly, explore: obj. God; God's works. **b.** = *detect* sin, crime, usu. *in* (בְּ) one; detect evil in God; subj. God. **c.** = *guess*, solve riddle. **3.** = *come upon*, *light upon*: **a.** often unexpectedly = *happen upon*, c. acc. rei, money, book; honey, ship, a plain, a jawbone; ark of ׳י; indef.; c. acc. pers. = *meet*, *fall in with*; come upon = *discover*; of ׳י meeting (finding) Isr. in desert; angel finding Hagar; ׳י finding David. **b.** *hit*, c. acc. pers., subj. bowmen; subj. axe. **c.** subj. hand (fig., in metaph., of reaching nests); sin (i.e. its punishment) *will light upon* you. **d.** subj. fire. **e.** *befal*, c. acc. pers.; of evil; subj. **4** תְּלָאָה. noteworthy phrases are: כַּאֲשֶׁר תִּמְ ׳צָא יָדֶךָ *acc. to what thy hand findeth*, i.e. as the occasion may demand (c. acc.); וְלֹא יִמְצָאֵהוּ = *and he shall not be*, shall no longer exist; *they found it* = there happened to be in it; אֶת־לִבּוֹ לְהִתְפַּלֵּל *he found the heart* (took courage) *to pray*; לֹא מָצְאוּ יְדֵיהֶם *they did not find their hands*, were not able to use them, were paralyzed; וּמָצָא כְּדֵי גְאֻלָּתוֹ = *and he find* (that he has) *enough for its redemption* (cf. דַּי); without דַּי; also וּמָצָא לָהֶם *and so one find* (= there be found) enough *for them*. **Niph.** pass. of Qal, *be found*: **1. a.** of a thing lost (asses); stolen (all c. בְּיַד); sought, wisdom. **b.** of thing found unexpectedly, book; of corpse. **c.** = *be lighted upon*, *encountered*; of breaches in temple; of cities; of persons in captured city; *be discovered*, of a condition, situation.

d. *be found* written (כתוב); of persons. **e.** = *appeared*, *were recognised*, of words of י״. **f.** of persons sought; in geneal. register; of י״, specif., *let himself be found of* (*by*) any one: sq. לְ pers., abs. **g.** = *be discovered*, *detected*: (I) of iniquity, crime. (2) of wrong-doers. **h.** = *be gained*, *secured*, as a crop, of fruit, fig. **i.** *be discoverable*, *to be found*. **2.** *be found* = *be*: **a.** c. בְּיַד *be found in* one's *hand* = one happens to have, cf. (without ביד). **b.** c. לְ pers., = be in the possession of: c. אֶת־ (prep.) pers. **c.** *be found in* (ב) a place, esp. of wealth, treasure; = *happen to be*, *be*; c. neg. = *be no more*. **d.** = *be left* after war, violence, etc. **e.** = *be present*; esp. late. **f.** = *prove to be*, after numbering; of י״ **3**. **.** *be* (*found*) *sufficient*. **Hiph. 1.** *cause to find*, *attain*, c. acc. pers. (subj. God). **2.** *cause to light upon*, *come upon*, *come* c. acc. of cloud. **3.** *cause to encounter*, deliver up to c. acc. pers., + בְּיַד (subj. man), (subj. God). **4.** *present* unto (אֶל־), of Aaron's sons ministering unto him, c. acc. of offering, and of blood.

מְצָא v. מוֹצָא sub מֶצַב, מַצָּב. יצא v. נצב.

מַצָּבָה, מִצְבָּה, מַצֵּבָה, מַצֵּבֶת v. נצב.

מִצְבָּיָה dub.

מְצָד, מְצַד, מְצָדָה, [מְצֹדָה],מְצֵדָה v. I. צוד.

[מָצָה] **vb. drain, drain out — Qal** *drain*, *drain out*, וַיִּמֶץ טַל מִן־הַגֵּזָּה *and drained dew out of the fleece*; so fig., obj. קֻבַּעַת *bowl*, *goblet*, of bewilderment fr. שתה״ +) ,י; of personif. Jerusalem); obj. שְׁמָרֶיהָ *the dregs of it* (viz. כּוֹס) (subj. the wicked). **Niph.** *be drained out*.

I. מַצָּה v. מצץ. II. מַצָּה v. II. נצה.

מִצָּה **n.pr.loc.** in Benj. Site unknown.

[מִצְהָלָה] v. צהל.

[מָצוֹד, מְצוֹדָה, מְצוּדָה], v. I. צוד.

מְצָוָה v. צוה.

[מְצוּלָה, מְצוּלָה, מְצֵלָה] v. צול.

מָצוֹק, מְצוּקָה v. I. צוק.

מָצוּק v. II. צוק.

I. מָצוֹר, מְצוּרָה v. II. צור.

II. מָצוֹר *Egypt*, v. מִצְרַיִם ,מצר.

[מַצּוּת] v. נצה.

מצח

מֵצַח **n.m. brow, forehead** — *brow*, *forehead*, struck by stone fr. David's sling; Aaron's forehead; place where leprosy appears; place for a distinguishing mark or cross; חִזְקֵי־מ ´ the house of Isr. are *stout of forehead* (i.e. obstinate; || קְשֵׁי־לֵב); so מִצְחֵךְ נְחוּשָׁה *thy brow* (is) *brass*; also of boldness, firmness of prophet.

[מִצְחָה] **n.f. greave(s).**

[מְצֻלָּה, מְצֻלוֹת] v. I. צלל.

מְצֵלָה v. צול. מִצְנֶפֶת v. צנף.

[מַצָּע] v. מִצְעָד] .יצע] v. צעד.

I, II. מִצְעָר v. צער.

I, II. מִצְפֶּה, מִצְפָּה v. צפה.

[מַצְפּוּנִים] v. צפן.

[מָצַץ] **vb. drain out**, only **Qal**.

I. מַצָּה **n.f. unleavened bread,** or **cake(s) —** *unleavened bread*, prepared in form of לֶחֶם; used at ordinary meals (prepared hastily); elsewhere at sacrificial meals, e.g. ritual peaceofferings; consecration of priesthood; at peace-offering of Nazirite; at Passover; esp. at feast of *unleavened bread* [*cakes*] for 7 days after Passover. During these seven days all Israel ate מצות.

[מָצַק] v. מָצוּק sub II. צוק.

[מְצָקָה] v. מצוּקָה sub I. צוק.

[מֵצָקֶת] v. ´ מוּצ sub מֵצַר .יצק v. I. צרר.

מצר

מִצְרַיִם **n.pr.terr. et gent. f., m., mpl.** etc. (v. infr. **2**), **Egypt, Egyptians — 1. a.** of land, *Egypt*, in all periods, incl. ´ אַדְמַת מ ;אֶרֶץ מ *the soil of Egypt*; land as productive; incl. Upper Egypt (פַּתְרוֹס), as well as Lower; appar. disting. fr. Upper Egypt. **b.** combinations are: (I) ´ מ as limit of motion. (2) ´ מ as point of departure. **2.** of people: **a.** in table of nations, personif. as second son of Ham. **b.** = *Egypt* (as a people), *Egyptians*, incl. use = Egyptian kingdom, empire, i.e. land and people as political power.

מָצוֹר **n.pr.terr.** = מִצְרַיִם; only poet.

מִצְרִי **adj.gent. Egyptian — 1.** adj. ´ אִישׁ מ = *an Egyptian*. **2.** c. art = subst. *the Egyptian*; coll. = *the Egyptians* (where with Canaanitish peoples); pl. = *the Egyptians*; fs. הָגָר הַמִּצְרִית *Hagar the Egyptian woman*.

[מְצָרָה] v. מְצוּרָה sub II. צור.

מַצְרֵף v. מַצָּת] .צרף] v. מַצּוֹת sub II. נצה.

מַק ,מָק v. מקק. I, II. מַקֵּבֶת v. נקב.

מַקֵּדָה **n.pr.loc.** in Judah, near Beth Horon, and Libnah, where was a cave, captured by Joshua, with a king.

מִקְדָּשׁ v. קדשׁ. מַקְהֵל, מַקְהֵלֹת v. קהל.

מִקְוֵא, I, II. מִקְוֶה, מִקְוָה v. II. קוה.

מִקְוֶה I v. I. קוה.

מָקוֹם v. מָקוֹר קום v. קור.

[מִקָּח, מִקָּחָה] v. לקח.

מַקְטֵר, [מִקְטָר], מַקְטֵרָה, מִקְטֶרֶת v. קטר.

מקֵל **n.m. rod, staff — 1.** branch of tree as *rod*, *stick*, used by Jacob in breeding his flocks; of symbolic rod (שָׁקֵד ׳מ *almond-rod*) in Jerem.'s vision; symbolic rods or staves, with names, used by proph.; fig. of Moab. **2.** *staff*, used in journeying; carried even when riding; so also מַקַּל יָד (= *riding-stick*); < a weapon. **3.** *wand* of diviner.

מִקְלוֹת **n.pr.m. 1.** a Benjamite. **2.** an officer of David.

מִקְלָט v. קלט.

מִקְלַעַת v. II. קלע. מָקֹם v. מָקוֹם sub קום.

מִקְנֶה, מִקְנָה, מִקְנֵיהוּ v. קנה.

[מִקְסָם] v. קסם. מַקְפִּים v. II. נקף.

מָקֵץ **n.pr.loc.** in Israel, site unknown.

מִקְצוֹעַ, מִקְצֹעַ v. II. מַקְצֵעָה] .קצע] v. I. קצע.

מִקְצָת v. קְצָת.

[מָקַק] **vb. decay, rot, fester,** fig. **pine away — Niph. 1.** *fester*, of wounds. **2.** *rot*, *rot away* (plague upon foes of Jerusalem). **3.** *moulder away*. **4.** of *pining away* by reason of (בְּ), as punishment for, iniquity. **Hiph.** trans. בְּשָׂרוֹ ׳ה *a causing his flesh to rot*.

מַק (c. art. מָק) **n.m. decay, rottenness;** תַּחַת בֹּשֶׂם מַק יִהְיֶה *instead of perfume rottenness shall there be*; fig.

מִקְרָא v. I. מִקְרֶה, מְקָרֶה. קרא v. קרה.

מְקֵרָה v. קרר. I. מִקְשֶׁה, מְקְשֶׁה v. קשׁה.

II. מִקְשָׁה v. [קִשְּׁאָה].

I. מָרָא, מֹר, מַר v. I. מרר.

II. מַר v. II. מרר.

I. [מָרָא] **vb.** only **Hiph.** *flap away*.

II. מרא

מְרִיא **n.[m.] fatling, fatlings** — *fatling*; elsewh. only of sacrificial animals; also sg. coll.

[מֶרְאָה] **n.f. crop** or **alimentary canal** of bird.

מֹרָא v. מוֹרָא sub ירא.

מִרְאַדַךְ v. מְרֹדַךְ.

מַרְאֶה, I, II. מַרְאָה v. ראה.

מִרְאָה v. מרה pt.f. מְרִאוֹן v. I. שִׁמְרוֹן.

מָרֵאשָׁה v. מְרַאֲשׁוֹת] מָרֵשָׁה] v. ראשׁ.

מֵרַב **n.pr.f.** elder daughter fo Saul, promised to David, but given to Adriel.

מַרְבַּדִּים v. II. רבד.

מִרְבָּה, מַרְבֶּה, מַרְבִּית v. I. רבה.

מַרְבֵּץ v. מַרְבֵּק. רבץ v. רבק.

מַרְגּוֹעַ v. II. מַרְגְּלוֹת] .רגע] v. רגל.

מַרְגֵּמָה v. מַרְגֵּעָה. רגם v. II. רגע.

[מָרַד] **vb. rebel — Qal** *rebel*, *revolt*: **1.** against human king, c. בְּ pers; less oft. (late) c. עַל pers.; abs. **2.** against God, c. בְּ; abs., c. **3** .את. poet., against light, only מֹרְדֵי אוֹר.

I. מֶרֶד **n.[m.] rebellion, revolt** against ׳י.

II. מֶרֶד **n.pr.m.** name in Judah.

מַרְדוּת **n.f. rebellion, rebelliousness.**

מְרֹדַךְ **n.pr.div.** chief god of Babylon in Nebuchadrezzar's time.

מְרֹדַךְ בַּלְאֲדָן king of Babylon.

מָרְדֳּכַי **n.pr.m. Mordecai — 1.** companion of Zerub. **2.** cousin and adoptive father of Esther.

מִרְדָּה v. מֶרְדָּף. רדה v. רדף.

מָרָה **vb. be contentious, refractory, rebellious — Qal** *be disobedient*, *rebellious*: **1.** בֵּן סוֹרֵר וּמֹרֶה *stubborn and rebellious son* (towards father). **2.** elsewhere towards God: הַמֹּרִים *ye rebels*; abs.; c. בְּ pers., elsewh. acc. pers.; יְ״ ´s words. **Hiph.** *shew disobedience*, *rebelliousness*, always toward God: abs.; c. בְּ pers; elsewhere acc. of God or his commands.

מְרִי **n.m. rebellion** — *rebellion* עם מרי *rebellious people*; בית (ה)מרי *rebellious house* (referring to Israel); בְּנֵי מרי *rebellious sons*; with omission of בֵּן (or abstr. for concrete), אל תהי מֶרִי *be not a rebellious person*; אך מרי יבקשׁ רע *a rebellious man seeketh only evil*.

יִמְרָה **n.pr.m.** a chief of Asher.

מָרָה, מָרָה, מָרָה v. I. מרר.

מֹרֶה v. ירה **Hiph.** Pt., and II. מוֹרֶה.

[מָרוּד] v. רוד. מֵרוֹז v. ארז.

[מָרוֹחַ] **n.[m.]**.

מָרוֹם v. רום.

מֵרוֹם **n.pr.loc.** only in מֵי מֵרוֹם *waters of Merom*, in N. Canaan; = Lake *Ḥule*.

מְרוֹן v. I. שִׁמְרוֹן. מֵרוֹץ, I. [מְרוּצָה] v. רוץ.

II. מְרוּצָה v. מְרוּקִים] .רצץ] v. I. מרק.

מָרוֹת **n.pr.loc.** in (Shephelah of) Judah.

מַרְזֵחַ v. רזח.

[מָרַח] **vb. rub — Qal.** On מרוח v. supr.

מֶרְחָב, מֶרְחַבְיָה v. רחב.

מֶרְחָק v. מַרְחֶשֶׁת. רחק v. רחשׁ.

[מָרַט] **vb. make smooth, bare, bald; scour, polish — Qal 1.** *make bare* כָּל־כָּתֵף מְרוּטָה *every shoulder is laid bare*; (fr. chafing of burden); the cheek (by plucking out beard); c. acc. pers. (both acts of violence); of hair and beard (sign of grief). **2.** *scour*, *polish*, a sword. **Niph.** יִמָּרֵט רֹאשׁוֹ *his head is made bald* (by leprosy). **Pu.** *scoured*, *polished*, of bronze utensils of temple; of human skin; of sword (both + הוּחַדָּה, **Qal** supr.).

מְרִי v. מרה.

מְרִי־בַעַל, מְרִיב־בַּעַל v. ריב.

I, II. מְרִיבָה v. ריב.

מְרָיָה **n.pr.m.** a priest in days of h.p. Joiakim.

מֹרִיָּה, מוֹרִיָּה **n.pr.loc.** place for sacrificing Isaac; הַר הַמּוֹ ׳ site of temple.

מְרָיוֹת **n.pr.m. 1.** descendant of Aaron: **a.** grandfather of Ahitub and great-grandfather of Zadok. **b.** as son of Ahitub and father of Zadok. **2.** name of a priestly house.

מִרְיָם **n.pr.f.** et **m. 1. f.** sister of Aaron, and of Moses and Aaron. **2. m.** (prob.) a Judahite.

מְרִירוּת, מִרְירִי v. מרר.

מֹרֶךְ v. מֶרְכָּבָה, מֶרְכָּב. רבד v. רכב.

[מַרְכֹּלֶת] v. רכל. I. מִרְמָה v. II. רמה.

II. מִרְמָה **n.pr.m.** a Benjamite.

מְרֵמוֹת **n.pr.m. 1.** priest, time of Zerub. **2.** priest, time of Ezra and Neh. **3.** one of those who

had taken strange wives.

מְרַמַּס v. רמס.

מֵרֹנֹתִי **adj.gent.** c. art. as subst. = *the Merothonite*.

מֶרֶס **n.pr.m.** a Persian noble.

מַרְסְנָא **n.pr.m.** a Persian noble.

[מֵרַע] v. II. רעה.

[מְרָעֶה, מַרְעִית] v. I. רעה.

מַרְעֲלָה **n.pr.loc.** on border of Zebulun.

מַרְפֵּא, מַרְפֵּה v. רפא.

[מְרָפְּשׁ] v. רפשׁ.

[מָרַץ] **vb. be sick**, only in der. species — **Niph.** חֶבֶל נִמְרָץ *a sore*, *grievous* destruction (lit. *made sick*); קְלָלָה נִמְרֶצֶת *a grievous curse*. **Hiph.** *sicken* (disturb).

[מְרֵצָה] v. מְרוּצָה sub רוץ.

מַרְצֵעַ v. מַרְצֶפֶת .רצע v. רצף.

I. [מָרַק] **vb. scour, polish — Qal** *polish*, *polished*, of bronze utensils of temple. **Pu.** *be well scoured*, of bronze vessel. **Hiph.** תִּמְרִיק Kt, fig., *cleanse*; Qr תַּמְרוּק i.e. (are) *a cleansing*.

[מָרוּק] **n.[m.] a scraping, rubbing;** יְמֵי מְרוּקֵיהֶן lit. *the days of their* (bodily) *rubbings*, i.e. the year's preparation of girls for the harem.

תַּמְרוּק **n.[m.]** id. Qr, v. מרק **Hiph.**

II. מרק

מָרָק **n.m. juice stewed out of meat,** or **broth.**

[מֵרְקָח, מֻרְקָחָה, מִרְקַחַת] v. רקח.

I. מָרַר **vb. be bitter — Qal** *be bitter*: **1.** lit. **2.** fig. מָרָה נֶפֶשׁ *the soul* of all the people *was bitter* against (עַל־ נַפְשָׁהּ מָרָה־לָהּ; *her soul*, *it is bitter to her* (i.e. she is in bitter distress); impers. מַר־לִי מְאֹד מִכֶּם *it is very bitter to me on your account* (I am much distressed). **Pi.** *make bitter*, *shew bitterness*: **1.** (poem) and the archers *shewed bitterness* (i.e. bitter hostility) *toward him* (sf. of indir. obj.); אֲמָרֵר בַּבֶּכִי *I will shew bitterness in weeping* (= weep bitterly). **2.** ´ וַיְמָ֣רֲר֔וּ אֶת־חַיֵּיהֶם *and they made their lives bitter* by slavery. **Hiph.** *make bitter*, *shew bitterness*: **1.** שַׁדַּי הֵמַר נַפְשִׁי *Shadday*, *who hath embittered my soul*. **2.** וְהָמֵר עָלָיו בְּהָמֵר עַל־הַבְּכוֹר *and a bitter outcry* (= lit. shewing bitterness) over him, like a *bitter outcry* over the first-born. **Hithpalp.** *embitter himself* (be enraged); *enraged against*.

מַר **adj.** and **subst. bitter, bitterness —** *bitter*: **1.** lit., of water; food (opp. מָתוֹק); wormwood (לַעֲנָה) (in sim. of end of harlot, infr.); as subst. pl., of physical pain, result of curse לְמָרִים, whence מֵי הַמָּרִים; of harmful result of ruthless fighting; of wickedness; = *injurious*, *hurtful*. **2.** fig., **a.** of cry; as adv. (cry, weep) *bitterly* (מָרָה), (both מַר). **b.** of feeling, temper, esp. c. נֶפֶשׁ: אֲנָשִׁים מָרֵי נֶפֶשׁ *men fierce of temper*, so (like a bear robbed of whelps); הַגּוֹי הַמַּר *the fierce nation*; מַר־שֶׁפֶשׁ = *discontented*; מָרֵי נֶפֶשׁ = *the bitterly wretched*; as subst. abstr. מַר־נֶפֶשׁ *bitterness of soul*; cf. מָרָא (name given to Naomi by herself); מַר־הַמָּוֶת *the bitterness of death*; מַר־מָוֶת (metaph. of harlot).

מֹר, מוֹר **n.m. myrrh** (fr. *bitter* taste) — *myrrh* (late), an Arabian gum, exuding from the bark of a tree, *Balsamodendron Myrrha* — as flowing, i.e. fine, choice (carefully prepared by pressing and mixing), ingredient of sacred oil; מוֹר עֹבֵר (as perfume); cf. (as perfume); הַר־הַמּוֹר, i.e. where it is gathered; as perfume also, as incense מְקֻטֶּרֶת מֹר וּלְבֹנָה; שֶׁמֶן

הַמּוֹר as unguent.

מָרָא, v. I. מַר supr.

מָרָה **n.pr.f.** of bitter spring in Sinaitic penins.

[מָרָה] **n.f. bitterness**.

[מֹרָה] **n.f.** id., cstr. מֹרַת רוּחַ *bitterness of spirit* (= grief of mind).

[מָרֹר] **n.m. bitter thing, bitter herb —** *bitter herbs*, in Passover meal; fig. of distress inflicted (|| לַעֲנָה).

[מְרֹרָה] **n.f. bitter thing, gall, poison — 1.** *gall*, i.e. seat of gall, gall-bladder. **2.** = *poison*. **3.** מְרֹרוֹת *bitter things* (of God's edict of judgment). **4.** pl. abstr. = *bitterness*; אַשְׁכְּלֹת מ ׳ *clusters of bitterness*.

[מְרֵרָה] **n.f. gall**, fig. of God's cruel treatment (cf. מְרֹרָה).

מְרִירִי **adj. bitter;** קֶטֶב מ ׳ *bitter destruction*.

מְרִירוּת **n.f. bitterness —** *bitterness* (bitterly).

מֶמֶר **n.[m.] bitterness** of a fool-son.

[מַמְרוֹר] [**n.m.**] **bitter thing —** *bitter things*.

I. [תַּמְרוּר] **n.m. bitterness —** מִסְפַּד ת ׳ *mourning of bitterness* (bitter mourning); as adv. *bitterly* (si vera l.) II. [תַּמְרוּר] v. sub ת.

I. מְרָרִי **n.pr.m.** a son of Levi, and head of a chief Levit. family.

II. מְרָרִי **adj.gent.** of above, only c. art. as subst. coll.

II. מרר

II. מַר **n.[m.] drop,** גּוֹיִם כְּמַר מִדְּלִי *nations are like a drop* hanging *from a bucket*.

מָרְשָׁה and מָרֵאשָׁה **n.pr.loc.** in (the Shephelah of) Judah, (where named with אַכְזִיב etc.); so appar. (as n.pr.m. in geneal. scheme).

מִרְשַׁעַת v. רשׁע. מֹרַשְׁתִּי v. ירשׁ.

מָרָתַיִם used as **n.pr.f.** = Babylon.

I. מַשָּׂא **n.pr.gent. et terr. 1.** 'son' of Ishmael. **2.** realm of king Lemuel.

II, III. מַשָּׂא, מַשֹּׂא, מַשָּׂאָה, מַשְׂאֵת v. נשׂא.

I, II. מִשְׂגָּב v. שׂגב.

[מְשׁוּכָה] v. III. שׂכך.

מַשּׁוֹר v. נשׂר.

מְשׂוּרָה **n.f. measure**, of water; capacity in gen.

מָשׁוֹשׁ v. שׂוּשׂ. מִשְׂחָק v. שׂחק.

מַשְׂטֵמָה v. מְשֻׂכָּה] .שׂטם] v. שׂוך.

מַשְׂכִּיל v. שׂכל. מַשְׂכִּית v. שׂכה.

[מַשְׂכֶּרֶת] v. מַשְׂמֵר .שׂכר] v. שׂמר.

מִשְׂפָּח v. מִשְׂרָה .שׂפח v. II. שׂרה.

[מִשְׂרָפוֹת מַיִם], מִשְׂרְפוֹת] v. שׂרף.

מַשְׁרֵקָה v. שׂרק.

מַשְׁרֵת **n.m.** appar. = **pan, dish**.

מַשׁ **n.pr.loc.** vel **gent.** as son of Aram.

מַשָּׂא, מַשְׂאָה v. I. נשׂא.

מֵשָׂא **n.pr.loc.** limiting territory of Joktanites.

[מַשְׂאָב] v. שׂאב. מִשְׂאָה v. מִשׂוֹאָה.

מַשָּׂאוֹן, מַשֵּׂאוֹת v. II. נשׂא.

מִשְׁאָל **n.pr.loc.** in Asher.

[מִשְׁאָלָה] v. שׂאל.

[מִשְׁאֶרֶת] **n.f.** a household vessel; vessel in which was dough before it was leavened.

מִשְׁבָּה v. מִשְׁבְּצוֹת. מִשְׁבָּה v. שׂבע.

[מִשְׁבָּר, מַשְׁבֵּר] v. שׂבר.

[מִשְׁבָּת] v. שׂבת. מִשְׁגֶּה v. שׂגה.

[מָשָׁה] **vb. draw — Qal. Hiph. = Qal**, fig.

מֹשֶׁה **n.pr.m. Moses,** the great Hebrew leader, prophet and lawgiver — *Moses* was son of Amram and Jochebed; of tribe of Levi; (younger) brother of Aaron, etc., and brother of Miriam; called prophet; agent by whom יהוה gave law; lawgiver; priest.

[מַשֶּׂה] v. נשׂה.

מְשׁוֹאָה, מְשֹׁאָה v. II. שׁוא.

מַשּׁוּאוֹת v. II. נשׁא. מְשׁוֹבָב v. שׁוב.

מְשׁוּבָה v. מְשׁוּגָה] .שׁוב] v. שׁוג.

מְשׁוֹט] ,מָשׁוֹט] v. שׁוט.

מְשׁוּסָה Kt. = מְשִׁסָּה v. שׁסס.

מָשַׁח **vb. smear, anoint — Qal 1.** *smear*, house with colour (paint); shield with oil (anoint); the person, with ointments; unleavened cakes, with oil. **2.** *anoint*, as consecration, solemn setting apart to an office, always by the use of oil poured on the head: לנביא as a prophet (Elishah by Elijah); elsewh. of king, c. acc., מֶלֶךְ; elsewhere acc. pers.; בְּשֶׁמֶן קָדְשִׁי *with my holy oil*; שמן שָׁשׂוֹן (fig.); c. על, whom *we have anointed over* us; לְמֶלֶךְ; c. על ישׂראל ;עַל, לְמֶלֶךְ *over Israel*; אֶל־ישׂראל (Ephr.); **3** .לנגיד ;על ;מָשׁוּחַ מֶלֶךְ. *anoint*, *consecrate* to religious service: **a.** Aaronic priests, c. acc. pers.; abs. **b.** sacred things: מַצֵּבָה; tabernacle and its vessels; קדשׁ קדשׁים. **Niph.** *be anointed*; Aaron and his sons; altar.

מִשְׁחָה **n.f. 1. ointment; 2. consecrated portion — 1.** *ointment*, the holy oil used in the consecration of the Aaronic priests. **2.** *consecrated portion*, of Aaron and his sons.

מָשְׁחָה **n.f. consecrated portion**.

מַשִׁיחַ **n.m. anointed — 1.** king of Israel *anointed* by divine command; so c. sfs. ref. to ´י; Davidic dynasty with Messianic ideals attached. **2.** high priest of Israel. **3.** Cyrus as commissioned by ´י. **4** *Messianic prince*. **5.** patriarchs, regarded as anointed kings.

מִמְשַׁח **n.[m.]**.

מָשְׁחָת ,מִשְׁחַת ,[מַשְׁחֵת] ,[מַשְׁחִית] v. שׁחת.

מִשְׁחָר v. II. שחר.

מִשְׁטָח] ,מִשְׁטוֹחַ] v. שטח.

[מִשְׁטָר] v. שטר.

מֶשִׁי **n.[m.]** a costly material for garments, **silk.**

מֶשִׁי v. מושי.

מְשֵׁיזַבְאֵל **n.pr.m.** Jewish name in Persian period (*God delivers*), grandfather of one of the wallbuilders; one of those sealed; father of royal officer (a Judaean); the relation of these to each other is unknown.

מָשַׁךְ **vb. draw, drag — Qal 1.** *draw* and lift out of (מִן), c. acc. pers., so Jeremiah (+ בַּחֲבָלִים, ב instr.); *draw*, *drag along* (fig.); בְּמָשְׁכוֹ בְּרִשְׁתּוֹ (fig. of wicked catching and *dragging* the poor); *draw*, *lead along* (with hostile purpose) c. acc. pers. (subj. אֶל- ´ + ;י pers. et rei); *lead* or *drag off* (to doom, subj. י ´); similarly, or = *draw down* to death; abs., subj. heifer, (ב instr.); *draw*, *lead* (in love), (fig., subj. ´ **2** .(י. *draw* the bow. **3.** *proceed*, *march*. **4.** *draw out* a sound, *give a sound*, בִּמְשֹׁךְ הַיּוֹבֵל *when the ram*('s horn) *sounds*. **5.** *draw out*, *prolong*, *continue*, מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ *prolong*, *continue thy kindness to them that know thee*. **6.** *trail* seed (draw along in sowing) (opp. דֹּרֵךְ עֲנָבִים; cf. מֶשֶׁךְ infr.). **7.** (late) *cheer* (draw, attract, gratify). **Niph.** *be prolonged* (days of Babylon); *be postponed*. **Pu.** *long drawn out*: of persons, = *tall*; *postponed*, *deferred*.

I. [מֶשֶׁךְ] **n.[m.] a drawing, drawing up, a trail — 1.** *the drawing up* (fishing up, i.e. securing after effort) of wisdom is beyond corals. **2.** cstr. *a trail* (of seed), הַזֹּרֵעַ ´מֶ bearing the *trail* of seed; cf. מָשַׁךְ **.6** מֶשֶׁךְ **n.pr.gent. the Moschi**, 'son' of Japheth, between תֻּבָל and תִּירָס.

[מִשְׁכָּת] **n.f. cord**; מִשְׁכּוֹת כְּסִיל *the cords of Orion*, i.e. prob. those by which (acc. to some legend) he is dragged along in the sky.

מְשַׂכֶּלֶת v. sub שָׂכַל, שָׂכַל. מִשְׁכָּב v. שׁכב.

מִשְׁכָּן v. שׁכן. I. מָשָׁל **n.pr.loc.** v. מִשְׁאָל.

I. [מָשַׁל] **vb.represent, be like. Niph.** *be like*, *similar*, c. אֶל; עִם; דְּ. **Hiph.** *compare*. **Hithp.** (c. דְּ) *become like*.

II. מָשָׁל **n.m. proverb, parable** (of sentences constructed in *parallelism*, usu. of Hebrew Wisdom, but occas. of other types) — *proverbial saying*, brief terse sentence of popular sagacity; הַקַּדְמֹנִי מ *proverb of the ancients*. **2.** *by-word*. **3.** prophetic figurative discourse: נָשָׂא מָשָׁל *lift up*, *utter a* מ (all of Balaam). **4.** *similitude*, *parable*. **5.** *poem*, of various kinds: the ode, the 3,000 pieces traditionally ascribed to Solomon, didactic psalms. **6.** *sentences of ethical wisdom*.

II. [מָשַׁל] **vb. denom. use a proverb, speak in parables** or **sentences of poetry,** esp Ezek. — **Qal** *use a proverb*: + בְּ loc.; a parable c. אֶל־; c. עַל־, and (מָשָׁל appar. om.). **Pi.** *Pt. maker of parables*.

[מֹשֵׁל] **n.[m.] likeness, one like**; *his likeness*, i.e. *one like him*.

מְשֹׁל **n.[m.] by-word,** *by-word*.

III. מָשַׁל **vb. rule, have dominion, reign — Qal 1.** human subj., *rule*, *have dominion* over (בְּ); (Pt. abs. = *when one ruleth*); rarely other preps.: לְ (c. inf.); עַל־, אֶל־; c. acc. cogn.; abs., (עַל loc.); Pt. as subst. = *ruler*, מֹשֵׁל־אֶרֶץ, מֹשֵׁל עַמִּים; abs. **2.** of heavenly bodies, c. בְּ. **3** .בְּ of God, c. בְּ; abs.; וּזְרֹעוֹ לוֹ מ *his arm ruling for him*. **Hiph.** *cause to rule*, sq. acc. pers. + בְּ (subj. י); *exercise dominion*, only inf. abs. as n. abstr. *the exercise of dominion* (attrib. of God).

II. [מֹשֵׁל] **n.[m.] dominion**; (of Mess. king); (of Alexander).

מִמְשָׁל **n.[m.] dominion, ruler** (late) — **1.** רַב מ *great dominion* (acc. cogn. c. מָשַׁל), (pred. of **2** .(מֶמְשַׁלְתּוֹ. abstr. for concr. (pl.) = *rulers*.

מֶמְשָׁלָה **n.f. rule, dominion, realm — 1.** *rule*, *dominion* (human); וְכָל־מֶמְשַׁלְתּוֹ עִמּוֹ *and all his imperial might with him* (i.e. display of might — soldiers, court, luxury, etc.; of Sennach.); hence מ ´ alone = *realm*, *domain*. **2.** *rule* of heavenly bodies הַיּוֹם ´לְמֶשׁ the sun *for the rule of the day*; also sq. **3** .בְּ. God's *rule*, *dominion*; pl. = *realm*.

מִשְׁלָח], מִשְׁלַח, מִשְׁלַחַת [v. שלח.

מְשֻׁלָּם, מְשֻׁלֶּמֶת, (וּ)מְשֻׁלֶּמְיָה v. שלם.

מְשֻׁלֶּמִית, מְשֻׁלֶּמֶת v. שלם.

מְשֻׁלָּנוּ v. -שׁ. מְשֻׁלַּשׁ v. שלש.

מְשַׁמָּה v. שמם.

מִשְׁמָן, מִשְׁמַנָּה, ´מַשׁ, מַשְׁמַנִּים v. שמן.

I, II. מִשְׁמַעַת] מִשְׁמָע,] v. שמע.

מִשְׁמָר,] מִשְׁמֶרֶת] v. שמר.

מִשְׁנֶה v. III. שנה. מִשְׁסֶה v. שסס.

משע

מִשְׁעִי **n.f. cleansing.**

מִשְׁעוֹל v. I. שעל.

מִשְׁעָם **n.pr.m.** name in Benjamin.

מִשְׁעָן, מַשְׁעֵן, מַשְׁעֵנָה, מִשְׁעֶנֶת v. שען.

מִשְׁפָּחָה v. שפח. מִשְׁפָּט v. שפט.

מִשְׁפְּתַיִם v. שפת.

משׁק

מֶשֶׁק **n.[m.] acquisition, possession.**

[מִמְשָׁק] **n.[m.] possession.**

מַשָּׁק v. שׁקק. I, II. מַשְׁקֶה v. שׁקה.

מִשְׁקוֹל, מִשְׁקָל, מִשְׁקֶלֶת, מִשְׁקֹלֶת v. שׁקל.

מַשְׁקוֹף v. II. מִשְׁקָע. [שׁקף] v. שׁקע.

מִשְׁרָה v. II. שׁרה.

מֵישָׁרִים v. מֵישָׁרִים sub ישׁר.

מִשְׁרָעִי **adj.gent.** c. art. as n. coll. *the Mishra῾ites*, a family of Kirjath Jearim.

[מָשַׁשׁ] **vb. feel, grope — Qal** *feel*. **Pi.** *feel over* or *through*, *grope*. **1.** לָבָן אֶת־כָּל־הָאֹהֶל וַיְמַ῾ *and Laban felt through the whole tent* (i.e. searched it); so (obj. כֵּלַי) *thou hast felt through* all my possessions (or baggage). **2.** *grope*, of blind (in sim.), periphr. conj., וְהָיִיתָ מְמַשֵּׁשׁ *and thou shalt become one that gropes* at noonday (fig. of judicial blindness). **Hiph.** *that one may feel*.

מִשְׁתֶּה v. שׁתה. מֵת v. מות.

[מַת] **n.m. male, man — 1.** *males*, *men*. **2.** usu. less emphasis on sex, in prose only phr.: **a.** מְתֵי מִסְפָּר *men of number* (numerable, i.e. few) (appos. of אֲנִי = Jacob, representing his family). **b.** מָעַט בְּמְתֵי = *consisting of a few men*. **3.** elsewhere only poet., sex usually not emph.: **b.** poet. phr.: מְתֵי שָׁוְא *men of falsehood*; אָוֶן ׳מ *men of wickedness*; סוֹדִי ׳מ *men of my circle*; אָהֳלִי ׳מ *men of my tent* (household); רָעָב ׳מ *men of hunger*, but read probably ׳

מְזֵי ר *sucked out*, *empty* from hunger.

מְתוּשָׁאֵל **n.pr.m.** descendant of Cain.

מְתוּשֶׁלַח **n.pr.m.** descendant of Seth (? *man of the dart*).

מַתְבֵּן v. תבן.

מתג

מֶתֶג **n.m. bridle — 1.** lit. *bridle*, for animals; of ´ י's *bridle* for Sennach. (under fig. of beast), וּמִתְגִּי בִּשְׂפָתֶיךָ and I will put (וְשַׂמְתִּי) my hook in thy nose *and my bridle in thy lips*. **2.** fig. = *control*, *authority*, only in הָאַמָּה ´מ *authority of the mother city*.

מְתוּשָׁאֵל, מְתוּשֶׁלַח v. sub מַת supr.

[מָתַח] **vb. spread out —** only **Qal** and he (´ י) *hath spread them* (the heavens) *out* as a tent to dwell in.

אַמְתַּחַת **n.f. sack —** *sack*(s) in wh. bretheren of Joseph carried corn from Egypt; in phr. ´ בְּפִי אַמ *in the mouth of the sack*.

מָתַי **interrog.adv. when?** in OT only of future time: **a.** alone, *when*? **b.** לְמָתַי *against when*? **c.** עַד־מָתַי *until when*? *how long*? **d.** אַחֲרֵי מָתַי עוֹד *after how long yet*?

מְתִים v. מַת. מַתְכֹּנֶת v. תכן.

מַתְלָאָה v. תְּלָאָה. מְתַלְּעוֹת v. תלע.

מְתֹם v. תמם; v. מַת.

מתן

מָתְנַיִם **n.m.du. loins** — *loins*: **1. a.** place of wearing girdle; fig. *righteousness shall be the girdle of his loins*. **b.** hence place of things attached to girdle: sword girded on (על חגר, אסר); opp., וּמָתְנֵי מְלָכִים אֲפַתֵּחַ *and the loins of kings I will loosen*, i.e. will disarm them (י before Cyrus); ink-horn. **c.** girding up *loins* = make ready for action, וַיְשַׁנֵּם מָתְנָיו; more oft. חָגַר מ; אָזַר מ. **d.** זַרְזִיר מ that which is *girt in the loins*, i.e. prob. either a *greyhound* (contracted, as if by a belt), or a war-horse, charger. **e.** girded with sackcloth (in mourning). **f.** linen breeches of priests were to extend; to be עַל־מָתְנַי; loins of slaves are girt with waistcloth, (v. also אֵזוֹר). **g.** in gen. of the middle of the body, מֵי מָתְנַי (i.e. water reaching to the loins); so of the appearance of י in Ezek.'s visions. **2. a.** *loins* as seat of strength; כֹּחוֹ בְּמָתְנָיו (of hippopotamus); in combin. with **1 a** (fig.) חָגְרָה בְּעוֹז מָתְנַי *she girdeth her loins with strength*, she puts on energy with her girdle; cf. also בְּשֶׁבֶר מָתְנַי sigh *with breaking of loins*, i.e. in entire collapse of strength; so וּמָתְנֵימוֹ תָּמִיד הַמְעַד *and make their loins continually to shake*, make them totter. **b.** as seat of keenest pain, due to grief or dread (as in travail).

מִתְנִי **adj.gent.**

I, II. מַתָּן, I, II. מַתָּנָה, מַתְנַי, מַתַּנְיָה(וּ) v. נתן.

[מָתַק] **vb. become** or **be sweet, pleasant — Qal 1.** lit. *become sweet*, of water (opp. מָרִים); *are* (i.e. taste) *sweet*, מַיִם גְּנוּבִים יִמְתָּקוּ (fig. of delights of illicit pleasure). **2.** = *be pleasant*, מָתְקוּ לוֹ *sweet* (pleasant) *to him* are the clods of the valley (said of one resting in the grave). **3.** *suck* מְתָקוֹ רִמָּה the worm *doth suck him*, feast on him. **Hiph.** *sweet taste* (declarative Hiph.); *make sweet*.

מֶתֶק **n.m. sweetness**; agreeable, attractive speech, so prob. רֵעֵהוּ מִמְתָּקֵי *sweetness of one's friend*, i.e. of his speech.

[מֹתֶק] **n.[m.] sweetness** — *my sweetness* (fig-tree loquitur), i.e. sweetness of the fruit.

מָתוֹק **adj. sweet**, and **n[m.] sweetness — 1.** *sweet*, of honey (where מ = subst. *a sweet*

thing), (both Samson's riddle); so = *sweetness*; more gen., כָּל־מַר מ ׳ *every bitter thing is sweet* to one hungry; fig. (God's commandments, sweeter than honey); לְמָר ׳וּמ ׳לְמ שָׁמִים מַר *making bitter into sweet and sweet into bitter* (obscuring moral distinctions). **2.** = *pleasant*, sleep of the toiler; light.

מִתְקָה **n.pr.loc.** a station of Isr. in desert.

מַמְתַקִּים **n.[m.]pl. sweetness = sweet things;** of drinks; of lover's kiss.

מִתְרְדָת **n.pr.m.** name of two Persians; **1.** Cyrus' time. **2.** Artaxerxes' time.

מַתַּת, מַתַּתָּה, מַתִּתְיָה(וּ) v. נתן.

נ, ן

נ, ן, *Nûn*, fourteenth letter; used as numeral 50 in postB. Heb.

I. נָא **part. of entreaty** or **exhortation, I (we) pray, now** (enclitic) — attached: **1.** to the imv., esp. in colloquial style, when it expresses an entreaty or admonition, as אִמְרִי־נָא say, *I pray*; rarely in a command. Ironically, in a challenge. Once anomalously attached to a subst., or (accents) prefixed to a verb. **2.** to the pf. with *waw* consec., in a precative sense. **3.** to the impf., when leave is asked, or a prayer or desire expressed; **a.** in 1 pers., esp. with ה cohort., אוציאה־נא let me, *I pray*, bring out, נלכה־נא let us go, *I pray*, אִיעָצֲךְ נָא עֵצָה let me give thee counsel, *I pray*; and in self-deliberation, ארדה־נא I will go down, *now*!; אסורה־נא וארא I will turn aside, *now*, and see; with אַל. **b.** in 2 pers., with אַל, in deprecation; hence ellipt. אל־נא do not, *I pray*, (do this). **c.** in 3 pers., יֻקַּח־נָא let there be brought, *I pray*;

ironically, or defiantly where is the word of J.? יָבוֹא נָא; with **4** .אַל **.** joined to conjunctions and interjections: **a.** [אָהּ־נָא, contr.] אָנָּא. **b.** אַל־נָא, see above **3 b, c. c.** אִם־נָא, esp. in the phrase אם נא מצאתי חן בעיניך, used by one craving a favourable hearing, and with נא repeated in the request itself; otherwise. **d.** הִנֵּה־נָא behold, *I pray*, craving a favourable consideration of the fact pointed to by הִנֵּה, and of the request founded upon it (with which נא is often repeated). **e.** (אוֹי־נָא לי (לנו Woe, *now*, to me (us)!. **f.** אַיֵּה־נָא where, *pray*?. **g.** נָנָּדָה־נָא, peculiarly, my vows to J. I will perform, נגדה־נא לכל־עמו *O that* (it may be) before all his people!

II. נָא **adj.** v. ניא.

נֹא n.pr.loc. No = Thebes נֹא אָמוֹן *No of Amon* (= *city of* god *Amon*). It lay on the right bank of the Nile, c. 400 miles (by the river) S. of Memphis.

נֹאד n.m. skin-bottle, skin — *skin*; for tears (fig.); בְּקִיטוֹר ־נ i.e. shrivelled and useless (in sim.).

[נָאָה] **vb.** only **Pi›el be comely, befitting — Pi›el 1.** *be comely*; of feet of messenger, (fig.); of cheeks. **2.** *be befitting*.

נָאוֶה adj. comely, seemly — 1. *comely*, *beautiful*, of woman (|| יָפָה); of face; so נָוֶה (fig. of Jerus.); of mouth. **2.** *seemly*, of praise תְּהִלָּה.

נְאוֹת v. III [נָוָה] sub II. נוה.

נאם

נְאֻם n.m. utterance — 1. *utterance*, *declaration*, *revelation*, of prophet in ecstatic state בלעם ־נ; elsewh. alw. **2.** before divine names: יהוה ־נ *utterance*, *declaration* of ־י (prophet citing divine word given through him); sq. צְבָאוֹת ־י ־נ (הַ)צְּבָאוֹת; אֱלֹהֵי ־י ישׂראל; sq. אלהי ישׂראל ־צ האדון י; אֲדֹנָי ־י אֱלֹהֵי הַצ; ־צ אדני י; ־צ הַמֶּלֶךְ י; אדני יהוה ־נ.

נְאֻם begins sentence only; often in middle; most frequently at end; found in all proph. except Hab., Jon..

[נָאַם] **vb. denom. utter a prophecy, speak as prophet — Qal** *and they uttered* (in prophetic manner), it *as an utterance* (of ´י); they used the prophetic formula.

[נָאַף] **vb. commit adultery — Qal 1.** lit. *commit adultery*: **a.** usu. of *man*, always with wife of another; c. acc. woman; elsewh. abs. **b.** of *women*. **2.** fig. of *idolatrous worship*. **Piel 1.** lit. *commit adultery*: **a.** of *man*, c. acc. woman. **b.** of *woman*, abs. **2.** fig. of *idolatrous worship*; abs.

[נְאָף] **n.[m.] adultery;** fig. of idolatrous worship.

[נַאֲפוּף] **n.[m.] adultery;** of idolatrous worship of Baal.

נָאַץ **vb. contemn, spurn — Qal** *contemn*, subj. wicked and foolish; subj. ´י. **Pi.** *contemn*, *spurn*, subj. men, obj. ´י; once obj. Jerus.; *cause to contemn*. **Hiph.** v. נצץ. **Hithpoʿel** *contemn*.

נְאָצָה **n.f. contempt, contumely.**

[נְאָצָה] **n.f. contempt** (toward ´י), **blasphemy;** c. עָשָׂה, of Isr.; of Mt. Seir, spoken against הרי ישׂראל.

נָאַק **vb. groan — Qal** c. acc. cogn. fig. of Pharaoh before king of Babylon.

[נְאָקָה] **n.f. groan, groaning —** *groaning* of oppresssed people; of a wounded man.

[נָאַר] **vb.** only **Pi.** exact mng. uncertain.

נֹב **n.pr.loc. 1.** ancient priestly city. **2.** just N. of Jerus., station in (ideal) Assyr. march.

נבא

נָבִיא **n.m. spokesman, speaker, prophet — 1.** genuine *prophet* of ´נביא ,י, anciently

called רֹאֶה (antiquarian note); change prob. occurred in times of Elijah and is first reflected in Ephr. lit. as applied to Abraham; Moses, M. and other early proph.; of proph. in ecstatic state. So in Judaic lit., of prophet like Moses, of Aaron (as mouthpiece of M.). of Sam., an unknown; in time of Sam. proph. were organized in bands; and in time of Elijah were בְּנֵי הַנְּבִיאִים = members of prophet's guilds; נָבִיא of genuine proph. (besides phrases), in Judaic prophets, only of Jer.; Ezekiel; of ancient prophets; Elijah; Nathan; Isaiah; Habakkuk; Haggai; Zech. **2.** *false prophets*: prophets as official class, beside priests, charact. as false prophets; alw. false (exc. of ancient and special prophets given above); especially discredited; such a prophet Hananiah called **3** .הַנָּבִיא **.** *heathen prophets*.

[נָבָא] **vb. denom. prophesy** (in oldest forms, of religious ecstasy with or without song and music; later, essentially religious instruction, with occasional predictions) — **Niph. 1.** *prophesy* under influence of divine spirit: **a.** in the ecstatic state, with song and music. **b.** the word of יְהוָה: abs.; c. acc.; sq. עַל *against*; *unto*; אֶל *unto*; *against*. **2.** of false prophets: abs.; c. acc.; שֶׁקֶר; לַשָּׁקֶר; בַּשֶּׁקֶר; נִבְּאֵי הַשֶּׁ; c. לְ; sq. אֶל *concerning*. **3.** cf. *heathen prophets*, בַּבַּעַל. **Hithp. 1.** *prophesy* under influence of divine spirit: **a.** in the ecstatic state, with music, in frenzy; excited to violence (= מְשֻׁגָּע *mad*). **b.** apart from ecstatic state, abs., c. **2** .יְהוָה בְּשֵׁם **.** עַל; לְ; of heathen prophets of Baal in ecstatic state; **3** .בַּבַּעַל **.** of false prophets.

נְבוּאָה **n.f. prophesy** (late: earlier syn. **1** — (חָזוֹן **. a.** specific and genuine. **b.** false. **2.** prophetic writing.

נְבִיאָה **n.f. prophetess — 1. a.** of the ancient type endowed with gift of song, Miriam; Deborah. **b.** of the later type consulted for the word of יְהוָה, Huldah. **2.** false prophetess, Noadiah. **3.** wife of Isaiah.

[נָבַב] **vb. hollow out — Qal** *hollowed*, *hollow*: of altar of tabern.; of pillar in temple; fig. אִישׁ נָבוּב, i.e. *empty*, *hollow- minded* man.

נֹבָה v. נוֹב.

I. נֹבוֹ **n.pr.loc. — 1. a.** city in Moab (where assigned to Reuben); prob. on or near Mt. Nebo (v. infr.). **b.** city in Judah, בְּנֵי נֹ = אַחֵר אַנְשֵׁי נֹ (*the men of the other N.*, so disting.). **2.** mt.

in Moab, where Moses died, six miles W. of Heshbon acc. to Onom. Prob. = mod. *Nebâ* at NE. corner of Dead Sea.

II. נְבוֹ **n.pr.div. Nebo** (loan-wd. in Heb.) Babylonian god.

נְבוּזַרְאֲדָן **n.pr.m.** (= *Nabû-zêr-iddin*, *Nebo hath given seed*) general of Nebuchadrezzar, always entitled רַב־טַבָּחִים.

נְבוּכַדְרֶאצַּר and (incorrectly) נְבוּכַדְנֶאצַּר **n.pr.m. Nebuchadrezzar, Nebuchadnezzar** — the great king of Babylon (reigned B.C. 605 -562), who captured Jerus. and carried Judah captive: most oft. נְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל. Spelt corruptly with *n*, ב נְבוּכַדְנֶאצַּר מ ´.

נְבוּשַׁזְבַן **n.pr.m.** (*Nabû-šêzibanni*, *O Nebo*, *deliver me*) officer of Nebuchadrezzar, called רַב־סָרִים (q.v.).

נָבוֹת **n.pr.m.** a Jezreelite.

[נָבַח] **vb. bark** (of dogs) — **Qal** fig of helpless prophets.

נֹבַח **n.pr.m. et loc. 1. m.** a Manassite. **2. loc.** in Gilead.

נִבְחַז **n.pr.div.** god of men of Avva; name otherwise unknown.

[נָבַט] **vb. Pi., Hiph. look — Pi.** *look* (lit.), sq. לְ. **Hiph.** *look*: **1.** lit., **a.** human subj., sq. אֶל־; sq. עַל־; sq. אַחֲרֵי; sq. ־ָה loc.; sq. דֶּרֶךְ־יָם; sq. acc. = *look upon*, *behold*; abs. (sq. הִנֵּה). **b.** subj. eagle, abs. (sq. adv. לְמֵרָחוֹק). **2.** fig.: sq. אֶל *regard*, *shew regard to*; *pay attention to*, sq. אֶל־; *consider*; *look unto* ´י, sq. אֶל־; sq. acc. אִרְחֹתֶיךָ, sq. acc. אָוֶן; subj. עֵינִי, ´וַתַּבֵּט בְּשׁוּרַי בְּ *see its desire upon*, *gloat over* (cf. רָאָה בְּ); sq. acc. adv. (יָמִין *to the right*); abs. (sq. לִרְאוֹת of purpose). **3.** subj. ´י: sq. מִשָּׁמַיִם + אֶל; sq. אֶל־ = *look upon*, i.e. endure to see; so sq. acc.; sq. לְ; sq. acc.; = *regard*, *shew regard to*; sq. אֶל־ *id*.; abs. i.e. *have power of sight*; sq. מִשָּׁמַיִם.

[מַבָּט] **n.m. expectation** = object of hope or confidence (lit. *thing looked to*) of Cush as ally of Judah; of Tyre as ally of Philistia.

נְבָט **n.pr.m.** father of Jerob. I; only in phrase יָרָבְעָם בֶּן־נְבָט.

נְבָיוֹת **n.pr.gent.** as (eldest) son of Ishmael (brother of Kedar); people.

[נֵבֶךְ] **n.[m.] spring** (si vera l.).

I. נבל

I. נֵבֶל **n.m. 1. skin-bottle, skin; 2. jar, pitcher — 1.** *skin of wine*, נֵבֶל יַיִן; fig. נִבְלֵי שָׁמַיִם i.e. clouds. **2.** earthen *jar*, *pitcher*: fig. of connexions of Eliakim; in fig. of Moab; sim. of men of Judah; sim of destruction of Judah.

II. נֵבֶל, נֶבֶל **n.m.** a musical instrument, either a portable **harp**, or a **lute, guitar** (with bulging resonance-body at lower end) — *harp* (or *lute*), played at feasts and religious ceremonies, probably less simple, cheap and common than כִּנּוֹר (q.v.; oft. named with נ׳): as mark of luxury, revelry; played by wandering band of prophets; in worship; עָשׂוֹר נ׳ *a harp with ten strings*.

II. נָבַל **vb. be senseless, foolish — Qal** *foolish*. **Pi.** *regard* or *treat as a* נָבָל (q.v.), i.e. *with contumely*, c. acc.: בֵּן מְנַבֵּל אָב *son treateth father as a fool* (with contumely).

I. נָבָל **adj. foolish, senseless**, esp. of the man who has no perception of ethical and religious claims, and with collat. idea of *ignoble*, *disgraceful*; *senseless*, esp. of religious and moral insensibility: עַם נ׳ (of Isr., unappreciative of J.'s benefits; opp. חָכָם), so of heathen nation (blaspheming name of י׳); elsewh. as **subst.** (impious and presumptuous) **fool**, (opp. נָדִיב *noble-minded*), characterized as at once irreligious and churlish; denying God; insulting God, and God's servant; arrogant speech becometh not *the* (impious and presumptuous) *fool* (whose faults it only makes the more conspicuous), much less do lying lips him that is noble; בְּנֵי נָבָל i.e. ignoble men; as one who might be expected to have a contumelious end; as acting immorally (with collat. idea of disgracefully).

II. נָבָל **n.pr.m.** a churlish man of Carmel, whose widow David married.

נְבָלָה **n.f. senselessness** (as shewn in disregard of moral and religious claims), esp. of disgraceful sins; also **disgrace;** alw. abs.; **1.** *disgraceful folly*, esp. of sins of unchastity (*wanton deed*); oft. עָשָׂה נ ׳בְּיִשְׂרָאֵל i.e. do a thing digraceful acc. to Isr.'s standard; also of inhospitable churlishness (v. I, II. נָבָל); of profane action (Achan); of senseless and irreligious language. **2.** *contumely*, *disgrace* עֲשׂוֹת עִמָּכֶם נ ׳ (of י ׳), i.e. *deal out to you disgrace*, expose you and punish you as נְבָלִים, because of your utterances about me.

נַבְלוּת **n.f. immodesty, shamelessness,** *lewdness* of Isr. under fig. of adulteress.

נָבֵל **vb. sink** or **drop down, languish, wither and fall, fade — Qal 1.** *sink* or *drop down*, fr. exhaustion (Moses and Isr.); fr. discouragement (of foreigners, foes of Isr.); of mt. **2.** usu. *droop* like a leaf, or flower *wither and fall*, *fade*: כְּאֵלָה נֹבֶלֶת עָלֶהָ *like an oak falling as to its leaves* (sim. of people of Jerus.); the host of heaven; (trees in Ezek.'s vision), so fig. of good man; of Isr.; of wicked; of devastated earth.

נְבֵלָה **n.f. carcass, corpse** (as *inert*, *flabby*) — *carcass*, *corpse*: **1. a.** human; coll. *corpses* (wish for restoration to life). **b.** of lifeless idols, coll. **2.** of animals (clean and unclean, wild animals, cattle, birds and reptiles); specif. = body of animal dying of itself.

נְבַלָּט **n.pr.loc.** place where Benjamites dwelt. Mod. Beit Nebâlâ, 6 m. NE. from Lydda.

[נָבַע] **vb. flow, spring, bubble up,** poet. and late — **Qal** נַחַל נֹבֵעַ *a flowing wady*, metaph. of מְקוֹר חָכְמָה. **Hiph.** *pour out*, *emit*, *cause to bubble*, *belch forth*: **1.** *pour out*, fig. **2.** *cause to bubble*, *ferment*. **3.** fig., usually of speech, *pour forth*, *emit*, *belch forth*, emphat. expression: פִּי רְשָׁעִים יַבִּיעַ רָעוֹת (opp. לֵב צַדִּיק יֶהְגֶּה לַעֲנוֹת) i.e. the righteous considers before he speaks, the wicked bursts out with reckless utterance; in good sense; metaph. אֹמֶר ׳יוֹם לְיוֹם יַבִּ, i.e. though silent, it really *pours forth* speech.

מַבּוּעַ **n.[m.] spring of water.**

נִבְשָׁן v. בשׁן.

נֶגֶב. נגב **n.[m.] south-country, Negeb, south — 1.** *south-country*, i.e. **a.** specif. the region S. of Judah, boundaries not exactly defined (see cities in it), but c. fr. hills S. of Hebron to Ḳadesh, הַנֶּגֶב אֶרֶץ ; alm. = n.pr. הַנֶּגֶב ; of particular districts in the Negeb; coll. c. pl. vb. = *people of south-land*. **b.** land S. of Babylon. **c.** = Egypt. **2.** hence *south* (opp. N., E., W.); פְּאַת נֶגֶב *south side* or *border*; גְּבוּל נֶגֶב *south boundary*, cf. מִנֶּגֶב לְ(הַגְּבוּל) *on the south of*; מִנֶּגֶב abs. *on the south*.

[נָגַד] **vb. be conspicuous — Hiph.** *declare*, *tell* [usu. sq. לְ of indir. obj.; sq. אֶל; sq. לִפְנֵי; עַל־פָּנַיִן; sq. בְּ loc. (instead of indir. obj.) chiefly proph.; rarely sq. acc. pers.; sq. dir. obj. in acc.; sq. cl. wi. כִּי; sq. cl. wi. כִּי = אֲשֶׁר (late); sq. cl. wi. מָה; sq. cl. wi. מִי; sq. cl. wi. אֵיכָה, once sq. cl. wi. הַ; oft. no dir. obj., sq. לֵאמֹר; sq. אמר ;וַיֹּאמֶר then foll. by *orat*. *rect*.; הִגִּיד alone sq. *orat*. *rect*.; sq. עַל *concerning*; oft. indir. obj. om.; dir. obj. om.; both om.]. **1.** *tell*, *announce*, *report*, usu. human subj. **2.** *declare*, *make known*, *expound*, esp. of something before not understood, concealed or mysterious; a riddle; dream; secret; of יְהוָה as revealing; of declaring by יְהוָה's agents; by divin. **3.** *inform of* (play the informer concerning). **4.** *publish*, *declare*, *proclaim*, esp. of proclaiming wisdom, power, loving-kindness, etc., of יְהוָה, subj. heavens. **5.** *avow*, *acknowledge*, *confess*. Pt. = *messenger*. **Hoph.** *be told*, *announced*, *reported*, alw. sq. לְ (sts. impers., logical subj. in acc.); sq. לֵאמֹר; sq. cl. with כִּי.

נֶגֶד **subst. what is conspicuous** or **in front**, always as **adv.** or **prep. in front of, in sight of, opposite to — 1.** as adv. accus. *in front of*, **a.** locally (rather stronger and distincter than לִפְנֵי), (a) נֶגֶד אַחֵינוּ הַכֶּר־נָא *in front of* our brethren own it now, ולמה נמות גנדך why should we die *in thy sight*? Isr. encamped נגד ההר *in front of* the mountain; hostilely; with collat. idea of *to the mortification of*; with collat. idea of being *open* or *known to*. (b) with reflex. sf., and vb. of motion, to go *in front of oneself*, i.e. *straightforward*, איש נגדו each *straightforward*. **b.** mentally, = vividly present to. But כי רעה הגד פניכם *before your face* is = in your view, or purpose. **2.** With preps.: **a.** כְּנֶגֶד *acc*. *to what is in front of = corresponding to*, אֶעֱשֶׂה־לּוֹ עֵזֶר

כְּנֶגֶד a help *corresponding to* him i.e. equal and adequate to himself. **b.** לְנֶגֶד *in front of*, *before*; with עָמַד, in a hostile sense; *in the sight* or *presence of*; *opposite to* (prb. of opposite choirs); = *parallel to*; = *over*, *for*, a business (peculiar); fig. of what is visible morally, with *to set* or *place*; oft. in the phrase … לְנֶגֶד עֵינֵי, both lit.; and in moral sense, עיני ׳כי חסדך לנ i.e. is ever present to my mind, עיניו ׳אין פחד אלהים לנ i.e. he has no eye to discern God's awe-inspiring judgments; with לא אשׁית i.e. have in view, purpose. **c.** מִנֶּגֶד (a) **adv.** *off* (**1** מִן **c**) *the front*, *in front*, *opposite*, *ex adverso*, והיו חייך תלואים לך מנגד shall be hung up for thee *in front* (i.e. suspended, as by a thread, in front of thee); וישׁלך נפשׁו מנגד and flung away his life *in front* or *straight away* (i.e. hazarded it); = *some way off*, *from* or *at a distance*; *aloof*. (b) as a **prep.** (α) *from the front of*, *away from*; מנגד עיני *from before the eyes of*, with verbs of removing, cutting off, hiding. (β) *opposite to*; *at a distance from*. (γ) מִנֶּגֶד לְ *from before*, *in front of*. **d.** עַד נֶגֶד *as far as the front of*.

נָגִיד **n.m. leader** (lit. prob. *one in front*), **ruler, prince** — *ruler*, *prince* (in sim.). Esp. **1.** of king of Isr.: of Saul עַל ׳מָשַׁח לְנ (+ acc. pers.), (subj. proph.); (subj. ׳י); of David עַל ׳צִוָּהוּ לְנ (in these ׳י subj.); of David also ׳לְ ׳נָתַן נ; of Sol. ׳י) על ׳צִוָּה אֹתוֹ לִהְיוֹת נ subj.); of Jerob. על ׳נתן נ (+ acc. pers.) (׳י subj.); so of Baasha; of Hezekiah עַ ׳מִּי ׳נְ; of Judah. **2.** of a foreign *ruler* or *prince*. **3.** the title of some high official connected with the temple (of Pashḥur) וְהוּא פָקִיד נָגִיד בבית י׳ and he was *prince-overseer* in, etc.; of high priest. **4.** *ruler* in other capacities (late): of tribe; of Ḳoraḥites; of Aaronite warriors; of division of army (commandant of fortress), (in Ass. army); of temple-treasuries. **5.** *princely things*, pl. abstr.

נָגַהּ **vb. shine — Qal. Hiph. 1.** *enlighten*. **2.** *cause to shine* (of moon).

I. נֹגַהּ **n.f. (?) brightness** — *brightness* of a (clear, sunshiny) day (‖ אוֹר; opp. אָפֵל, מִמָּטָר) ,חֹשֶׁךְ *after rain*); so fig. of Zion's dawning; of moon, of stars; of theophany; of individ., לוֹ ׳וְאֵין נ (fig. of distress); so וְאֹרַח צַדִּיקִים כְּאוֹר נ ׳ *the path of righteous men is like a light of brightness*.

II. נֹגַהּ **n.pr.m.** a son of David.

[נְגֹהָה] **n.f. brightness**; fig. of prosperity.

נָגַח **vb. push, thrust, gore — Qal** *gore*, subj. שׁוֹר, sq. acc. pers. **Pi.** *push* or *thrust at*, sq. acc.: of Joseph under fig. of wild ox; v. also (of Isr. under fig. of sheep). **Hithp.** *engage in thrusting with*, wage war with.

נָגֵחַ **adj. addicted to goring,** pred. of שׁוֹר.

נגל

מַגָּל **n.[m.] sickle** — c. תָּפַשׂ *handle*, *wield* (|| זָרַח); c. שָׁלַח fig. of judgment.

[נָגַן] **vb. touch** (strings), **play** a stringed instrument — **Qal** *players*. **Pi.** *play*; c. acc. cogn.; in sim.; Pt. = *player*, *minstrel* (cf. Qal).

[נְגִינָה] **n.f. music — 1.** *music* (of stringed instr.) acc. cogn.; as occupation; esp. בִּנְגִינוֹת in ψ-titles. **2.** *song* (with string accomp.?); *subject of* mocking *song*.

[מַנְגִּינָה] **n.f. (mocking, derisive) song —** מַנְגִּינָתָם i.e. *subject of their mocking song*.

נָגַע **vb. touch, reach, strike — Qal 1. a.** *touch*, usu. sq. בְּ; sq. אֶל־; sq. עַל־פֶּה; sq. acc.; abs. (no obj. expr.). **b.** of יִגַּע *touching* earth, mountains, etc., sq. בְּ; fig. of יִגַּע *touching* the heart, sq. **2** .בְּ**.** nearly = *strike*, pass. *stricken*, of wind; of divine chastisement; sq. **3** .אֶל**.** *touch* = harm, sq. בְּ; sq. אֶל־ (*touch* a woman), so (sq. בְּ); sq. acc. **4.** *reach*, *extend to*, sq. בְּ; in metaph., sq. עַד, of vine; of sword; of chastisement; also (sq. אֶל); = *come*, sq. אֶל־; *arrive* (of time), abs. **Niph.** *be stricken*, *defeated* (in battle), i.e. feign to be so. **Pi.** *strike* (with leprosy, 2 acc.), subj. יִגַּע; (subj. יִגַּע; acc. pers. + acc. cogn.). **Pu.** *be stricken* by diseases. **Hiph.** *cause to touch*; *reach*, *approach*, *arrive*: **1.** *cause to touch*, *apply*; *cause to touch* (sq. עַד עָפָר, לָאָרֶץ), i.e. bring to ground; sq. עַל־פֶּה; sq. **2** .בְּ**.** intr. *reach*, *extend* (sq. הָ loc.); sq. אֶל־, sq. עַד; cf. תַּגִּיעַ יָדוֹ דֵּי שֶׂה *if his hand do not reach enough for a lamb* (i.e. he be not able to furnish a lamb); sq. לְ (hyperb.); sq. עַד לְ; *attain*, sq. לְ, *arrive*, *come*, sq. acc. loc., sq. לְ (of time), sq. אַל־, sq. עַד־, abs.; sq. **3** .אֶצֶל**.** *approach*, of time, abs. **4.** of fate or lot, = *befall*, sq. אֶל־;

reach.

נֶגַע n.m. stroke, plague, mark, plague-spot — 1. *stroke*, *wound*, inflicted by man on man. **2.** *stroke*, metaph. esp. of a disease, regarded as sent by a divine chastisement. **3.** *mark*, indeterm.; of leprosy, regarded as the *heavy touch* or *stroke* of a disease; identif. with a person having it; in garment, etc.; in house; i.e. house-wall; in stones of wall; = garment, etc., with plague-spot.

נָגַף vb. strike, smit — Qal *strike*, *smite*, of serious (even fatal) injury, sq. acc. pers.; one's foot against (בְּ) stone; abs. (stumble); esp. of judgment, subj. ´יְ, obj. individ. (fatal stroke); obj. people (abs.); cf. c. acc. cogn. מַגֵּפָה (sq. also בְּעֵמֶק); c. בְּ instr.; of causing defeat in battle, sq. acc. + לִפְנֵי. **Niph.** *be smitten*, bef. enemy, in battle, sq. לִפְנֵי. Vid. נָגַע **Niph. hithp.** = *stumble*, sq. עַל (loc.); cf. **Qal** and **2 נֶגֶף.**

נֶגֶף n.m. blow, striking (as judgment) — **1.** fatal *blow*, *plague*, (death of first-born); (indef.); = pestilence. **2.** *striking*, i.e. against which the foot strikes and so stumbles.

מַגֵּפָה n.f. blow, slaughter, plague, pestilence — 1. *blow*, = fatal stroke; in divine judgment (plague). **2.** *slaughter* in battle. **3.** *plague*, *pestilence* (divine judgment), of tumours on Philistines; against Isr.; specif. disease of bowels; ´מ = infected people; wasting of flesh, eyes and tongue, of hostile peoples; attacking beasts.

[נגר] **vb. pour, flow, run — Niph. 1.** *be poured*, *split* **2.** *pour oneself*, *flow*, *trickle*, of eye (in tears). **3.** fig. *vanish*. **4.** *be stretched out* (?). **Hiph.** *pour down*, *hurl down* the stones of Samaria, subj. ´יְ; *pour out*, fig. of ´יְ's wine-cup; sq. עַל־יְדֵי חֶרֶב = *delver over to*. **Hoph.** in sim., of mountains melting at theophany.

[נָגַשׂ] **vb. press, drive, oppress, exact — Qal 1.** *press*, *drive* to work (obj. עַצָּבֵיכֶם your workmen); v. **3. 2.** *exact* c. acc. כֶּסֶף; sq. acc. pers. only. **3.** Pt. (= subst.) *driver*, *task- master*; (ass-)driver; of (arbitrary) *ruler*, *ruler* (good sense); = foreign *oppressor*, *tyrant* (c. בְּ); *exactor* of tribute; pl. abstr. *lordship* = *lord*, *ruler*, fig. of צְדָקָה (personif.) **Niph.** *hard pressed* by enemy; *treated harshly*, of suffering servant of ´יְ; recipr. *tyrannize over* (´ב) *each other*.

[נָגַשׁ] **vb. draw near, approach**, less freq. syn. of קרב q.v. — **Qal** *draw* or *come near*, **1.**

human subj.: sq. אֶל־ pers., (of sexual intercourse), elsewh. (subj. pestilence personif.); of priestly approach to יְ, also sq. אֶל־ of altar and abs.; sq. אֶל־ rei also; sq. עַד־ pers., rei; sq. עַל־ pers., rei; sq. בְּ pers.; sq. לַמִּלְחָמָה *draw near for battle* (+ לִפְנֵי pers.); sq. acc. pers., rei; sq הֲלֹום *hither*; abs. Note esp. גֶּשׁ־הָלְאָה lit. *approach thither*! i.e. move away! **2.** inanim. subj. אֶחָד בְּאֶחָד יִגַּשׁוּ *one to another they approach* (fit closely together; of scales of crocodile). **Niph.** *draw near* = **Qal** sq. אֶל־ pers., of priestly approach to Yahweh; sq. אֶל־ rei, אֶל־הַמִּשְׁפָּט; sq. בְּ pers.; sq. לַמִּלְחָמָה; abs. (‖ קרב), so fig. of worship. **Hiph.** *cause to approach*, *bring near*, *bring*, sq. אֶל־ pers. (usu. obj. acc. rei, rarely pers. (+ Inf. purpose); sq. אֶל־הַמִּזְבֵּחַ (of sacrifice); עַל־מִזְבְּחִי (sacrif.); לְ pers., of sacrifice; לִפְנֵי pers.; no prep. (foll. הוציא אֶל־), of sacrif.; fig. (obj. *proofs*, *evidences*). **Hoph.** *been brought near*. **Hithp.** *draw near*!

נֵד v. II. נדד. נֹד v. נוד.

[נָדָא] **vb. drive away, thrust aside** only **Hiph.**

נָדַב **vb. incite, impel — Qal** *incited*. **Hithp. 1.** *volunteer* for war; for service of other kinds. **2.** *offer freewillofferings* for the first temple; for the second.

נָדָב **n.pr.m.** (*generous*, *noble*) — **1.** eldest son of Aaron. **2.** son of Jeroboam. **3.** a Jerahmeelite. **4.** a Gibeonite.

נְדָבָה **n.f. vountariness, freewill-offering — 1.** *voluntariness* אֹהֲבֵם נְדָבָה *I* (יְ) *will love them freely*; עַמְּךָ נְדָבֹת בְּיוֹם חֵילֶךָ *thy people will be* (all) *voluntariness in the day of thy host* (be ready to volunteer; גֶּשֶׁם נדבות *generous* (copious) *rain*; בנדבה *voluntarily*, and adverb. acc. **2** .נדבה. *freewill*, *voluntary*, *offering*: **a.** incl. gifts used in erection and furnishing of tabernacle; for first temple, second. **b.** incl. עולה and שלמים. **c.** usu. a זֶבַח for festival meals, at Passover, Pentecost, Tabernacles (beside the ritual offerings); disting. from נֶדֶר votive offering. (Verbs used are נתן נ׳; עשׂה נ׳; הקריב נ׳; הביא נ׳.).

נָדִיב **adj.** and **n.m. inclined, generous, noble — 1.** *incited*, *inclined*, *willing*; רוּחַ נְדִיבָה *a willing spirit*. **2.** *noble*, *princely*, in rank (poem). **3.** *noble* in mind and character || צַדִּיק; opp. נָבָל.

[נְדִיבָה] **n.f. nobility, nobleness — 1.** *nobility* of rank, *honour*. **2.** pl. = *noble things* as counselled by the נָדִיב in character.

נוֹדָב **n.pr.gent.** Arab tribe.

נְדַבְיָה **n.pr.m.** (*whom yah impels*) son of Jeconiah.

I. [נָדַד] **vb. retreat, flee, depart, stray, wander, flutter — Qal 1.** *retreat*, *flee fr. before* (מִפְּנֵי) *swords*; *at the sound* (מִקּוֹל) *of tumult*; abs., of birds and beasts; pt. = *fugitive*; of fleeing in horror, disgust, c. מִן pers. **2.** *flee*, *depart*, Isr. fr. (מִן; of sleep (מֵעֵינַי), abs. **3.** *wander*, *stray* (homeless, cf. נוּד), (in sim.), so (מִן loc. in sim.); of scattered Isr.; (searching) for food (wicked man); **4.** trans. *flutter* wings (of bird, in fig.). **Po›al** שֶׁמֶשׁ זָרְחָה וְנֹדַד the sun hath risen and it (the locust swarm) *is chased away*. **Hiph.** *chase away*. **Hoph.** *be chased away*. **hithpo›l.** *flee away* (in horror, disgust, cf. **Qal**).

[נְדוּד] **n.[m.] tossing** of sleeplessness.

נִדָּה **n.f. impurity** (as *abhorrent*, *shunned*) — *impurity*: **1.** of ceremonial impurity, as union with brother's wife; esp. of menstration; of defilement contracted by contact with a corpse, מֵי (הַ)נִּדָּה *water of impurity* (i.e. to remove it). **2.** fig. (with allusion to cerem. usage), *impure thing*, (of gold), (of Jerus.); of idolatry, immorality, etc.

נִידָה **n.f. id.** of Jerusalem (= נִדָּה).

II. נדד. נֵד **n.m. heap of waters;** of Red Sea (song), of Jordan (sim.).

I. [נָדָה] **vb. Pi. put away, exclude — Pi.** הַמְנַדִּים לְיוֹם רָע *they that thrust off the evil day* (i.e. refuse to think of it); lit. מְנַדֵּיכֶם *thrust away*, *exclude* from association in worship.

II. נדה

נֶדֶה n.m. gift.

[נָדַח] **vb. impel, thrust, banish — Qal** trans. **1.** *impel* (i.e. *wield*) an axe, sq. **2** ;עַל־ **.** *thrust away*, *banish*. **Niph. 1.** *be impelled*: וְנִדְּחָה יָדוֹ בַּגַּרְזֶן *be impelled* with the axe. **2.** *be thrust out*, *banished*: of dispersion in exile, sq. שׁוּב ||) שָׁם); sq. לִפְנֵי; cf. also fig. תֻּשִׁיָּה נִדְּחָה מִמֶּנִּי *is banished from me*, i.e. is non-existent; esp. Pt. *banished one*(*s*), *outcast*(*s*), as acc. cogn. c. נָדַח; c. יִשְׂרַאֵל ׳נ ;קִבֵּץ, c. אָסַף; c. קִבֵּץ; c. כִּנֵּס; c. הֵשִׁיב; c. בּוֹא; *outcast = neglected one*, fig. of Zion. **3.** *driven away* (fr. herd, i.e.) *straying*. **4.** *thrust away*, *aside*, from ׳י to idolatry (sq. וְהִשְׁתַּחֲוָה). **Pu.** אֲפֵלָה מְנֻדָּח *thrust into darkness*. **Hiph. 1.** *thrust*, *move*, *impel*, fig., obj. רָעָה (sq. **2** .(עַל **.** *thrust out*, *banish*, esp of exile, subj. ׳י, c. acc. sq. שָׁמָּה; sq. שָׁם; of driving out priests; invader (sq. אֶל־); wicked; good man from his eminence (**3** .(מִן **.** *thrust away*, *aside*, from ׳י to idolatry, c. acc.; sq. מִן־הַדֶּרֶךְ ;׳מֵעַל י ;׳מֵאַחֲרֵי י Qr (Kt v. **4** .(נדא **.** *compel*, *force*, subj. adulteress (by flattery),sq. acc. **Hoph.** *chased*, *hunted*, sim. of fugitive Babylonians.

[מַדּוּחַ] **n.[m.] a thing to draw aside, enticement.**

I. [נָדָן ,נֶדֶן ,נְדָן] **n.[m.] gift**, of bribe from harlot, metaph. of Jerusalem.

II. [נָדָן] **n.[m.] sheath.**

[נָדַף] **vb. drive, drive asunder — Qal** *drive about*, chaff, subj. wind; wicked, subj. God. **Niph.** *be driven*, *driven about* (esp. by wind), v. supr. (like a driving of smoke); of breath (הֶבֶל) fig. of deceitful gain; of withered plant; of leaf (as making slight sound), (fig. of sufferer), of chaff (קַשׁ) (sim. of bow of hostile kings). נָדַר **vb. vow — Qal** *vow a vow* נֶדֶר הָדַר ;נֶדֶר om.; c. לְ *to whom*; נֶדֶר אֲשֶׁר נָדַר *vow which he vowed*.

נֶדֶר, נֵדֶר **vow** — *vow*: **1.** of personal service to ׳י (of Jacob at Bethel), (at Hebron); (any one), of Nazirite; Hannah's consecration of her son. **2.** in gen. of any kind of votive offerings of

promised gifts to יְ֯ **3.** Jephthah's daughter as **4.** עוֹלָה the ban. **6.** once of idolatry. Vbs. used are: נָדַר q.v.; שִׁלֵּם *pay*; הֵפֵר; פָּלָא; אסר; הֵקִים; קום; נשׂא; עשׂה. (See these vbs.). נָהַה v. נוּהַ.

I. נָהַג **vb. drive, conduct — Qal 1.** *drive*, flocks; (sq. בְּ); fig., obj. Joseph, (sim. of flock); hence, obj. human being, *lead on*; also fig., subj. יְ; pass. pt. of kings *led* in procession; *drive away*, *off*, (obj. מִקְנֶה) (of Jacob, going by stealth); usually as booty (obj. flocks and herds); *drive* an ass for riding; a cart (עֲגָלָה); abs. of driving chariot; *lead out* an army to battle (late). **2.** fig. וְלִבִּי נֹהֵג בַּחָכְמָה my heart *behaving itself* in wisdom. **Pi. 1.** *drive away*, *lead off*, sq. acc., daughters of Laban; of יְ, *leading off* people into exile, sq. **2.** שָׁמָה. *lead on*, *guide*, sq. acc., subj. יְ; *guide on*, a wind, (sq. **3.** בָּאָרֶץ). *cause to drive* (cf. **Qal**).

מִנְהָג **n.m. driving, charioteering.**

II. [נָהַג] **vb. Pi. moan, lament.**

נָהָה **vb. wail, lament — Qal** *lament* sq. acc. cogn.; sq. עַל, *concerning*, *for*. **Niph.** sq. אַחֲרֵי *went mourning after*.

נְהִי **n.[m.] wailing, lamentation, mourning song —** *wailing*, at יְ's judgment as acc. cogn.; *mourning song* of professional mourners, skilled in mourning song.

נְהִיָה **n.f.** *id*. (si vera l.).

[נְיָ] **n.[m.]** si vera l., **wailing.**

הִי **n.[m.]** si vera l., **wailing** (= הֵיל) q.v.).

[נָהַל] **vb. Pi. lead, guide to a watering-place** or station, **and cause to rest there; bring to a station or place of rest; lead guide; refresh — Pi. 1.** *lead to a watering-place* (or *station*), *and cause to rest there*, subj. יְ as shepherd (עַל־ loc.). **2.** *lead* or *bring to a station*, *a goal*, יְ

יְ subj. (song; no obj. expressed, אֶל־ loc.); human subj. *and they conducted* all the feeble of them *by means of* (בְּ) *asses* (‖**3** .(הֵבִיא**.** *lead*, *guide*: fig., אֵין מְנַהֵל לָהּ *there is no one to be a guide for her*, i.e. for Jerus., drunk with cup of יְ׳s fury; יְ subj. *lead me*. **4.** *give rest to* (?) וַיְנִ֫יחֵם מִסָּבִיב *and he gave them rest on every hand*. **5.** *refresh* with food. **Hiph.** *journey by stations*, *stages*, (i.e. deliberately).

נַהֲלָל v. II. נַהֲלַל.

I. נַהֲלַל **n.m. pasture,** or perh. *watering-place*.

II. נַהֲלַל **n.pr.loc.** in Zebulun; site unknown.

[נָהַם] **vb. growl, groan — Qal 1.** *growl*, of a lion (viz. while it is devouring its prey: opp. שׁאג, of *roar* with which it springs upon it); sq. עַל (*over*). **2.** *groan*, of sufferer.

נַהַם **n.[m.] growling** of lion; fig. of king's wrath.

[נְהָמָה] **n.f. growling, groaning — 1.** of sea, in sim. of growling of Assyr. lion. **2.** fig. *groaning* of heart.

[נָהַק] **vb. bray, cry — Qal** of wild ass; of cries of destitute outcasts.

I. [נָהַר] **vb. flow, stream — Qal** *flow*, *stream*, only fig.: of restored Isr. streaming; nations to (אֶל־); to temple-hill at Jerus.

נָהָר **n.m. stream, river — 1.** *stream*, *river* (in sim.); freq. of partic. rivers; r. of Eden and its branches; נְהַר מִצְרַיִם (i.e., si vera l., the Nile); נָהָר of Nile; esp. of Euphrates +) נְהַר פְּרָת הַנָּגְדּוֹל׳ הַנָּהָר :פ; and even without art. (poet.); once of Tigris; *canals* (of Nineveh); of *canals* of Egypt. **2.** נְהָרוֹת מִבְּכִי׳) נִבְכֵי נ׳ *sources of rivers*. **3.** fig. of יְ׳s favour.

II. נָהַר **vb. shine, beam** (Aram.) — **Qal** *beam*, *be radiant*, fig. of joy.

נְהָרָה **n.f. light, daylight.**

[מִנְהָרָה] **n.f.**

[נוא] **vb. hinder, restrain, frustrate — Qal. Hiph. 1.** *restrain*, *forbid* (performance of vow), sq. acc. pers.; *frustrate* (device of people), subj. יְ֫, sq. acc. rei; *refuse*. **2.** *restrain*, *make averse* the heart (acc.) (sq. מֵעֲבֹר), (sq. לְבִלְתִּי־בֹא).

[תְּנוּאָה] **n.f. opposition**; *my opposition*, of יְ֫ תְּנוּאוֹת עָלַי יִמְצָא; = occasions for hostility (|| count as enemy).

[נוּב] **vb. bear fruit** (poet.) — **Qal** only fig., abs. of righteous under fig. of tree; חַיִל כִּי יָנוּב if wealth *beareth fruit*; פִּי צַדִּיק יָנוּב חָכְמָה *beareth the fruit of* wisdom. **Po›l** fig. for *makes to flourish*.

נוֹב Kt (Qr נִיב, q.v.) **n.[m.] fruit** — *fruit of lips* (fig. for thanksgiving).

[נִיב] **n.[m.] fruit;** Qr, v. supr.; נִיבוֹ of offerings to יְ֫ as fruit of his table (|| אכלו).

נוֹבָי **n.pr.m.** a chief of the people Qr נִיבָי.

תְּנוּבָה **n.f. fruit, produce;** esp. *fruit*, *produce*, *of field*; cf. פרי העץ || הַשָּׂדֶה תְּ֫); of fig-tree; metaph. of Isr.

נוּד **vb. move to and fro, wander, flutter, shew grief — Qal 1. a.** *move to and fro*, *wander* aimlessly, as fugitive; *take flight*, of harvest i.e. be destroyed, in fig. (v. supr.). **b.** *flutter*, of bird; fig. of soul. **c.** *waver*, *wave*, *shake*, of reed (sim. of smitten Isr.). **2.** *shew grief* (i.e. by shaking or nodding head), usu. sq. לְ pers.: **a.** *lament* for the dead (Josiah), for Jerus.; for Nineveh; Moab. **b.** *console*, *shew sympathy* with; abs. **Hiph. 1.** *cause to wander* aimlessly, as fugitives, c. acc. pers. (v. supr.), sq. **2** .רֶגֶל **.** *make a wagging*, *wag* with the head, בְּרֹאשׁ. **Hoph.** *made to flutter* (tossed away). **Hithpo›lel 1.** *move oneself to and fro*, *sway*, *totter*, (of earth), **2.** *shake oneself*, in excitement (perh. of scorn = *wag* the head, as Hiph. **3.** *bemoan oneself* (cf. **Qal 2**), (the lament follows in orat. recta).

I. [נוֹד ,נֹד] **n.[m.] wandering** of aimless fugitive; נְדִי *my wandering* (word-play with

נאֵדֶךְ).

II. נוֹד appar. **n.pr.terr.** ארץ־נ ׳ of region into which Cain wandered.

נִיד n.m. quivering motion of lips — *the motion of my lips* (in expressing sympathy).

נִידָה v. נְדָה sub נדד.

[מָנוֹד] **n.[m.] a shaking, wagging** — מְנוֹד רֹאשׁ *object of head- shaking*, in derision (of Isr.).

נוה

נַהַ n.[m.] eminency, distinction — *eminency*.

I. [נָוָה] **vb.** only **Hiph.** (si vera l.) lit. **beautify** — *beautify*, *adorn* (with praises; obj. י ׳).

II. נוה

I. נָוֶה **n.m. abode of shepherd** or **flocks,** poet. **habitation — 1. a.** *abode*, of sheep; of people under fig. of sheep; of camels. **b.** *abode of shepherds*. **c.** = *meadow*, in fig. of Ephr. planted (שָׁתוּל) as tree. **2.** *habitation*, usu. of country, or of domains in the country (chiefly poet.); of י ׳ in Canaan; of Can. as place of י ׳'s sanctuary; fig. of י ׳ himself; habit. of nation; = city esp. Jerus.; נ ׳אֵיתָן (fig. of Edom) (of Bab.); of land of Isr., נ ׳צֶדֶק. Twice of habitation of jackals (both || חָצִיר).

I. [נָוָה] **vb. denom. dwell, abide** — only **Qal** *abide*.

II. [נָוֶה] **adj. dwelling, abiding** — *abiding*.

II. [נָוָה] **n.f. pasture, meadow — 1.** *pasture*, *meadow*; נ ׳דֶּשֶׁא *grassy pastures*; נ ׳אֱלֹהִים *pastures of God*, i.e. land of Canaan; נ ׳הַשְּׁלוֹם *meadows of peace*; **2.** נ ׳חָמַס appar. *habitations* (?) *of violence*.

נוית Kt (i.e. נָוִית, or נָיוֹת ,(נָוָיֹת Qr; prob. **n.pr.loc.** in Ramah; abode of prophets; sq. בָּרָמָה.

נוּחַ **vb. rest — Qal 1.** *rest*, *settle down and remain*, sq. עַל; of birds; ark; נָחָה אֲרָם עַל־אֶפְרַיִם *Aram hath settled down upon Ephraim*; of spirit of יְ; spirit of Elijah; septre of wicked (in fig.); sq. בְּ loc.: of insects, (fig. of invaders); of soles of feet *resting* in water; hand of יְ; wisdom; anger; abs., = *stop*, of ark at stages of journey; *cease* speaking. **2.** *repose*, *be quiet*, *have rest*: after labour (of God), (of cattle, (of slave); *have rest from* (מִן) enemies; *be at rest* (from trouble), abs.; of the earth; in couch of the grave; in Shĕ›ôl; also לֹא תָנוּחַ לָךְ = *thou shalt not be at rest*, cf. impers. יָנוּחַ לִי = *I should be at rest* (in Shĕ›ôl). **Hiph. A. 1.** *cause to rest = give rest* to: **a.** sq. acc. רוּחִי ,יָדוֹ; so appar. sq. ב + חֲמָתִי pers., *quiet* (i.e. sate) *my fury by* (wreak it upon). **b.** usu. sq. ל pers.: (1) *give rest to* i.e. bring to resting-place; (2) of freedom from enemies; so + מִדָּבִיב alone; (3) of freedom from suffering. **c.** *make quiet* in mind, *set at rest* וְיִנִיחֵךְ discipline thy son, *that he may give thee quiet* (of mind). **2.** *cause to rest* (i.e. *light*) upon, c. acc. *staff* + עַל pers.; c. acc. *blessing* + אֶל־; *cause to alight*, *set down*, c. sf. pers. + בְּתוֹךְ loc.; + אֶל־ loc. For this mng. v. esp. **B.** infr. **B. 1.** *lay* or *set down*, *deposit*, *let lie*, c. acc. rei, usu. + word of place: stones at ford of Jordan, ark, garments; so, acc. om.; *place*, *put*, sq. acc. pers. + local modif.; *place* corpse on (אֶל־) ass, in grave; horsemen and chariots in cities; tables in temple; idols in shrines (acc. om.). **2.** *let remain*, *leave* (in present condition), obj. nations, people in wilderness; sq. acc. rei (leave unweighed); *leave behind* sq. acc. pers.; *leave* name, for a curse; *leave*, name, for a curse; *leave* or *bequeath* to (ל), c. acc. rei. **3.** *leave* = depart from מְקוֹמְךָ אַל־תַּנַּח *do not leave thy place*. **4.** *abandon*, sq. acc. pers.; בַּל־תַּנִּיחֵנִי לְעֹשְׁקָי *abandon me not to my oppressors*. **5.** *let alone* (refrain from interfering with), sq. ל pers.; sq. acc. pers.; = *avoid*. **6.** *permit*, c. acc. pers. **Hoph. A.** הוּנַח־לָנוּ i.e. *no rest is granted to us*. **B.** *Pt.* מֻנָּח as subst. = *space left*, *open space*.

נוֹחַ v. נוח *Inf. abs.* נוּחַ v. מְנוּחָה.

נוֹחָה **n.pr.m.** 4th son of Benjamin.

I. נַחַת **n.[f.]** (appar. **m.**, but v. infr.) **quietness, rest — 1.** *quietness*, *quiet attitude*; of comfort of one's table, i.e. its satisfying plenty. **2.** *rest* of death; of a still-born child.

II, III. נַחַת v. נחת.

נֹחַ **n.pr.m. Noah.**

נִיחֹחַ and נִיחוֹחַ **n.[m.] a quieting, soothing, tranquillizing —** *a soothing*, *tranquillizing*, only in phr. רֵיחַ נִיחֹחַ = *soothing*, *tranquillizing odour* of sacrifices acceptable to יְהוָה; of sacrif. to idols.

הַנָּחָה **n.f. a giving of rest,** i.e. perh. **holiday-making.**

יָנוֹחַ **n.pr.loc.** in extreme N. of Isr.; site dub.

יָנוֹחָה **n.pr.loc.** on border of Ephraim, identif. with *Yânun* SE. fr. Shechem.

I. מָנוֹחַ **n.m. resting-place, state,** or **condition of rest — 1.** *resting-place*. **2.** *rest*, *repose* of soul (pl. abstr. vel intens.); *condition of rest* and security attained by marriage. **3.** with force of inf. (cf. Aram. inf. c. מ pref.).

II. מָנוֹחַ **n.pr.m.** father of Samson.

מְנוּחָה, מְנֻחָה **n.f. resting-place, rest — 1.** *resting-place* (יְהוָה's resting-pl.) (v. supr.); of יְהוָה's word; resting-place on journey; fig. for security, assurance (taken from *resting*, equilibrium, of scale). **2.** *rest*, *quietness*; = refreshment; *rest* (fr. enemies) = peace, אִישׁ מְנוּחָה *a man of peace* (cf. הֲנִיחַ); = relief fr. sorrow; *condition of rest* and security attained by marriage.

מְנֻחוֹת **n.pr.** v. מָנַחְתִּי infr.

I. [מָנַחַת] **n.pr.loc.** (= *resting-place*, *settlement*), site unknown.

מָנַחְתִּי **adj.gent.** perh. fr. foregoing, only c. art. as n. coll. of a Judaean tribe.

II. מָנַחַת **n.pr.m.** in Edom.

[נוּט] **vb. dangle, shake — Qal** *let* (the earth) *shake*.

נוּית v. sub I. נוּה.

נוּם **vb. be drowsy, slumber — Qal** *be drowsy*, *slumber*, lit. וַתָּנָם וַתִּישָׁן *and she grew drowsy and slept*: fig. of inactivity, indolence; sq. acc. cogn. (of death).

נוּמָה **n.f. somnolence**, fig. for **indolence.**

תְּנוּמָה **n.f. slumber —** *slumber* as time of visions; of indolent slumber c. נָתַן, sq. acc. + לְ.

יָנוּם **n.pr.loc.** city of Judah.

[נוּן, נִין] **vb. propagate, increase — Qal** (or **Hiph.?**) ינין Kt; > **Niph.** יִנּוֹן Qr let his name *have increase* (or, if Niph., *be propagated*, *spread*).

נוּן and נוֹן **n.pr.m.** father of Joshua.

נִין **n.[m.] offspring, posterity.**

מָנוֹן v. supr.

נוּס **vb. flee, escape — Qal 1.** *flee*, abs.; fig. of sea; sq. acc. cogn.; sq. דֶּרֶךְ; sq. בְּדֶרֶךְ; נ ׳ אֶל־נַפְשָׁם *flee for their life*, נ ׳ בְּרַגְלָיו *flee on foot*; sq. אֶל־ loc.; sq. לְ; sq. עַד־בּוֹר) עַד, v. בּוֹר); sq. עַל־; sq. הָ֫ loc.; sq. שָׁם; sq. acc. loc.; sq.מִמֶּרְחָק *=far away*; sq. מִן *from*; מִתּוֹךְ; esp. מִפְּנֵי *from before*; sq. לִפְנֵי, מִלִּפְנֵי. **2** *escape*; hence **3.** *take flight*, *depart*, *disappear*, only fig.; *his freshness* (לֵחֹה *vigour*) *was not gone* (|| לֹא כָהֲתָה עֵינוֹ); of shadows (at evening); of sorrow etc. **4.** נ ׳ עַל־סוּס *fly* (to the attack) *on horseback*. **Po›lel** נְסָסָה ׳רוּחַ י בּוֹ *the breath of* ׳י *driveth at it*, *driveth it on* (cf. **Hiph. 2**). **Hithpo›l.** *to take flight before*.

Hiph. 1. *put to flight*, sq. acc. (|| **2** .(רדף **.** *drive hastily* to a safe place, sq. acc. + **3** .אֶל־ **.** *cause to disappear*, *hide* (no obj. expr.) sq. מִפְּנֵי.

מָנוֹס **n.m. 1. flight. 2.** place of **escape, refuge — 1.** *flight*, acc. cogn. c. **2** .נוּס **.** (*place of*) *escape*: מִן ׳אָבַד מ *escape perished from*, *= there was no escape for*; of ׳י as a *refuge*.

מְנוּסָה **n.f. flight;** מְנֻסַת־חֶרֶב *= flight from sword*, acc. cogn. c. נוס.

נוּעַ **vb. quiver, wave, waver, tremble, totter — Qal 1.** *wave*, of trees, sq. עַל; sq. מִפְּנֵי of cause; *quiver*, *vibrate*, of lips; *swing* (to and fro) of miners; *stagger* like drunkard, of mariners in storm; hence *be unstable*, fig. of ways of harlot; *tremble*, of doorposts (sq. מִן caus.), idols (sq. מִפְּנֵי), earth, people; fig. of heart. **2.** *totter*, *go tottering* (faint and uncertain); as beggars; sq. אֶל־; *pt. vagabond* (|| נָד); fig. = *err*, *sin*. **Niph.** *be tossed about* (of corn) in a sieve; יִנּוֹעוּ *id.*, of bulwarks as fig-trees (|| נפל). **Hiph. 1.** *toss about* subj. ׳י, obj. Isr. sq. בַּגּוֹיִם (cf. **Niph.**). **2.** *shake*, *cause to totter = set me tottering on my knees and hands*; esp. *shake* or *wag* the head, in mockery; sq. **3** .עַל־ **.** (*shake*), *disturb*, bones of dead. **4.** *cause to wander*.

נֵעָה **n.pr.loc.** in Zebulun; site unknown.

נֹעָה **n.pr.f.** a daughter of Zelophahad (of Manasseh).

[מְנַעֲנֵעַ] **n.[m.]** appar. a kind of **rattle,** only וּבִמְנַעֲנְעִים, in list of musical instruments.

נוֹעַדְיָה v. יעד.

I. [נוּף] **vb. move to and fro, wave, besprinkle — Qal** *besprinkle*. **Po֯lel** *brandisheth*. **Hiph.** *swing*, *wield*, *wave*: **1.** *wield*, move tool to and fro in using it, c. עַל־ of material. **2.** *Shake* or *wave* the hand; **a.** *wave* hand אֶל־הַמָּקוֹם, in healing ceremony (i.e. prob. toward sanctuary; > *toward the spot* [where leprosy appears], so most). **b.** c. עַל־, *shake* or *brandish against* (all of ׳י). **c.** *wave* hand, as a signal. **3.** *swing* to and fro בְּנָפַת, *in a sieve* (fig., of nations). **4.** Oft. term. techn. of rite in which originally the priest lifted his share of offering and *waved* it, i.e.

moved it toward altar and back, in token of its presentation to God and its return by him to priest; thus also Levites are set apart for service of the priests; but same phr. of entire lamb, with oil, and offerings wh. were burnt, entirely, or in part — in these the orig. signif. seems lost; so, clearly, of contributions for tabernacle, = *offer*. Cf. **5** .תְּנוּפָה **Shed abroad** (si vera l.) **Hoph.** *be waved* pass. of **Hiph. 4.**

I. [נָפָה] **n.f. sieve** or other winnowing implement.

תְּנוּפָה **n.f. a swinging, waving, wave-offering, offering — 1.** *a swinging*, *brandishing*, יַד י ִת *the brandishing of* י ִ*'s hand* (in hostility); מִלְחָמוֹת ת ִ *battles of brandishing* (brandished weapons). **2. a.** *waving*, *wave-offering*, term. techn., orig. of priest's share of sacrifice (cf. נוף **Hiph. 4**); oft. as 2nd acc. after הֵנִיף; even of Levites (on all v. נוף **Hiph. 4**); חֲזֵה הַתְּ ִ *the wave-breast*; ת ִ alone. **b.** *offering*, of gold and brass for tabern.

II. נוף

נוֹף **n.[m.] elevation, height** יְפֵה נ ִ *beautiful in elevation* (of Mount Zion).

II. [נָפָה] **n.f. height.**

[נֶפֶת] **n.f. id.**

נוֹצָה v. I. נצה.

[נוּק] **vb.** whence (si vera l.) might come, **Hiph. suckle, nurse.**

נור

I. נֵר **n.m. lamp —** *lamp* in shrine at Shiloh; esp. of *lamps* in temple, and in tabern.; cf. in Zech.'s vision; as token of merrymaking; used in search; used in household work; fig. of prosperity יִשְׂרָאֵל נ ִ (embodied in David); of God's word as a guide.

II. נֵר **n.pr.m. 1.** father of Abner. **2.** father of Kish.

I. נִיר **n.[m.] lamp;** alw. fig. לְדָוִיד ׳לְמַעַן הֱיוֹת־נ i.e. that his family remain on the throne; = happiness, delight.

נֵרִיָּהוּ, נֵרִיָּה **n.pr.m.** father of Baruch, = father of Seraiah.

מְנוֹרָה, מְנֹרָה **n.f. lampstand —** *lampstand*: **1.** in private house. **2.** ten *lampstands* in temple. **3.** seven-branched *lampstand* in tabern. (with lamps upon it). מָנוֹר v. II. נִיר.

[נוּשׁ] **vb. be sick**, si vera l. (= I. אנשׁ) — **Qal**.

I. [נָזָה] **vb. spurt, spatter; Hiph. sprinkle — Qal** *spurt*, *spatter*, alw. of blood: וַיִּז מִדָּמָהּ אֶל־ *and some of her blood spurted against* the wall; so ויז נִצְחָם (c. עַל־ rei, in metaph.). **Hiph.** *cause to spurt*, *sprinkle* upon, in ceremonials: c. acc. + עַל־ pers. (water), + עַל־ rei; לִפְנֵי rei; obj. oft. מִן partit., or implied in context; sq. עַל־ (all of blood); (oil); (water), (both blood and oil); sq. אֶל־ (blood and water), אֶל־נֹכַח פְּנֵי (blood); sq. לִפְנֵי (blood), (oil); once without prep. מַזֶּה *the sprinkler of* the water.

יִזְיָה **n.pr.m.** (*may* ´ *sprinkle*) one of those who took strange wives.

II. [נָזָה] **vb.** (dub.) **spring, leap; Hiph.**

נָזִיד v. נִיד.

[נָזַל] **vb. flow, trickle, drop, distil** (poet.) — **Qal 1.** *flow*, subj. water; subj. clouds, sq. rain as acc. mat.; so fig. sq. רעף || צֶדֶק); of mts. (i.e their torrents); esp. pt. as subst., = *streams*, *floods*; for drinking, out of well (|| מים); for irrigation; fig. of Shulammite. **2.** *distil*, of spices; fig. of words, like dew. **Hiph.** *cause to flow*, water from rock (|| זוב). Vid. also I. זלל.

נזם

נֶזֶם **n.m. ring**, always of gold when material mentioned — **1.** *nose-ring* woman's ornament;

fig. of ´ י's adorning Jerus. **2.** *earring*, ornament of men and women; (in sim. of wise reprover).

[נֶזֶק] **n.[m.] injury, damage** (Aram. loan-word).

I. [נָזַר] **vb. dedicate, consecrate, separate**, in relig. and ceremonial sense — **Niph.** *devote*, *dedicate oneself* unto (לְ, i.e. Ba›al; from (מִן); abs. *consecrating my*(*self*), i.e. by fasting. **Hiph.** *sacredly separate from*.

נֵזֶר **n.m. consecration, crown, Naziriteship — 1.** *crown* (sign of consecration): **a.** of kg.; symbol of royal power; אַבְנֵי נ ´ *stones of a crown*, *diadem*. **b.** of high priest, הַקֹּדֶשׁ, made of gold. **2.** woman's *hair* (orig. prob. of long hair as sign of consecration, as in Nazirite vow, (of personif. Jerus.). **3.** *consecration* **a.** of h.p. עלין ׳שֶׁמן מִשְׁחַת א ׳נ *the consecration of the oil of anointing of his God is upon him*. **b.** specif. of Nazirite consecration (cf. נָזִיר); = *the hair of his consecration*.

נָזִיר **n.m. one consecrated, devoted — 1.** of prince, ruler, as *consecrated*: נְזִיר אֶחָיו (poem) *one consecrated among his brethren*; cf. נְזִירֶיהָ *her princes*. **2.** specif. of one dedicated to ´ י by vow involving abstinence fr. intoxicants, fr. touching corpse, and fr. cutting hair (cf. **2** נֵזֶר), *devotee*, *Nazirite*: אֱלֹהִים ׳נ *God's devotee*, of Samson (exceptionally, from birth); usu. voluntary, and for limited time, cf. נֶדֶר נ ´ (of man or woman). **3.** = *untrimmed vine* (like Nazirite with unshorn hair).

II. [נָזַר] **vb. denom. Hiph.** *be a Nazirite*, *live as Nazirite*, sq. מִן (abstaining) *from*; also מִיַּיִן … יַזִּיר *from wine … he shall abstain as a Nazirite*.

[מְנֻזָּר] **n.[m.]pl.** perh. **consecrated** (i.e. anointed) **ones, princes.**

נֹחַ **n.pr.** v. נוח

נַחְבִי **n.pr.** v. חבה.

[נָחָה] **vb. lead, guide — Qal** *lead*, *bring*, sq. acc. pers., subj. man (sq. אֶל־); usu. subj. ´ י

(also sq. בַּדֶּרֶךְ + acc. loc.), (sq. דֶּרֶךְ), (song); fig. of guidance in prosperity and righteousness, (sq. בְּאֹרַח) (sq. בדרך עולם). **Hiph.** *lead*, *guide* (= Qal) sq. acc. pers. (+ מִן). v. sub נוח **Hiph. B.;** of guiding = treating kindly (the helpless); of guiding constellations (|| הוציא); usu. subj. יְ (sq. בַּדֶּרֶךְ) (Isr. as flock; || רעה); (sq. אֶל־); cf. of pillar of cloud; esp. in path of blessing (|| נהל), (sq. אחז ||) ;(בְּ), (sq. בְּ); also of instruction, etc., (sq. לִפְנֵי).

I. נחל

נַחֲלָה **n.f. possession, property, inheritance — 1.** *property*: **a.** in Canaan given by יְ to Israel. **b.** distrib. among tribes. **c.** nations as possessions of the people; of the king. **d.** Levites have no property in the land; their possession is יְ; the tithes. **e.** יְ takes Isr. as his property; also, the holy mt. (song), temple, land. **2.** *portion*, *share*: **a.** assigned by God; elsewh. || חֵלֶק. **b.** by choice, || חֵלֶק, לנו בבן ישי לא נ *we have no share in the son of Jesse*. **3.** *inheritance* חֵלֶק וְנַחֲלָה בְּבֵית אָבִינוּ *portion or inheritance in the house of our father*; לְ העביר נ *cause the inheritance to pass unto*.

נָחַל **vb. denom. get or take as a possession — Qal 1.** *take possession*, *inherit*: **a.** land of Canaan; Zion and Judah. **b.** special sections in the land, of tribes and individuals; without acc., *have or get a* (landed) *property*. **c.** land of Moab and Ammon by conquest; landed property בכל הגוים. **d.** God takes possession of Israel as his private property; Judah. **2.** fig. *have* or *get as a possession*, *property*: testimonies, glory, good things, lies, wind, simplicity. **3.** *divide the land for a possession*. **Pi.** *divide for a possession* (v. **Qal 3**). **Hithp.** *possess oneself of* land (acc.); slaves; abs., ref. to land; all c. לְ pers. (for whose benefit). **Hiph. 1.** *give as a possession*: **a.** land of Canaan (given by יְ or his servants), acc. pers. et rei. **b.** various things, acc. pers. et rei, espec. blessings; acc. rei; acc. pers. **2.** *cause to inherit*, *give as an inheritance*, c. acc. pers. et rei; acc. pers. + מִן rei; acc. pers.; ל pers. **Hoph.** *made to possess*, c. acc. rei, e.g. *months of vanity*.

[נְחִילָה] **n.f.**

II. נָחַל

I. נַחַל **n.m. torrent, torrent-valley, wady — 1.** *torrent*, of rushing water in narrow channel (all of קִישׁוֹן, q.v.); mountain torrent; so (sim. of righteousness); sim. of tears; hyperb. שְׁמֶן־נ *torrents of oil*, cf. of honey and curd; fig. בְּלִיַּעַל נ *torrents of worthlessness*; שׁוֹטֵף נ sim. of glory of nations, fig. of invaders, or foes; (for drinking), drying up in summer (יָבֵשׁ; all of Elijah's stream כְּרִית, q.v.); for drinking, and (fig.); of water bursting from rock; more gen. = stream, brook, river (chiefly late) (divisions of river, נָהָר), in desert; containing fish, etc.; fig. of רוּחַ י. **2.** *Torrent-valley*, *wady*, as stream-bed; with torrent flowing through it; abode of Elijah; as home of bees; fertile; עַרְבֵי נ *poplars of the wady*; needing water; place for refuse, ruins, etc.; poet. also as wild, remote *ravine*, cf. בְּצוּר הַנְּחָלִים; place of child sacrifice; burial-place. Particular wadys designate localities. **3.** *Miner's shaft*, פָּרַץ נ.

II. [נַחַל] **n.[m.]** perh. **palm-tree.**

נַחֲלִיאֵל **n.pr.loc.** (= *valley* or *palm of El*) station of Isr. E. of Dead Sea.

נֶחֱלָמִי **adj. gent.**

נַחֲלָת v. נַחֲלָה.

[נחם] **vb. Niph. be sorry, console oneself,** etc. (only in der. species) — **Niph. 1.** *be sorry*, *moved to pity*, *have compassion*, for others, abs.; c. מִן. **2.** עַל; אֶל; לְ. *be sorry*, *rue*, *suffer grief*, *repent*, of one's own doings, abs.; c. עַל; עַל־הרעה for ill done to others; **3.** כִּי; אל־הרעה. *comfort oneself*, *be comforted*: abs.; c. עַל; על הרעה, *concerning the evil*; **4.** אחרי. *be relieved*, *ease oneself*, by taking vengeance c. מן; על. **Piel** *comfort*, *console*, abs.; c. acc. pers.; על; אל rei; מן. **Pual** *be relieved*, *consoled*. **Hithpa. 1.** *be sorry*, *have compassion* עַל־עֲבָדָיו *upon his servants*. **2.** *rue*, *repent*, (poem). **3.** *comfort oneself*, *be relieved*, abs. **4.** *ease oneself*, by taking vengence; c. לְ pers.; cf. **Ni. 4.**

נַחַם **n.pr.m.** (*comfort*), a chieftain of Judah.

נַחַם **n.m.** *sorrow*, *repentance*.

נַחוּם **n.pr.m.** (*comfort*) the prophet Nahum, = *comforting*, *full of comfort*.

נְחוּם **n.pr.m.** (*comfort*) a returned exile.

[נְחוּם] **n.m 1.** *comfort*. **2.** *compassion*.

נְחֶמְיָה **n.pr.m.** (*Yah comforts*) **1.** the son of Hachaliah, governor of Judah under Artaxerxes Longimanus. **2.** ruler of half the district of Bethzur. **3.** one of twelve heads of people who returned with Zerubbabel.

נַחֲמָנִי **n.pr.m.** (*compassionate*) a returned exile.

[נֶחָמָם] **n.f. comfort.**

מְנַחֵם **n.pr.m.** (*comforter*), king of Northern Israel.

[תַּנְחוּם] **n.m.** *consolation*.

תַּנְחֻמֶת **n.pr.m.** parent of Seraiah, a Hebr. captain, after fall of Jerus.

נַחְנוּ v. אֲנַחְנוּ supr.

[נָחַץ] **vb. urge**(?), **whence** (si vera l.) — **Qal** *Pt. pass. urgent*.

נחר

[נַחַר] **n.[m.] a snorting** (of horse).

[נַחֲרָה] **n.f. id.**

נָחוֹר **n.pr.m. 1.** father of Teraḥ. **2.** son of Teraḥ and brother of Abr.

[נָחִיר] **n.[m.] nostril** (of crocodile).

נַחֲרַי **n.pr.m.** one of David's heroes.

I. נחשׁ

I. נָחָשׁ **n.m. serpent — 1.** *serpent*: **a.** as biting, in spite of charm (צְפָעֹנִים +) ,(לַחַשׁ; fig. of enemies); so הַנְּחָשִׁים נַשְׂרָפִים (deadly), and sg. also (coll.), cf. נ׳ ;(עַקְרָב +) שָׂרַף נ׳ fig. of oppressor; fig. of Dan (poem); חֲמַת נ׳ (sim. of perniciousness of ungodly); sim. of effect of wine. **b.** rod becomes נ׳. **c.** נ׳ (appar.) as hissing (in sim.); as eating dust. **d.** as crafty tempter. **2.** נ׳ (הַ)נְּחֹשֶׁת, bronze image of serpent (cf. **3** .(נְחֶשְׁתָּן **.** mythol. בָּרִחַ נ׳ *fleeing serpent*, of eclipse-dragon (cf. לִוְיָתָן (symbol. of world-powers); נ׳ of sea-monster. נ׳ c. vb. נָשַׁךְ *bite*.

II. נָחָשׁ **n.pr.m. 1.** king of Ammon. **2.** father of Abigail and Zeruiah. **3.** giving name to a city.

נַחְשׁוֹן **n.pr.m.** son of Aminadab, of Judah, brother-in-law of Aaron.

II. [נָחַשׁ] **vb.** only **Pi. practise divination, divine, observe signs — 1.** *practise divination* (by means of cup, i.e. by hydromancy), with implied power to learn secret things; condemned by proph. writer; forbidden. **2.** *observe the signs* or *omens*.

נַחַשׁ **n.[m.] divination, enchantment,** in story of Balaam.

III. נחשׁ

I. נְחֹשֶׁת **n.m.(f.) copper, bronze — 1.** *copper*, as ore; worked by artificer; material — doubtless hardened with alloy, prob. tin, making *bronze*, of armour, utensils, altar, etc., and other objects, esp. in description of tabernacle and temple; cast; polished מָרוּק ,מְמֹרָט; and shining מֻצְהָב ;נ׳ as spoil of war. **2.** *fetters of copper* or *bronze*, usu. du.; sg. (fig. of oppression). **3.** as less in value than gold but more than wood; fig. of worthless people, *id*. (as dross of silver). **4.** fig. of pitiless sky.

נָחוּשׁ **adj. of bronze —** *of bronze* fig. for strong, enduring.

נְחוּשָׁה and נְחֻשָׁה **n.f. copper, bronze** (only poet.; cf. I. **1** — (נְחֹשֶׁת **.** *copper* produced from ore by melting. **2.** *copper*, doubtless hardened with alloy, = *bronze*, as material of bow; gates; fig. of strength (bones of hippopotamus), (hoofs of Zion); of obstinate brow; unproductive earth.

נְחֻשְׁתָּא **n.pr.f.** mother of king Jehoiakin.

נְחֻשְׁתָּן **n.pr.** given to bronze serpent prob. = *bronze*-god.

IV. נחשׁ

II. [נְחֹשֶׁת] **n.[f.].**

[נָחֵת] **vb.** (Aram. and poet.) **go down, descend — Qal 1.** *go down*, *descend*, to attack; into She‹ôl. **2.** fig. *descend* in chastisement (hand of ´יְ; || **Niph.** v. infr.); sq. בְּ *descend into* i.e. make impression on (of reproof). **Niph.** sq. בְּ = *penetrate*, (of arrows of ´יְ). **Pi.** *cause to descend = press down*, acc. to most, in קֶשֶׁת נְחוּשָׁה זְרֹעֹתַי ׳וְנ *so that my arms press down*, *stretch*, a bow of bronze; of *pressing down*, smoothing out, furrows of land. **Hiph.** thither *bring down* thy heroes, ´יְ.

II. נַחַת **n.[m.] descent** of ´יְ's arm in judgment. I. נַחַת v. sub נוח.

[נָחֵת] **adj. descending.**

III. נַחַת **n.pr.m. 1.** son of Reuel, grandson of Esau. **2.** grandson of Elkanah. **3.** an overseer, Hezekiah's time.

נָטָה **vb. stretch out, spread out, extend, incline, bend — Qal 1. a.** *stretch out*, *extend*, hand, rod. usu. c. acc. + עַל of direction; abs.; c. בְּ of dart or rod; fig. of hostility to God; esp. of God *stretching out* his hand *over* (עַל), oft with idea of *against*, i.e. in judgment; c. אֶל־ *against*; abs. (song); pt. pass. גָּרוֹן ׳נ *outstretched of neck*; oft. זְרוֹעַ נְטוּיָה *arm stretched out* (of ´יְ) to deliver; ´יָד נ to oppose; עוֹד יָדוֹ נְטוּיָה in judgment; נָטִיתִי יָדִי (of wisdom's appeal). **b.**

stretch line and plummet, c. עַל, (subj. יִ ´; fig. of destruction); line, of artisan's measurements (abs.), and (c. עַל). **c.** = *offer*. **2.** *Spread out*, i.e. *pitch*, tent; fig. of establishing people; of sacred tent; obj. heavens (spread out by יִ ´ as tent); obj. likeness of firmament in Ezek.'s vision. **3.** *Bend*, *turn*, *incline*: **a.** intrans., of wady (c. לְ); *turn aside*, of Balaam's ass; c. adv. acc., so of Isr., and (c. מֵעָלָיו); c. בְּ *into*; of individ., (עַל), (c. inf.); fig. of deviating from path of loyalty (c. אַחֲרֵי); c. מִן; *incline*, of heart, c. לְ; *decline*, of shadow on dial, fig of failing life; of day; *bend down*; al. *stretched himself*, i.e. *gave a thrust*; of יִ ´, וַיֵּט אֵלַי *and he inclined unto me*. **b.** less oft. trans., *bend*, *bow*, וַיֵּט שִׁכְמוֹ לִסְבֹּל (Issachar under fig. of ass); קִיר נָטוּי (sim. of fate of wicked); of יִ ´; also fig., *hold out*, *extend* unto, of יִ ´, obj. חֶסֶד, שָׁלוֹם, etc., (c. אֶל־); of men עַל) רָעָה). **Niph.** *be stretched out*; *stretch themselves out*, i.e. grow long (of shadows). **Hiph. 1.** rarely *stretch out* (as **Qal 1**), hand (of יִ ´ in hostility), c. עַל. **2.** rarely *spread out* cloth on (אֶל) rock; as **Qal 2**: tent (+ לְ pers.), tent- curtains (fig. of growth). **3.** usu. *turn*, *incline*, c. acc., in many senses: **a.** lit. *turn* ass into (acc.) road; *take aside* (acc. pers. + אֶל־), (acc. rei + acc. = *to*); *incline*, *turn* jar of water (to give drink); intrans. only יַטּוּ עַל *on* garments taken in pledge *they recline*, and הַטּוּ מִנִּי־אֹרַח *turn aside*, *out of the path* (i.e. do not interfere with us; || סוּרוּ מִנִּי־דֶרֶךְ). **b.** fig., הַמַּטִּים עֲקַלְקַלּוֹתָם *those turning aside their crooked* (ways), i.e. making their ways crooked. **c.** *turn*, = influence, heart; *turn* (away) heart (cause to apostatize) (c. אַחֲרֵי, (abs.); לֵב subj., c. acc. pers.; of persuasion, c. acc. pers. **d.** *incline* one's own heart unto (אֶל) God and his commands; subj. יִ ´, c. עַל־; neg. (c. לְ). **e.** esp. *incline* the ear, of men (in obedience to God), usu. || שָׁמַע: abs.; to inspired teacher (all c. לְ); to receive revelation; ; of God, listening to men, sts. || שָׁמַע: c. לְ; also (c. אֶל־), abs.; once וְאַט אֵלָיו *and I used to incline* etc. (either rare intrans., or obj. om., e.g. אָזְנִי). **f.** *bend down* heavens, of יִ ´ (cf. **Qal 3 b**); = *hold out*, *extend* unto (from above, עַל) (obj. חֶסֶד). **g.** *thrust aside*, esp. c. acc. מִשְׁפָּט, of *perverting* or *wresting* justice; also c. acc. pers. **h.** *thrust away*, of יִ ´.

יָטָה, יוּטָה **n.pr.loc.** town in Judah.

מַטָּה, מָטָּה **adv. downwards** (from [מַט for [מַטֵּה] *a place of declension* (cf. **3** ,נָטָה **a**), with ה֫ *loc*.; cf. the opp. מַעְלָה, sub **1** — (עָלָה. alone, and thou shalt descend מַטָּה מָטָּה *downwards*, *downwards*, i.e. lower and lower. **2.** לְמַטָּה: **a.** *downwards*. **b.** וּלְמַטָּה, (a) of space, *and downwards*; (b) of age, *and under*. **3.** מִלְמַטָּה *beneath* (v. **9** מִן **a**: opp. מִלְמַעְלָה *above*).

מַטֶּה **n.m. 1. staff, rod, shaft. 2. branch. 3. tribe. 1.** (cf. מַקֵּל, שֵׁבֶט) *staff* of traveller; in gen. (sim.); from staff as support comes fig. מַטֵּה־לֶחֶם *staff of bread* (food supply); of staff or rod, Moses as shepherd; called הָאֱלֹהִים מ֑, because of miraculous power connected with it; carried even by warrior; מַטֵּה שִׁבְמוֹ i.e. rod that strikes his shoulder, task-master's rod, all fig. of oppression; מַטֵּה מוּסָדָה *appointed rod* (of punishment); used in beating out (חבט) fennel; *staff* as badge of leader or ruler מַטֵּה עֹז; appar. *shafts*, i.e. arrows or spears. **2.** *branch* of vine. **3.** *tribe*, orig. company led by chief with *staff*: specif. of tribes of Isr. in both sg. and pl.

מִטָּה **n.f. couch, bed** (*place of reclining*) — *couch*, *bed*, common article of furniture, for repose, esp. at night, or in illness, and for sitting, or reclining by day; seat of King Solomon; in bed-chamber (חֲדַר מִשְׁכָּב); sts. portable, hence = *bier*; sts. high (עָלָה שָׁם, opp. יָרַד מִן); sts. costly, (with frames) of ivory; for reclining at feasts, made of gold and silver; cf. כְּבוּדָּה מ֑ *glorious couch*. Cf. also מִשְׁכָּב (שׁכב), עֶרֶשׂ.

[מֵטָּה] **n.f spreading, outspreading** מֵטוֹת כְּנָפָיו *the outspreading of his wings*, fig. of invading Assyrian army.

מֵטֶּה **n.[m.] that which is perverted, perverted justice.**

נָטַל **vb. lift, bear** (rare synon. of נָשָׂא) — **Qal** *lift*, c. acc. (fig. subj. יְ֑הוָה); *lift over thee* (עַל) i.e. offer; *lift* (*and lay*) *upon* (עַל). **Pi.** *bare*, fig. of יְ֑הוָה bearing his people.

נֵטֶל **n.[m.] burden, weight** of sand (|| נְטִיל). [כָּבֵד] **adj. laden**, *laden*.

נָטַע **vb. plant — Qal 1.** *plant*, c. acc. of tree or vine (subj. יְ֑הוָה), also (fig. of people); c. acc.

of vineyard; olive trees and vineyards; garden (יְ֫הוָה); so c. acc. אֲשֵׁרָה כָּל־עֵץ; נְטָעִ֫ים נַעֲמָנִים (fig. of idolatry); abs. (lit.) (opp. עָקַר); c. 2 acc. (*plant vineyard* with *vine*). **2.** *plant*, fig. = establish, usu. of establishing people, c. acc. (all of establishing Isr.): of establishing wicked; abs. of establishing people; more lit., *establish* heavens; *plant* i.e. fix (late use) tents; מַשְׁמְרוֹת נְטוּעִים *nails planted*, i.e. fixed in; even אֹזֶן נָ֫טַע *he that planted* the ear. **Niph.** *be planted*, fig., = be established.

[נָטַע] **n.[m.] plantation, planting, plant — 1.** *plantation* (fig. of Judah, planted by יְהוָה); (fig. of idolatry), so **2.** act of *planting*. **3.** *plant* (in sim.).

נְטָעִים **n.pr.loc.**

[נָטִיעַ] **n.[m.] plant** (fig. of virorous sons).

מַטָּע **n.m. place**, or **act of planting; plantation — 1.** *plantingplace*, מַטָּעֵי כֶרֶם *planting-place for a vineyard*. **2.** act of *planting* נֵצֶר מַטָּעַי *shoot of his* (*my*) *planting* (fig. of people). **3.** מַטָּעֵי יְהוָה *plantation of* יְהוָה (*id*.).

[נָטַף] **vb. drop, drip**, fig. (esp. of prophet) **discourse — Qal** *drop*, *drip*, usu. trans., c. acc., of clouds *dropping* water (מַיִם), in storm, || heavens (obj. om.), (*id*.; all theoph.); of hands *dripping* myrrh (מוֹר); in predict. יִטְפוּ עָסִיס the mts. *shall drip must*; fig. of (seductive) speech נֹפֶת תִּטֹּפְנָה the lips of the strange woman *drop honey*; מוֹר שִׁפְתוֹתָיו נָטְפוּ *his lips drip myrrh* (perh. of sweet breath). Intrans. only עָלֵימוֹ תִּטֹּף מִלָּתִי *upon them my speech used to drop*. **Hiph. 1.** *drip*, וְהִטְעִיסוּ *shall drip must* (= **Qal**). **2.** of speech, esp. prophecy, *discourse*: c. עַל *against*; c. אֶל־ *toward*; c. לְ *concerning*.

I. [נָטָף] **n.m. drop;** (|| מָטָר, *rain*).

II. נָטָף **n.[m.]** an odorif. gum (gathered in *drops*), used in sacred incense.

[נְטִיפָה?] **n.[f.] drop,** i.e. **pendant**, an ornament (or *pearl*).

נְטֹפָה **n.pr.loc.** in Judah (*dropping*, *dripping*).

נְטֹפָתִי, נְטוֹפָתִי **adj.gent.** הַנ ´ *the Neṭophathite*; sg. coll. (the) *Neṭophathites* (no art.).

[נָטַר] **vb. keep** (less common || of נָצַר) — **Qal 1.** *keep*, *maintain* (sc. wrath), of י ´ (c. לְ *for*); of Edom, (c. אֵת *with*). **2.** *keep*, *guard* a vineyard (in fig.), abs., obj. פִּרְיוֹ.

מַטָּרָה and מַטָּרָא **n.f. 1. guard, ward, prison. 2. target, mark** (as *kept* in the eye, *watched*) — **1.** *guard*, *ward*, *prison*, usu. חֲצַר הַמ ´ *court of guard* (v. I. **2** .(חַצֵּר **.** *target*, *mark* (fig. of י ´'s chastisement), (sim. *id*.); lit. only.

נָטַשׁ **vb. leave, forsake, permit — Qal 1.** *leave*, *let alone* (= let field lie fallow); obj. quails, *let them die*, (עַל loc.), of Amalekites נְטֻשִׁים עַל־פְּנֵי כָל־הָאָרֶץ *left to themselves over all the land*; וְדָמָיו עָלָיו יִטּוֹשׁ and his mortal guilt *shall he leave upon him*; *leave* in charge of, *entrust* to (עַל pers.): sheep; baggage. **2.** usu. *forsake*, *abandon*, דִּבְרֵי הָאֲתֹנוֹת נ ´ thy father *hath abandoned the matter of the asses* (ceased to be concerned about them); הָרִיב נְטוֹשׁ *abandon contention*; oft. subj. י ´, c. acc. pers.; of י ´ leaving Phar. forsaken (on ground, cf. **Niph. 1**) (+ ה loc.), (+ ב loc,); abandoning the sanctuary at Shiloh; of men *forsaking* God (poem); of men *abandoning* kg. (under fig. of cedar). **3.** *permit*, only וְלֹא ´נְטַשְׁתַּנִי לְנַשֵּׁק לִבָּנַי וגו *and hast not permitted me to kiss my sons*, etc. **Niph. 1.** *be forsaken*, *she* (*Isr*.) *lieth forsaken* (עַל loc.). **2.** *be loosened* or *loose* (prop. *be let alone*, left to hang down) of ship's tackle. **3.** *be let go*, *spread abroad*, of warriors, (all c. ב loc., for purpose of plunder); of tendrils of vine (fig. of Moab). **Pu.** *abandoned*, *deserted*.

[נְטִישָׁה] **n.f. twig, tendril** of vine (as *spreading*) — *tendrils*, of destroying city (under fig. of vineyard); נְטִישֹׁתַיִךְ עָבְרוּ יָם *thy tendrils went over the sea* (fig. of prosperity of Moab).

[נִי] v. נהה.

נִיא

II. נָא **adj. raw**, of flesh (opp. בשׁל).

[נִיב], נִיבִי, נֵיבָי v. נוב.

נִיד v. נוד. נִידָה v. I. נדד.

נָיוֹת v. נוית sub I. נוה.

נִיחוֹחַ, נִיחֹחַ v. נוח. נִין v. נון.

נִינְוֵה **n.pr.loc. Nineveh**, capital of Assyria. Site on E. bank of Tigris marked by mounds *Neby Yunnus* and *Kuyundjik*, opposite Mosul.

נִינָם v. [נִיסָּה]. נִיסָּה v. נוס **Qal 1.** ad fin.

נִיסָן **n.pr.** of 1st month (loan-wd.).

נִיצוֹץ v. נצץ. נֵיר v. נֵר.

I. [נִיר] **vb. break up, freshly till — Qal**, c. acc. cogn.

נִיר

II. נִיר **n.[m.] the tillabel, untilled** or **fallow ground;** abs. as acc. cogn. נִירוּ לָכֶם נִיר *till you the untilled ground* (fig. of unaccustomed moral action); רַב־אֹכֶל נִיר רָאשִׁים *abundant food* (yields) *the fallow ground of poor men* (i.e. with יי's blessing).

I. נִיר v. נור.

II. נִיר

[מָנוֹר] **n.m. beam** carrying the heddles (in loom), כִּמְנוֹר אֹרְגִים *beam of weavers*, all sim. of thick and heavy shaft of spear.

[נָכָא] **vb. smite, scourge** (rare Aramaizing form of נָכָה) -only **Niph.** נִכְּאוּ מִן־הָאָרֶץ *they are scourged out of the land*.

[נָכְא] **adj. stricken**, of Moab prostrated by conquest.

[נָכֵא] **adj.** id., alw. f. רוּחַ נְכֵאָה *a stricken spirit* (both opp. לֵב שָׂמֵחַ).

נְכֹאת **n.f.** a spice, (usu. understood of *tragacanth gum*, exuding fr. *astralagus* bush; abs. (+ צְרִי, לֹט, as merchandise) (+ *id*., also דְּבַשׁ, בָּטְנִים, שְׁקֵדִים, as gift).

נכד

נֶכֶד **n.[m.] progeny, posterity,** alw. c. נִין in standing phr.

לִי וּלְנִינִי וּלְנֶכְדִּי *to me and my offspring and to my posterity*.

[נָכָה] **vb. smite** (not in **Qal**) — **Niph.** *be smitten* [struck by a weapon in battle]. **Pu.** *be smitten down*. **Hiph. 1. a.** lit., *smite* (with a single, non-fatal, blow), *strike*, sq. acc., ass; man; cheeks; man (on) cheek (2 acc.); man (ב) עַל־לְחִי acc.); eye; with ב obj.; with (ב) stone or fist; *smite* lion or bear; *strike* river (with rod מַטֶּה) (c. עַל obj., + ב instr.); fig. *smite* earth בְּשֵׁבֶט פִּיו (of future Davidic kg.); *strike* on ground (אַרְצָה; with arrows), also (abs.); *strike* weapons out of (מִן) hands, (י ´; fig. of making powerless); lintel of door; barleyloaf *strikes* tent (in dream); in fig. of regret, remorse וַיַּךְ לֵב דָּוִד אֹתוֹ *and David's heart smote him*, (+ עַל־אֲשֶׁר *because*); of goat smiting (butting with horn) the ram, so as to break its horns (in vision); *smite* = *hit* with missle, sling-stone (c. acc. pers. + אֶל־מִצְחוֹ); arrow (c. acc. pers. + בֵּין), (c. *id*.); of piercing, הַכּוֹת בַּחֲנִית בְּדָוִד וּבַקִּיר *smite with the dart into D. and into the wall*, pin D. to the wall. **b.** *smite* repeatedly, *beat*, a man (מִן partit.); of Assyr. under fig. of taskmaster; *beat* a woman so as to bruise her (פָּצַע); *beat* by authority, *scourge* (c. acc. pers. + acc. cogn. מַכָּה רַבָּה); cf. בֶּן הַכּוֹת i.e. *worthy of scourging*; of hail, *beat down* herbage etc. (cf. **Pu.**). **c.** וַיַּכּוּ כָף *and they clapped hands* (in applause); elsewhere only Ezek., in mockery; acc. כַּפַּי. **d.** *give a*

thrust (with fork) into (בְּ) pot; *strike* roots. **e.** rarely *smite* (in battle) so as (merely) to wound, so (+ acc. cogn. מַכָּה); fig. of יְ׳s wounding Isr. (opp. חָבַשׁ *bind up*), (c. acc. cogn.). **f.** *smite*, of sun, etc., c. acc. pers.; c. עַל. **2** **Smite** fatally: **a.** (subj. man) *smite*, c. acc., + word of killing (dying): obj. lion and bear; man (מִן partit. + בְּ *among*), (all c. בְּ instr.); c. acc. + + אֶל־חֹמֶשׁ בְּ instr. *smote him* (fatally) *in the belly with*; with prolepsis לְהַכּוֹת חֲלָלִים *smite the slain*; + אַרְצָה *smite to the ground* i.e kill. **b.** *smite*, of worm gnawing or boring as to kill plant. **c.** very oft. = *kill*, *slay*, *man or beast* (exterminate), (מִן partit.) (בְּ instr.); c. בְּ *among*, מִן partit.; c. בְּ partit. *slay at*, *work slaughter among*, but also בְּ of dir. obj.; subj. lion; יְ׳ subj. (בְּ *among*, + acc. cogn.); *slay* firstborn; God *slays* for (עַל) sin; *slay* לְפִי־חָרֶב; *kill*, *slay*, c. acc. cogn. (מַכָּה בְּ) *among*), (מֵהֶם) ,(בָּהֶם); c. acc. pers. + acc. cogn.; *kill unwittingly*, *unintentionally* הִכָּה בִּבְלִי דַעַת. **3** **Smite** = *attack*, *attack and destroy* a company; *attack and capture* a city; tents; = *sack* a city לְפִי־חָרֶב (slaying inhab.); esp. *defeat* kg. or army (involving oft. overthrow, pursuit and slaughter), (+ acc. cogn.), (עַד loc.), (מִן — ועד loc.); (עד temp.); c. בְּ obj. (ה loc. — מִן); of gods *causing defeat*; *smite* land = conquer, subjugate, sts. ravage; subj. יְ׳; of יְ׳ *smiting* sea. **4.** Of God, **a.** *smite* with (בְּ) a plague, disease, etc.: blindness; of Egyptian plagues, without בְּ (acc. + בִּבְכוֹרֵיהֶם); other plagues; (+ בְּ *in*); (בָּעָם + acc. cogn.); *smite* vines with (בְּ) blight. **b.** *smite* = *chastise*, or *send judgment upon*, usu. c. acc.; c. עַל *punish for*, (sin). **c.** of God's *destroying* palaces (2 acc.). **Hoph.** *be smitten*: **1.** = *receive a blow* (Judah under fig. of man). **2.** *be wounded*. **3.** *be beaten*. **4.** *be* (fatally) *smitten* + vb. of dying; *be killed*, *slain* (c. עַל, *for*). **5.** *be attacked and captured*, of city. **6.** *be smitten* with disease (by God); abs., of יְ׳s servant. **7.** *be blighted*, of plant (in fig.) (Ephr.), (heart, כָּעֵשֶׂב; both + יָבֵשׁ).

[נָכֶה] **adj. smitten, stricken** (cf. [נְכֵה רַגְלַיִם ;([נָכֵא *crippled of feet*; נְכֵה־רוּחַ *contrite of spirit* (+ עָנִי).

[נֵכֶה] **adj. id.** נֵכִים *smitten ones*, i.e. *cripples*.

I. נָכוֹן **n.[m.] = blow;** < Niph. fr. כון q.v.

מַכָּה **n.f. blow, wound, slaughter — 1. a.** *blow*, *stripe*, lit. of scourging, chastising (as acc. cogn.). **b.** *beating*, *scourging*, fig. of defeat of Midian. **c.** oft. *wound*; symbol. of violence (+ חֳלִי); (of Judah, under fig. of maltreated man); as acc. cogn., c. vb. רָפָא *heal*; of wounds made by יהוה's arrows. **2.** = *slaughter*, usu. as acc. cogn. c. הִכָּה. **3** = *defeat*, as acc. cogn. c. הִכָּה; = *conquest* (of יהוה). **4** *plague*, esp. disease, as punishment (of יהוה),

נְכֹה, נְכוֹ **n.pr.m. Necho** (II), king of Egypt, comtemp. of Josiah and Nebuchad. [B.C. 611-605].

II. נָכוֹן **n.pr.m.** v. sub כון, and v. כִּידֹן.

נכח

נֹכַח **subst. front**, always in **prep.** or **adv.** phrases, with sf. — **1.** as adv. acc. *in front of*, *opposite to*. In the phr. נֹכַח פְּנֵי *before*. **2.** combined with preps.: **a.** אֶל־נֹכַח *towards the front* of, etc. **b.** לְנֹכַח: (a) as **adv.** *to the front* or *right on*; (b) as **prep.** *in front of*, i.e. *on behalf of*; (c) עַד־נֹכַח, *as far as in front of*. Syn. נֶגֶד, q.v.

[נָכֹחַ] **adj.** and **subst. straight, right straightness;** נְכֹחָה *what is straight in front*, fig. *straightforwardness*, *honesty*; good and *right* (i.e. *true*), (of words of Wisdom) כֻּלָּם נְכֹחִים לַמֵּבִין i.e. they lead *straight* to the right goal, מֵשִׁיב דְּבָרִים נְכֹחִים i.e. either *correct* (leading to the right point), or *honest* answers; בְּאֶרֶץ נְכֹחוֹת יְעַוֵּל in a land of *rectitude* he will do wickedly.

[נָכַל] **vb. be crafty, deceitful, knavish — Qal** *knave*. **Pi.** c. acc. cogn. נִכְלֵיהֶם אֲשֶׁר נִכְּלוּ לָכֶם *their wiles with which they beguiled you*. **Hithp.** *to deal knavishly with*.

[נֵכֶל] **n.[m.] wiliness, craft, knavery —** *craft*, *wiles* (as acc. cogn. c. נָכַל).

כִּילַי, כֵּלַי **n.m. knave** (for נְכִילַי).

[נֵכֶס] **n.m. riches, treasures.**

I. [נָכַר] **vb.** (not **Qal**) **regard, recognize — Niph.** *recognized*. **Pi.** *regard*. **Hiph. 1.** *regard*, *observe*, esp. with a view to recognition, c. obj. cl.; *pay attention to*, c. acc. pers.; acc. rei (of God); acc. rei om.; ´ י subj. כֵּן אַכִּיר … לְטוֹבָה *so I will regard* the exiles … *for good*; Antiochus subj.; הִכִּיר פָּנִים *pay regard to* (shew partiality = ´ **2** .(נָשָׂא פְּנֵי פ **.** *Recognize* (as formerly known) c. acc. pers. vel rei; proverb. בְּטֶרֶם יַכִּיר אִישׁ אֶת־רֵעֵהוּ *before a man could recognize his fellow* (i.e. before dawn); *recognize* voice (קוֹל); = *perceive* the true situation. **3.** *Be willing to recognize*, *acknowledge with honor*. **4.** *Be acquainted with*, לֹא יַכִּירֶנּוּ עוֹד מְקוֹמוֹ *his place shall be acquainted with him no more* (he shall be gone and forgotten); c. acc. rei. **5.** *Distinguish*, *understand*. **Hithp.** *make self known*.

[הַכָּרָה] **n.f. look** (or **expression ?**); הַכָּרַת פְּנֵיהֶם *a look at their face* witnesses against them, or *the expression of their face*.

[מַכָּר] **n.m. acquaintance, friend.**

II. נכר

נֹכֶר] ,נֵכֶר] **n.[m.] misfortune, calamity** — *calamity* (‖ אֵיד).

נֵכָר **n.[m.] that which is foreign** (prop. *unknown*), **foreignness —** *foreignness* (of another family, tribe, or nation), esp. **1.** נֵכַר(ה) אֱלֹהֵי = *foreign gods*; נֵכַר־הָאָרֶץ ´א = *foreign gods of the land*. **2.** נֵכָר(ה)בֶּן־ = *foreigner*. **3.** other combin.: ´ הַבְלֵי נ *foreign vanities* (idolatries); ´ מִזְבְּחוֹת נַנ *foreign altars*; ´ אַדְמַת נ *foreign soil*; ´ מִכָּל־נ *from everything foreign*.

נָכְרִי **adj. foreign, alien — 1. a.** *foreign*: עַם נָכְרִי *a foreign* (non-Isr.) *people*; אֶרֶץ נָכְרִיָּה *foreign land*; esp. נָשִׁים נָכְרִיּוֹת *foreign* (non-Isr.) *women*. **b.** as subst. נָכְרִי *foreigner*

(non-Isr.); as predicate; pl. נָכְרִים *foreigners*; fpl. *alien women* (i.e not of one's father's family). **2.** נָכְרִיָּה *foreign woman*, as term. techn., in Pr, for *harlot* (perh. because harlots were orig. chiefly foreigners). **3.** fig. *unknown*, *unfamiliar*: נָכְרִי הָיִיתִי בְּעֵינֵיהֶם *an alien am I become in their eyes*: of ´יְ's judgment, נָכְרִיָּה עֲבֹדָתוֹ *strange is his task*!; גֶּפֶן נָכְרִיָּה *an alien vine*, fig. of degenerate Israel; as subst.,נָכְרִים Kt (> Qr נָכְרִיָּה), *aliens*. persons unknown to him (|| זָר).

[נכר] **vb. denom. act** or **treat as foreign,** or **strange; disguise, misconstrue — Niph.** *disguiseth himself*. **Pi.** *treat as foreign* (profane); *misconstrue*. **Hithp.** *act as a stranger*; *feign to be a stranger*.

[נְכֹת] **n.[f.] treasure.**

נלה

[מְנֻלֶּה] **n.[m.]? gain, acquisition?**

נְמִבְזָה v. בזה **Niph.**

נְמוּאֵל **n.pr.m. — 1.** son of Simeon (= יְמוּאֵל, q.v.). **2.** a Reubenite (brother of Dathan and Abiram.

נְמוּאֵלִי **adj. gent.** of **1** supr., only c. art. as n. coll.

נמל

נְמָלָה **n.f. unit. ant.**

נמר

נָמֵר **n.m. leopard —** *leopard*, as spotted, swift, keen-eyed (symb. of calamities of Isr.), (sim. of ´יְ).

נִמְרָה **n.pr.loc.** place E. of Jordan.

נִמְרִים **n.pr.loc.** in Moab, in *Wady Numêre* at SE. end of Dead Sea.

נִמְרֹד, נִמְרוֹד **n.pr.m. Nimrod** — son of כּוּשׁ (q.v.), hero and hunter (kg. in Babylonia, builder of Nineveh).

נִמְשִׁי **n.pr.m.** grandfather of Jehu.

נֵס v. II. נסס. נְסִבָּה v. סבב.

נְסָה v. נשׂא.

[נָסָה] **vb. Pi. test, try — Pi. 1.** *test*, *try* (syn. בחן), abs. (equipment); c. בְּ; c. acc.; acc. + **2** .בְּ. *attempt*, *essay*, *try* to do a thing, c. Inf. (c. לְ); c. acc. (*venture* a word). **3.** *test*, *try*, *prove*, *tempt* **a.** God *tests* or *proves*, Abr., Isr.; c. בְּ; tribe of Levi (poem); Hezekiah; psalmist. **b.** Isr. *tests* or *tries* God; so Ahaz.

II. מַסָּה **n.f. test, trial, proving** — *testings* or *provings* of Pharaoh and Egyptians at Exodus; *test*, *trial*, of innocent person, but v. I. מַסָּה sub מסס.

III. מַסָּה **n.pr.loc.** where Israel tried י´ in the wilderness, where Levi was tested.

[נָסַח] **vb. pull** or **tear away — Qal** *tear down*; *tear away*. **Niph.** *be torn away*.

מַסָּח v. supr.

I. נָסַךְ **vb. pour out — Qal 1.** *pour out* (the spirit of deep sleep) c. עַל pers. **2.** *pour out libations*, c. acc. **3** .נֶסֶךְ. *cast metal images*, c. acc. פֶּסֶל. **Piel** *pour out as libation*, c. acc. מַיִם ליהוה + (= Hiph.). **Hiph.** *pour out libations*, c. acc. נֶסֶךְ, ליהוה מַיִם; elsewhere נְסָכִים to other gods. **Hoph.** *be poured out*, of holy wine, c. בְּ of vessels.

נֶסֶךְ **n.m. drink-offering — 1.** *drink-offering*, c. עַל (on Jacob's מַצֵּבָה at Bethel);

elsewhere in worship of יְהוָה; once of vessels of holy table; elsewh. in classifications, usu. offered with the עלה. Offered to other gods. **2.** *molten images*. Combinations are: נָסַךְ נ, הִסִּיךְ נ (see vb.); שָׁפַךְ נ.

I. [נָסִיךְ] **n.m. 1. libation; 2. molten image — 1.** sf. יֵין נְסִיכָם *wine of their drink-offering*. **2.** *molten image*, sf. נְסִכֵיהֶם.

I. מַסֵּכָה **n.f. 1. libation; 2. molten metal,** or **image** — **1.** *libation*, with covenant sacrif. in making covenant (= **1.** נֶסֶךְ; see, however, sub II. [**2**.([נָסַךְ **.** *molten metal*, or *image*: עֵגֶל מַסֵּכָה *molten calf*; אֱלֹהֵי מַסֵּכָה *molten gods*.

II. [נָסַךְ] **vb. weave — Qal.**

II. מַסֵּכָה **n.f. woven stuff, web,** esp. as **covering;** abs. הַמַּ֫סְוֶה הַנָּסוּכָה עַל־ *the web that is woven over* all the nations (i.e. *mourning-veil*, symb. of distress; || הַלּוֹט הַלּוֹט); = bed-*covering* (in fig.) Perhaps also לִנְסֹךְ מ *weave a web* (|| לַעֲשׂוֹת עֵצָה), ref. to negotiations with Egypt.

[מַסֶּכֶת] **n.f. web** of unfinished stuff, on loom. מָסָךְ, מְסֵכָה v. סכך.

III. [נָסַךְ] **vb. set, install — Qal** *install*. **Niph.** *was installed* (of Wisdom).

II. [נָסִיךְ] **n.m. prince.**

נְסֹמָן v. סמן.

I. [נָסַס] **vb. be sick** only **Qal** *sick*.

II. נסס

נֵס **n.[m.] standard, ensign, signal, sign — 1. a.** *standard*, as rallying-point, נִסִּי ,נִסִּי֫ *my standard* (name of altar); conspicuously set on hill (sim. of solitariness); signal of war (esp. to

the nations, for destruction or deliverance of Judah) — in all these subj. יָסַע; (c. אֶל־ *against*). **b.** *signal*, נָסְאוּ צִיּוֹנָה (i.e. to direct refugees to Zion). **2.** *standard*, as pole, supporting serpent of bronze. **3. a.** *ensign*, *signal*. **b.** (since sails were the only ensign) = *sail*. **4.** *sign* = *warning*.

I. נָסַע **vb. pull out or up, set out, journey — Qal 1.** *pull out* or *up*, city-gate and gate-posts; loom, tent-pegs (fig. of Jerusalem; cf. also **Niph.**). **2.** hence (from pulling up tent-pegs), **a.** *set out*; even of lifeless things, e.g. the ark; וַיִּסַּע … וַיָּבֹא *and* Isr. *set out*, *and came*, etc.; נָסַע oft. c. מִן; c. וַיִּשְׁכֹּב + וַיִּתְּנוּ + וַיַּעַבְרוּ + וַיֵּלֶךְ + ויבא + מִן. **b.** *depart*, c. מִן; of angel. **3.** *journey*, *march* (by stages); + לְמַסְעֵיהֶם *acc. to their stations*, i.e by stages (+ מִן); sq. ה loc.; sq. מִקֶּדֶם *eastward* (v. **1 מִן. c**), לִפְנֵי, אֶל־, אַחֲרֵי; sq. מִן + ה loc., + acc. loc.; sq. מִן + acc. of distance, דֶּרֶךְ; esp.…וַיִּסְעוּ מִן וַיַּחֲנוּ; of shepards. **4.** of wind, רוּחַ מֵאֵת יְהוָה נָסָע *there set forth* (sprang up) a wind from יְהוָה. **Niph.** *be pulled up*, *removed*; of wealth. **Hiph. 1.** *cause to set out*, *lead out*, c. acc. pers. (+ מִן) ,(וַיְנַהֲגֵם || ;כַּצֹּאוֹ) ,(מִן, וַיֹּצִאוּ; fig. of vine); fig. of wind, *cause to spring up*. **2.** *remove*, c. acc. rei; specif., *remove* from quarry, *quarry*.

מַסַּע **n.[m.] pulling up, breaking** camp, **setting out, journey — 1. a.** *pulling up*, *breaking* camp (c. acc. מַחֲנֶה). **b.** *setting out*. **2.** *station*, *stage*, *journey* (by stages), וַיֵּלֶךְ לְמַ֫סָּעָיו *and he went by* (acc. to) *his journeyings* (cf. הלך supr.); קוּם לֵךְ לְמַסָּע *for journeying*.

I. מַסָּע **n.[m.] quarry** or **quarrying**; only abs. as adv. acc., אֶבֶן שְׁלֵמָה מַסָּע *stone perfect* (at the) *quarry* (or *at quarrying*, i.e. when it was quarried).

II. נסע

II. מַסָּע **missile, dart.**

נסק whence אֶסֹּק; but v. סלק.

נִסְרֹךְ **n.pr.div.** Assyr. god, worshipped by Sennach.

נֵעָה, נֹעָה v. נוע.

נְעִיאֵל **n.pr.loc.** on border of Asher.

נָעַל **vb. bar, bolt, lock — Qal** *bar*, *bolt*, *lock*, usu. c. acc. אַחֲרֵי + ;דֶּלֶת, דְּלָתוֹת *after*, *behind*; elsewh. only גַּן נָעוּל *a garden barred* (fig. of Shulamite).

נַעַל **n.f. sandal, shoe —** *sandal* (du. = pair of sandals; mentioned as little worth); on (ב) feet; *put on sandal* is בְּרֶגֶל נ ׳שִׂים; *loose the sandal* is חָלַץ; *sandal-thong* is שְׂרוֹךְ; עַל־אֱדוֹם אַשְׁלִיךְ נַעֲלִי *upon Edom do I cast my sandal*, denotes either contempt (עַל = *unto*, fig. of slave), or taking possession of.

[נָעַל] **vb. denom. furnish with sandals, shoe — Qal** *shod*. **Hiph.** *gave sandals*.

מַנְעוּל **n.[m.] bolt.**

[מִנְעָל] **n.m. id.**

I. [נָעֵם] **vb. be pleasant, delightful, lovely — Qal.**

נֹעַם **n.m. delightfulness, pleasantness — 1.** *delightfulness* of ׳י: contemplated in temple, shewn in his favour. **2.** name of one of two symbol. staves. **3.** *pleasantness*, as defining genit.

נָעַם **n.pr.m.** son of Caleb.

I. נָעִים **adj. pleasant, delightful** (poet.) — **1.** *delightful* (of Saul and Johath.); of wealth; words; of acts, etc.; singing praises to ׳י; keeping wise teachings; as subst. = *delight* (of earthly prosperity); of spiritual delights. **2.** *lovely*, *beautiful* (physically).

I. נַעֲמָה **n.pr.f. 1.** sister of Tubal Cain. **2.** Ammonitess, mother of Rehoboam.

II. נַעֲמָה **n.pr.loc.** city assigned to Judah in Philist. plain.

נַעֲמִי v. infr.

נָעֳמִי **n.pr.f.** mother-in-law of Ruth.

I. [נַעֲמָן] **n.[m.]** usu. **pleasantness.**

II. נַעֲמָן **n.pr.m. 1.** son of Benj.; = grandson of Benj. **2.** Aramaean general.

נַעֲמִי **adj. gent.** from II. נַעֲמָן **.1** נַעֲמָתִי **adj. gent.** (from unused n.pr.).

[מַנְעַמִּים] **n.[m.]pl. delicacies, dainties.**

II. נעם

II. נָעִים **adj.** perh. **singing, sweetly sounding, musical.**

נעץ

נַעֲצוּץ **n.[m.] thorn-bush.**

I. [נָעַר] **vb. growl —** only **Qal.**

II. [נָעַר] **vb. shake, shake out** or **off — Qal** *shake out*, to shew emptiness; pt. *shaken out*, *emptied* וָרֵק ׳נ (i.e. stripped of possessions); *shake off* (leaves). **Niph.** *shaken out* (fr. fold of a garment; sim. of perishing helplessly). **Pi.** *shake* from (מִן); into (ב); (also c. acc. + ב). **Hithp.** *shake thyself*.

I. נַעַר **n.[m.]** usu. interpr. as **a shaking, scattering**, abst. for concr. = *scattered ones*.

נְעֹרֶת **n.f. tow** (as *shaken off* from the flax when beaten) in sim. פְּתִיל־הַנ ׳ *a thread of tow* (snapping from heat); (fig.; as inflammable).

III. נער

II. נַעַר **n.m. 1. boy, lad, youth. 2. retainer — 1.** *boy*, *lad*, *youth* **a.** of infant (3 months old), to be born, just born, not weaned. **b.** of lad just weaned. **c.** = youth: of young Ishmael, Isaac, Joseph (17 years old), Benj., sons of Samuel, of Jesse; קָטֹן ׳נ *little lad*. **d.** ׳נ with special stress on youthfulness. **e.** of marriageable age, warrior Absalom, Zadok. **2.** *servant*, *retainer*: **a.** =

personal attendant, household servant. **b.** = retainer, follower. *Note*. נכר occurs in Pent. as Kt with Qr perpet. נַעֲרָה q.v.

נֹעַר **n.m. youth, early life** (rare poet. synon. for נְעוּרִים); abs. (= youthful vigour), מִנֹּ֫עַר *from youth up*.

I. נַעֲרָה **n.f. girl, damsel — 1.** *girl*, *damsel*; קְטַנָּה *little girl*; elsewh. = young woman; esp. as marriageable; specif. virgin בְּתוּלָה; מְאֹרָשָׂה *betrothed girl*; young widow; of a concubine, a prostitute. **2.** of female attendants, *maids* (alw. pl.); gleaner(s).

נְעוּרִים **n.f.pl. youth, early life —** *youth*, *early life*, esp. in phr. מִנֹּ֫עַר *from* one's *youth up* (extreme youth; || מִבֶּ֫טֶן אִמִּי); fig. of Babylon, Moab, Judah; as time in or during which, fig. of Judah and Sam., personif.; cf. יְמֵי נֹעַר (in fig. of Isr.); other phr. are: אַלּוּף נֹעַר *friend of my youth*; בְּנֵי נֹעַר sons of (a man's) *youth*; = *youthful vigour*.

[נְעוּרוֹת] **n.[f.]pl. id.;** (fig. of nation).

II. [נַעֲרָה] **n.pr.loc.** on border of Ephr.

III. נַעֲרָה **n.pr.f.** in Judah.

נַעֲרַי **n.pr.m.** one of David's heroes.

נְעַרְיָה **n.pr.m. 1.** a descendant of David. **2.** a Simeonite.

נַעֲרָן **n.pr.loc.** in E of Ephr.

נֹף v. מֹף.

נֶ֫פֶג **n.pr.m. 1.** a Levite. **2.** a son of David.

I, II. נָפָה v. I, II. נוף.

נְפוּסִים, נפוּשִׁסִים v. נפיסים infr.

[נָפַח] **vb. breath, blow — Qal** *breath*, *blow*; sq. ב also *blow* into it (to scatter it); sq. עַל־: לָפַחַת כָּלָיו אֵשׁ *to blow fire upon it* (ore, for melting), so fig. *and I will blow upon you with* (ב) *the fire of my wrath*; נַפְשָׁהּ ׳נ *she hath breathed out her life* (of a mother, cf. **Hiph.**); abs. סִיר נָפוּחַ *a blown* (i.e. well-heated, boiling) *pot*. **Pu.** אֵשׁ לֹא נֻפָּח *a fire not blown* (by any human breath). **Hiph.** נֶפֶשׁ בְּעָלֶיהָ חִפָּחְתִּי *the life of its* (the land's) *owners I have casued them to breathe out*; וְהִפַּחְתֶּם אוֹתוֹ *and ye have sniffed at it* (in contempt).

נֹפַח appar. **n.pr.loc.** v. נפח **Pu.**

[מַפָּח] **n.[m.] breathing out;** מַפַּח נֶפֶשׁ *a breathing out of life* = expiring (cf. נפח).

מַפֶּחַ **n.m. bellows;** (fig. of vain prophetic labour).

I. תַּפּוּחַ **n.[m.] apple-tree, apple** (from aromatic *scent* (breath)) — **1.** sg. תַּפּוּחַ *apple-tree*. **2.** pl. תַּפּוּחִים *apples*.

II. תַּפֶּחַ **n.pr.m.** son of Hebron.

III. תַּפּוּחַ **n.pr.loc. 1.** in lowland of Judah. **2.** on border between Ephraim and Manasseh. Vid. also בֵּית תַּפּוּחַ.

נפיסים **n.pr.** Kt, in phr. בְּנֵי ׳נ, Qr נְפוּסִים, of family of returned exiles.

נְפִישְׁסִים v. foregoing.

נֹפֶךְ **n.[m.]** a precious stone which Tyre gained by trade; in high priest's breastplate.

נָפַל **vb. fall, lie — Qal 1.** *fall*, by accident, שָׁמָּה־וְ׳נ *and there fall into it* (a pit) an ox or an ass, bird עַל־פַּח; subj. pers., (fr. seat, מֵעַל), (fr. roof, מִן); oft. into (ב) pit (usu. fig.), also

(abs.), (בְּתוֹךְ), also, c. אֶל; fall בְּלֵב יַמִּים (of Tyrian people); abs.; opp. קוּם; c. אָחוֹר *fall backward* (poem); c. בְּעַד *through*; עַל־חֶרֶב ׳נ causing death; subj. rei, (אֶל־) ,(מֵעַל *into* water),; c. עַל־ ,אֶל; abs. of tent; of wall, תַּחְתֶּיהָ + ;לְאֶרֶץ *flat*; ׳נ of bricks (in fig.), פֶּרֶץ, towers, foundations; *wall fell upon* (עַל), so of house, mts.; mt. also abs. (cf. נָבֵל), height; tree (ב loc.), cf. (בְּ instr., in fig.), (abs.); branches (fig.); a grain (אֶרֶץ = *to earth*); of dew (c. עַל), hailstones; blood (אַרְצָה); hair of head (ארצה); horns of altar (לָאָרֶץ); peg; fruit עַל־פֶּה; crown; arm from (מִן) shoulder; of sword (appar.); fire from heaven, abs. c. מִן; hand of ׳י (c. עַל־); spirit of ׳י) עַל־ ׳); of lot (גּוֹרָל) (c. עַל־), (c. יָצָא || ;לְ); cf. **Hiph. 3;** hence (of share of inheritance) *fall*, be allotted, to (ב) (לְ = *as*: בְּ **I 7 c**). **2. a.** Esp. of violent death (+ + ;שָׁדוּד) וַיָּמָת, etc.; חָלָל ׳נ *fall pierced* (fatally); חַלְלֵי חֶרֶב; cf. פְּגָרִים ׳נ ;בְּתוֹךְ חֲלָלִים *corpses fall*; by the sword, בְּיַד ;בַּחֶרֶב *by the hand of*; תַּחַת ׳נ רגלי *fall under my feet*. **b.** fig. = go to ruin, perish, etc.; oft. || כָּשַׁל; fig. of earth; Haman *falls* before (לִפְנֵי) Mordecai. **c.** fig. = experience calamity (opp. קוּם). **d.** *fall*, of a city. **3. a.** *Fall prostrate*; *fall at full length* (in a faint); *sink down* (supernat. influence); of arms of Pharaoh (opp. חָזַק). **b.** *fall = prostrate oneself before* (לִפְנֵי) man (אַרְצָה); before ׳נ ׳ אֶל־פָּנָיו אַרְצָה ;י before ׳י or his representative; also (ארצה om.); before man; more oft. עַל־פָּנָיו ׳נ, before man; + אַרְצָה, before man, before ׳נ ׳ עַל־רַגְלָיו ;י *fall at one's feet*, לִפְנֵי ר ׳. Vid. syn. sub קדד. **c.** *fall upon* (עַל) one's neck, in embrace. **4. a.** *Fall upon* (עַל) = attack (fig.); c. בְּ, abs.. **b.** *desert* or *fall away to*, *go over to*, c. עַל, c. אֶל־, abs. **c.** בְּיַד ׳נ *fall into the hand* (power) of; cf. also **2. a.** supr. **5.** Fig. , of deep sleep, c. עַל; face, countenance (in displeasure); לֵב אָדָם עָלָיו ׳נ (of *sinking* heart); וַיִּפְּלוּ בְעֵינֵיהֶם *and they were cast down in their* (*own*) *eyes*; of calamity sq. עַל־; terror, etc., sq. עַל־; reproach, sq. עַל־; = *fail* to be accomplished; = not to be reckoned; of word (דָּבָר) *falling* into (ב) Isr.; = *fall out*, *turn out*, *result* (subj. **6** .(דָּבָר**.** Other idiomatic uses are: לְמִשְׁכָּב ׳נ *take to one's bed*; *settle*; = *alight quickly*, מֵעַל הַגָּמָל, מֵעַל הַמֶּרְכָּבָה; *waste away*; = *be born* (cf. **Hiph.**); = *be offered*, of supplication (לִפְנֵי ׳ י) (cfr. **Hiph. 6**); c. מִן = *be*

inferior to. **7.** = *lie*, of Midianites, etc. (like locusts; בְּ loc.); = *lie prostrate*; of the dead. **Hiph. 1.** *cause to fall*, c. acc., lit.: **a.** *fell* tree. **b.** *throw down* wall. **c.** *knock out* tooth. **d.** *lay prostrate* (for bastinado). **e.** *cast* (cedar pillars) into (עַל־) fire; so (c. בְּ), wicked men. **f.** *make* sword *drop* from (מִן) hand (fig.). **g.** *cause* stone *to fall* עַל, flesh (בְּקֶרֶב), stars (in vision). **2.** Of causing death בַּחֶרֶב (all יְ subj.), (human subj.); also = *overthrow*, bring to destruction, (c. לְ **3**). Esp. of *casting* lot (גּוֹרָל), (c. לְ *for*), (c. עַל + inf.), (c. inf.), (c. לְ), (c. עַל), (c. inf.); abs.; + בְּתוֹכֵנוּ (i.e share with us); om. גּוֹרָל (c. בֵּין), (c. עַל); hence הִפְ = *assign*, *apportion*, *by lot*, usu. c. לְ pers. **4.** Fig., *let drop*, *cause to fail* (cf. **Qal 5**), + אַרְצָה **5**. **Cause** deep sleep *to fall* (עַל־), (abs.), *make* countenance *fall*, look displeased at (בְּ); *cause* terror, etc., *to fall* (עַל־ **6**). Other idioms are: *bring to life* (prop. *drop* young) (fig.); *present* supplication (all c. לִפְנֵי); on both cf. **Qal 6. Hithp.** *throw*, or *prostrate oneself*, **1.** *throw self upon* (עַל) (i.e. attack). **2.** *prostrate oneself* and *lie prostrate*, לִפְנֵי יְ. **Pi·lel.**

נֶפֶל, [נֵפֶל] **n.m. miscarriage, abortion.**

[מַפָּל] **n.m. refuse, hanging parts — 1.** *fallings*, *refuse*, מַפַּל בַּר *the refuse* of wheat. **2.** *the hanging* (falling, drooping) *parts of his flesh* (of crocodile).

מַפָּלָה **n.f. a ruin;** abs. מְ of city.

מַפֵּלָה **n.f. id.;** abs. מְ of city.

מַפֶּלֶת **n.f. carcass, ruin, overthrow— 1.** *carcass*, of lion. **2.** elsewh. **a.** *a ruin* (kg. under fig. of tree). **b.** *overthrow*, *id*. (same fig.); (kg.); (of Tyre); (of wicked).

נְפִלִים **n.m.pl. giants.**

I. [נָפַץ] **vb. shatter — Qal** *a shattering* (= *and shattered*). *Pt. act.* נֹפֵץ *shatterer* of the holy people. **Pi.** *dash to pieces*: c. acc. infants ag. (אֶל) rock; of יְ dashing all in pieces with (בְּ) Babyl. as war-club. **Pu.** *pulverized*.

נֶפֶץ **n.[m.] driving storm.**

[מַפָּץ] **n.[m.] shattering —** *his shattering-weapon* in his hand.

מַפֵּץ **n.m. war-club** (lit. *a shatterer*) *— a war-club*.

II. נָפַץ **vb. disperse, be scattered — Qal** *scattered*; *dispersed*.

נפשׁ

נֶפֶשׁ **n.f. soul, living being, life, self, person, desire, appetite, emotion,** and **passion — 1.** *= that which breathes*, *the breathing substance or being* = ψυξή, anima, *the soul*, *the inner being of man*: **a.** disting. fr. בָּשָׂר; fr. שְׁאֵר; fr. בֶּטֶן *body*. **b.** both the inner נפשׁ and the outer בשׂר are conceived as resting on a common substratum: אַךְ בְּשָׂרוֹ עָלָיו יִכְאָב וְנַפְשׁוֹ עָלָיו תֶּאֱבָל *only his flesh upon him is in pain*, *and his soul upon him mourneth*; [v. **1** עַל **d**], all poetical (cf. **6 c**). **c.** ´נ departs at death and returns with life: וַיְהִי בְּצֵאת נַפְשָׁהּ כִּי מֵתָה *and it came to pass when her soul was going forth* (*for she died*); נָפְחָה נַפְשָׁהּ *she breathed out her soul*. **d.** oft. desired that the נפשׁ may be delivered: fr. She›ol; fr. שַׁחַת, the pit of She›ol. **2.** The נפשׁ becomes a living being: by God's breathing נשׁמת חיים into the nostrils of its בשׂר; of man; by implication of animals also; man is נֶפֶשׁ חַיָּה, a living, breathing being; elsewh. נפשׁ חיה alw. of animals; so נפשׁ כל חי. ;נפשׁ השׂרצת ;נפשׁ החיה is frequently used with the verb **3** .חיה. The נפשׁ (without חיה noun or verb) is specif.: **a.** a living being whose life resides in the blood (hence sacrificial use of blood, and its prohib. in other uses; *only be sure that thou eat not the blood*, *for the blood is the living being* (הַדָּם הוּא הַנֶּפֶשׁ); *and thou shalt not eat the living being with the flesh* (הַנֶּפֶשׁ עִם הַבָּשָׂר); *thou shalt pour it upon the earth as water*. **b.** a serious attack upon the life is an attack upon this inner living being. **c.** נפשׁ is used for life itself, of animals, and of man; נפשׁ תחת נפשׁ *life for life*; בנפשׁ *for the life of*; שׂן נפשׁ בכף *put life in one's own hand*; חרף נפשׁו למות *risked his life to die*; בנפשׁ *at the risk of life*; הִכָּה נפשׁ *smite mortally*; הִצִּיל נֶפֶשׁ מִמָּוֶת *deliver life from death*. **4.** The נפשׁ

as the essential of man stands for *the man himself*: **a.** paraphrase for pers. pron. esp. in poetry and ornate discourse; (1) נַפְשִׁי = *me*. (2) נַפְשְׁךָ = *thee*. (3) נַפְשׁוֹ = *he*. (4) נַפְשֵׁנוּ = *we*. (5) נַפְשָׁם = *they*, *them*. **b.** = reflexive, *self*: אסר על נפשׁ *bind oneself*; לְעַנּוֹת נ׳ *to afflict oneself*. (1) נַפְשִׁי = *myself*. (2) נַפְשְׁךָ = *thyself*. (3) נַפְשׁוֹ = *himself*. (4) נַפְשָׁהּ = *herself*. (5) נַפְשָׁם = *themselves*. (6) נַפְשְׁכֶם, נַפְשֹׁתֵיכֶם = *yourselves*. (7) נַפְשׁוֹתֵינוּ = *ourselves*: על נ׳ *against ourselves*. **c.** = *person* of man, individual: (1) c. אָדָם; so אדם נ׳ *human persons*. Elsewhere without אדם: ברכה נ׳ *one who blesses*: רְמִיָּה נ׳ *idle person*. (2) נפשׁ = *person*, *any one*. (3) נפשׁ coll. for *persons*, in enumerations. (4) נְפָשׁוֹת *persons*. (5) נפשׁ = *deceased person*, sts. c. מֵת; usu. without נפשׁ (ה)אדם, מֵת; of simply נפשׁ. **5.** נפשׁ = *seat of the appetites*, in all periods **a.** hunger: רְעֵבָה נ׳ *hungry soul*; with noun or verb of שׂבע *satisfy*; מתוק לנ׳ *sweet to the taste*. **b.** thirst: עֲיֵפָה נ׳ *weary soul*. **c.** appetite in general: יַקִּיפוּ עָלָיו אֹיְבֵי בנ׳ *my enemies compass me about with greed*; הִרְחִיבָה שְׁאוֹל נַפְשָׁהּ וּפָעֲרָה פִיהָ *She‹ol enlarged her appetite*. **6.** נ׳ = *seat of emotions and passions*: **a.** desire: אִוְּתָה נ׳ *soul desires*; so also לנפשׁ *according to one's desire*; האח נפשׁנו *ah*, *our desire*; נשׂא נ׳ *lift up the soul*, *desire*. **b.** abhorrence, loathing: געלה נ׳ *soul abhorreth*; בחלה בי וגם נ׳ *and their soul also fell a loathing against me*. **c.** sorrow and distress: מרי נ׳ *bitter*, *gloomy*, *discontented of soul*; עָגְמָה נ׳ *grieved*; אגמי נ׳ *sad of soul*; תבכה נ׳ *my soul shall weep*; ירעה נ׳ *his soul trembleth*; צרת נ׳ *distress of soul*. **d.** joy: תגיל נ׳ *my soul rejoiceth*; שׂמח נ׳ *rejoice the soul*. **e.** love: אהבה נ׳ *my soul loveth*; יְדִדוּת נ׳ *darling of my soul*: דבקה ב׳ נ׳ *his soul clave unto*, c. חשׁקה נ׳ ב׳ אחרי; *soul is attached to*. **f.** alienation, hatred, revenge: תִּקַּע נ מן׳ *the soul is alienated from*; שְׂנֵאי נ׳ *hated of soul*. **g.** other emotions and feelings: השׁיב נ׳ *bring back soul* (i.e. revive, cf. c. שׁוּב), hence fig. *refresh*, *cheer*; מַחְמַל נ׳ *your soul's compassion*; קצרה נ׳ *soul was impatient*; כי אאריך נ׳ *that I should prolong my patience*; הגר ידעתם את־נ׳ *ye know the feeling of the stranger*. **7.** נפשׁ is used occasionally for mental acts + לבב (see **10**); poss. also alone, owing to unconscious assimilation by late writers; but most, if not all, exx. may be otherwise explained: נפשׁי ידעת מאד *my soul*

knoweth well (or *I know well*; cf. **4 a**); לא טוב ־בלא דעת נ *that the soul be without knowledge is not good* (cf. **6 a**); ־ נ דעה חכמה לנ *know wisdom for thy soul* (or *according to thy desire*, cf. **6 a**); ־ נ אל תדמי בנ *think not in thy soul* (or *in thyself*, cf. **4 b**); ־ כמו שער בנ *as he reckoneth in his soul* (cf. **4 b**). **8.** נפשׁ for acts of the will is dub. **9.** נפשׁ = character is still more dub. **10.** ־ נ in D, when used with לבב, is assim. to it, and shares with it the mngs. of **7,8,9.**

[נָפַשׁ] **vb. denom. Niph.** *take breath*, *refresh oneself*.

נָפִישׁ **n.pr.m.** son of Ishmael; = (Arab) tribe.

נָפֶת v. II. נוף.

נֹפֶת **n.m. flowing honey, honey from the comb;** sweet; fig. of sweet words.

נָפְתּוֹחַ v. פתח.

נַפְתּוּלִים, נַפְתָּלִי v. פתל.

נַפְתֻּחִים **n.pr.loc.;** *the northern land*, i.e. Lower Egypt.

I. [נֵץ] v. I. נצץ. II. נֵץ v. II. נצץ.

[נָצָא] **vb.** = נָצָה = **fly** only **Qal.**

[נָצַב] **vb. Niph. take one's stand, stand — Niph. 1. a.** *station oneself*, *take one's stand*, for definite purpose, c. עַל loc. (*by*, *on*); of ־ י *taketh his stand to plead*; c. ב loc. (of God); עִמְכָה ־נ; לִפְנֵי י ־; c. פֶּתַח; abs. **b.** *stand = be stationed* (by appointment, or in fulfullment of duty), c. עַל pers. (sitting or lying); עַל־מִשְׁמַרְתִּי ־נ *stand at my watchman's post* (|| עֹמֵד); לִימִינְךָ; abs. **c.** *take an upright position*, *stand*. **2.** *be stationed = appointed* over (עַל); with Samuel *presiding over* (עַל) *them*. Hence **3.** Pt. as subst. *deputy*, *prefect* (as *appointed*, *deputed*)

(all of Sol.'s officers). **4.** *stand firm*, fig. כָּל־אָדָם נִצָּב *every man*, (even) *the firm-standing*, is wholly vanity; בַּשָּׁמַיִם נ ׳ (of ׳ י's word); *that which stands firm* (Isr. under fig. of sheep). **Hiph. 1.** *station*, *set*: c. acc., ewes (לְבַד *apart*), trap; fig. *set me before thee* (לְפָנֶיךָ); *set me* as a target. **2.** *set up*, *erect* pillar (מַצֵּבָה); altar, stone-heap; monument; city-gates (c. **3** .(ב. *cause to stand erect*, waters, כְּמוֹ־נֵד (cf. **Qal**). **4.** *fix*, *establish* boundary (subj. ׳ י); dominion (יַד) (of king). **Hoph.** *is fixed*, *determined*, *set up*.

נִצָּב n.m. 1. haft, hilt of sword. **2. prefect, deputy**, v. **נצב Niph. 3.**

I. **נְצִיב n.m. pillar, prefect,** also appar. **garrison, post — 1.** *pillar*, **2** .נ ׳ מֶלַח. *prefect*, *deputy*.

II. **נְצִיב n.pr.loc.** in Judah on border of Philist.; mod. *Beit Naṣîb*, c. 8 m. NW. of Hebron.

מַצָּב n.m. standing-place, station, garrison — 1. *standing-place* of feet. **2.** *station*, *office*. **3.** *garrison*, *post*, or *outpost* (of Philistines).

מֵצָב n.[m.] palisade or **intrenchment** (of siege-works; || מְצָרֹת).

מַצָּבָה n.f. ׳ אַנְשֵׁי מ v. מַצָּב.

מִצָּבָה n.f. guard, watch? — *watch*.

מַצֵּבָה, מַצֵּבֶת n.f. pillar, maṣṣēbā, stump — 1. a. pillar, as monument, personal memorial. **b.** a stone, set up (שִׂים, הציב), and anointed as memorial of divine appearance, set up (שִׂים, הרים, הציב), in token of an agreement; over grave. **c.** esp. of sacred stones or pillars in connexion with altar, erected (בנה) by Moses; conj.; (usu. + אֲשֵׁרִים etc.): of Canaanites; Tyre, of obelisks of Heliopolis in Egypt; condemned for Isr.

I. [נָצָה] **vb. fly(?) —** only **Qal** (of homeless exiles).

נוֹצָה n.f. plumage of eagle ׳ מָלֵא הַנ (fig. of Nebuch.; + כָּנָף, אֵבֶר); also ׳ רַב נ (fig.

of kg. of Egypt; + כָּנָף); of ostrich נֹצָה.

II. [נָצָה] **vb. Niph. Hiph. struggle — Niph.** recipr. *struggle with each other*; all of physical struggle, wrestling, and the like. **Hiph.** *engage in a struggle* against (עַל).

II. מַצָּה **n.f. strife, contention.** I. מַצָּה v. מצץ.

[מַצּוּת] **n.f. id.**

III. [נָצָה] **vb. fall in ruins — Qal** *fall in ruins*. **Niph.** גַּלִּים נִצִּים *ruined heaps*, i.e. ruin-heaps.

נִצָּה v. נוֹצָה. נִצָּתָה v. נצץ.

I. [נָצַח] **vb. be pre-eminent, enduring — Niph.** *enduring* (מְשֻׁבָה *apostasy*). **Piel** = *act as overseer*, *superintendent*, *director* **1.** in building temple. **2.** in ministry of house of י. **3** in liturgical service of song, עַל־הַשְּׁמִינִית, over the bass voices, leading them with כִּנֹּרוֹת; לַמְנַצֵּחַ in titles of ψψ has prob. sim. meaning, = *musical director* or *choirmaster*.

I. נֵצַח **n.m. eminence, enduring, everlastingness, perpetuity — 1.** *eminence*: נֵצַח יִשְׂרָאֵל *the Eminence of Israel* (י); attribute of God. **2.** *enduring of life*, and so *life* itself as enduring: אָבַד נִצְחִי *my endurance doth vanish*. **3.** *endurance in time*: נְשָׁמוֹת נ *perpetual desolations*; עַד־נ *unto the end* (a long duration). **4.** *everlastingness*, *ever*, usu. לָנֶצַח *for ever*; seldom abbr. נֵצַח.

II. נצח

II. [נֵצַח] **n.m. juice** of grapes, fig. of **blood, gore.**

נְצִיחַ **n.pr.m.** head of a family of Nethinim.

[נָצַל] **vb.** not in **Qal; Pi. strip, plunder; Niph. deliver oneself, be delivered; Hiph. snatch**

away, deliver — Niph. 1. reflex. *tear oneself away*, *deliver oneself*: abs.; c. מֵעִם … אֶל ;מִיַּד *escape from — unto*. **2.** passive, *be torn out or away* מִפִּי הָאֲרִי; *be delivered*, abs.; מִפְּנֵי; מִכַּף ;מִן. **Pi. 1.** *strip off*, *spoil*, abs.; c. acc. pers. **2.** *deliver*, c. acc. נַפְשָׁם. **Hiph. 1.** *take away*, *snatch away*, e.g. property, prey from the mouth of animals, words of ´י from the mouth; וְאֵין מַצִּיל בֵּינֵיהֶם *and there was none to tear them apart* (two fighting); וְהַצֵּל עֵינֵנוּ *and take away our eye* (elude our sight). **2.** *rescue*, *recover*, e.g. cities; wives and property. **3.** *deliver from*: **a.** *enemies and troubles*, abs.; אֵין מַצִּיל; c. acc.; הַצֵּיל נַפְשׁוֹ; c. מִן *from*; מִיַּד *from the hand* or *power of*; מִתַּחַת יַד ;מִכַּף. **b.** *from death*; **4** מִמָּוֶת. **מִשְׁאוֹל;** *deliver from sin and guilt* (in late writings), מִכָּל־פִּשָּׁעַי *from all my transgressions*; מִדָּמִים *from bloodguiltiness*; הַצִּילֵנוּ וְכַפֵּר עַל־חַטֹּאתֵינוּ *deliver us and cover over all our sins*. **Hoph.** *plucked out*. **Hithp.** *stripped themselves*.

הַצָּלָה n.f. deliverance.

[נְצָן] v. I. נצץ.

I. [נָצַץ] **vb. shine, sparkle — Qal.**

נִיצוֹץ n.[m.] spark (fig.).

I. [נֵץ] **n.m.** v. foll.

נְצָה n.f. blossom, abs. ´נ of vine (|| פֶּרַח; = *berry-cluster*).

[נְצָן] **n.[m.] id.**

[נָצַץ] **vb. denom. bloom, blossom — Hiph.** *put forth blossoms*.

II. נצץ

II. **נֵץ n.m.** a bird of prey, generic name, incl. **hawk** and **falcon**; unclean bird; bird of passage.

I. [נָצַר] **vb. watch, guard, keep — Qal 1.** *Watch*, *guard*, *keep*, a vineyard, fig-tree, fortification; נֹצְרִים *watchmen*; מִגְדַּל נֹצְרִים *tower of watchmen*; in ethical sense of men, guarding the mouth, the way, לֵב; the tongue מֵרַע; c. עַל, over the door of the lips; of God נֹצֵר הָאָדָם (thou) *watcher of men* (iron.). **2.** *Guard from dangers*, *preserve*, c. acc., subj. God or his attributes; נֹצֵר נֶפֶשׁ; c. acc. and מִן *from* which. **3.** *Guard with fidelity*, *keep*, *observe*: of יְהוָה; elsewhere of man observing the covenant (poem), the divine law; commands of parents; and discipline of Wisdom. **4.** *Guard*, *keep secret*. **5.** *Kept close*, *blockaded*.

נְצוּרִים v. I. נצר **Qal.**

[נצִיר] **adj. preserved;** נצירי Kt, Qr נְצוּרֵי q.v. נצר.

נִצְּרָה v. I. נצר Qal.

II. נצר

נֵצֶר **n.m. sprout, shoot,** in fig. uses.

I. [נָקַב] **vb. pierce — Qal 1.** *pierce*, *bore*, c. acc. (all in fig.); c. acc. cogn. + ב, וַיִּקֹּב חֹר בְּדַלְתּוֹ *and he bored a hole in its lid*; צְרוֹר נָקוּב *a bag pierced*, i.e. with a hole in it. **2.** *prick off*, designate, wages, name (יְהוָה subj.; cf. **Niph.**); pt. pass. *noted*, *distinguished*. **Niph.** *pricked off*, *designated*, *by name*.

I. [נֶקֶב] **n.[m.]** term. techn. of jeweller's work, prob. some hole or cavity.

II. נֶקֶב **n.pr.loc.** on border of Naphtali.

נְקֵבָה **n.f. female 1.** *woman* (or female child) (opp. **2**.) גֶּבֶר. *female animal* (all opp. זָכָר).

I. מַקֶּבֶת **n.f. hammer** (by means of which one *drives in* nails and pegs).

II. מַקֶּבֶת **n.f. hole, excavation** מִבּוֹר (fig.), *excavation of a pit*, = quarry (|| צוּר).

II. [נָקַב] **vb. curse — Qal.**

I. נקד

נָקֹד **adj. speckled;** only of sheep and goats.

[נְקוּד] **n.[m.]** perh. **what is crumbled** or **easily crumbles, crumb** (cf. **1** — (נְקֵדָה**.** *crumbs*. **2.** appar. a kind of (hard) biscuit or cake (brought as a present; + לֶחֶם, etc.).

[נְקֵדָה] **n.f. point,** or **drop;** נְקֵדוֹת הַכֶּסֶף *points of silver*.

II. נקד

נֹקֵד **n.m. sheep-raiser, -dealer,** or **-tender.**

נְקוֹדָא **n.pr.m.** head of a family of Nethinim.

[נָקָה] **vb. be empty (?), clean — Qal. Niph. 1.** *be cleaned out*, of a plundered city; *purged out*, of liars and perjurers. **2.** *be clean*, *free from guilt*, *innocent*, c. **3** מִן**.** *be free*, *exempt from punishment*, abs. **4.** *free*, *exempt from obligation*, c. מִן, from oaths; מִמֵּי הַמָּרִים from effects of drinking the bitter water. **Piel 1.** *hold innocent*, *acquit*. **2.** *leave unpunished*: of man, c. acc.; elsewhere of God: abs.; c. acc.

נָקִי **adj. clean, free from, exempt — 1.** *free from guilt*, *clean*, *innocent*, || צַדִּיק; נָקִי *innocent person*; דם נקי *innocent blood*. **2.** *free from punishment*. **3.** *free*, *exempt from obligations*; from service of war (מִן pers., v. **2** מִן **d**); c. מן, from oaths.

נָקִיא **adj. innocent;** דָּם נָקִיא *innocent blood* (both Kt; Qr נָקִי).

נְקִיּוֹן **n.[m.] innocency — 1.** *freedom from guilt*, *innocency*. **2.** *freedom from punishment*. **3.** in physical sense, נְקִיּוֹן שִׁנַּיִם *cleanness of teeth* (without food).

[מְנַקִּיָּה ,מְנַקִּית] **n.f. sacrificial bowl.**

נקט v. קוט.

[נָקַם] **vb. avenge, take vengeance — Qal** *avenge*, *take vengeance*: **a.** God subj. דַּם עֲבָדָיו יִקּוֹם *the blood of his servants he avengeth* (against those who slew them); נ׳ abs. c. לְ (agst. Nineveh); נָקָם נ׳ (agst. Jerus.); נָקַם בְּרִית נ׳ *the vengeance of the covenant* (against those who break it); נָקְמַנִי, c. מִן of pers. *from* whom vengeance is taken. **b.** *Israel and its leaders against their enemies*, נקמה נ׳ c. מִן against whom; c. acc. יִקֹּם אֹיְבָיו (poem). **c.** Edom against Judah נקם לְ נ׳. **d.** in administration of justice agst. murder. **2.** *entertain revengeful feelings* (opp. אהב) against neighbour forbidden. **Niph. 1.** *avenge oneself*, **a.** י׳ subj. c. מִן of adversary; c. מִן advers., לְ for whom; c. בְּ adversary. **b.** of Israel and champions c. מִן; c. בְּ. **c.** of enemies against Israel; c. בְּ. **2.** *suffer vengeance* (of law against murder). **Piel** *avenge*, י׳ subj. דְּמִים מיד *blood at hands of*; נְקָמָתֵךְ נ׳ *take vengeance for thee*. **Hoph.** *be avenged*, *vengeance be taken* (for blood). **Hithp.** *avenge oneself*, י׳ subj.; of Israel's enemies אוֹיֵב וּמִתְנַקֵּם.

נָקָם **n.m. vengeance — 1.** taken by God, abs.; בְּרִית נ׳ *vengeance of the covenant*; c. acc. of adversary; c. לְ advers. **2.** Samson against Philistines. **3.** enemies against Judah, abs.; individual enemy.

נְקָמָה **n.f. vengeance — 1.** *vengeance* of God, abs.; c. בְּ of adversary; c. מִן of adversary; c. לְ for whom. **2.** of Israel and its chiefs; c. בְּ, נ׳ נתן. **3.** enemies of Israel abs.; of Jeremiah.

[נָקַע] **vb. be [severed,** fig.] **alienated, estranged — Qal** *estranged from* (c. מִן).

I. [נָקַף] **vb. strik off — Niph.** be *struck away*. **Pi.** *have struck off*.

נֹקֶף **n.[m.] striking off.**

II. [נָקַף] **vb. go around** (intrans.) — **Qal** *let feasts go around*, i.e. run the round (of the year). **Hiph. 1.** *go around*, *surround*, *encompass*: **a.** *go around*, c. acc. of city, (acc. om.) (all ||

סָבָב); also (fig.) הִקִּיפָה הַזְּעָקָה אֶת־ *the cry hath gone about* the border of Moab. **b.** *surround*, *encompass*, *enclose*, usu. c. וַיַּקִּפוּ עַל־הָעִיר עַל־: *and they closed in upon the city* (beleagered it); c. עַל pers., + acc. rei *he hath closed his net in upon me*; less oft. c. acc. pers., also of inanim. things. **2.** *make the round*, i.e. *complete the circuit* יְמֵי הַמִּשְׁתֶּה הִקִּ֫יפוּ when *the days of feasting had completed their circuit*. **3.** *make round*, *round off* (lit.); of heathen rite.

נִקְפָּה **n.f. encircling rope** (of captive).

נקק

[נָקִיק] **n.m. cleft** of rock.

[נָקַר] **vb. bore, pick, dig — Qal** *boring*, or *picking out* eye (acc.). **Pi.** *bouring out* eyes (acc.). **Pu.** the quarry (fr. wh.) *ye were digged*.

[נְקָרָה] **n.f. hole, crevice.**

[נָקַשׁ] **vb. knock, strike,** only in specif. sense of **hit, strike,** or **bring down** (a bird), and only fig. — **Qal** *striketh down*. **Niph.** *be thrust* (impelled). **Pi.** *strike* at, *take aim* at (לְ). **Hithp.** *strike at*.

I, II. נִיר) ,נְר ,נֵר) v. נור.

נֵרְגָל **n.pr.div.** worshipped by men of Cuth.

נֵרְגַל שַׂרְאֶצֶר **n.pr.m.** chief soothsayer (רַב־מָג) in train of Nebuchad.

נִרְגַּן v. רגן.

נֵרְדְּ **n.m.nard,** an odorif. plant fr. India (*via* Persia).

נֵרִיָּה v. נֵר sub נור.

נָשָׂא **vb. lift, carry, take — Qal 1.** *lift*, *lift up*: **a.** lit., c. acc. pers. vel rei; the flood lifts ark,

יִ lifts standard (נֵס) (oft. sq. לְ pers.), rod, c. עַל *against*; esp. *lift* in order to hold, carry away, etc.; *lift up* wings to fly; *lift up*, *upon* (עַל), fig.; *put* a thing into scale; נָשָׂא בּוֹ אָלָה *put on him* (require of him) *an oath*; אֶשָּׂא בְשָׂרִי בִשְׁנָי *I will take up my flesh in my teeth* (fig. for hazarding life). **b.** in many phr., lit. and fig., e.g.: (1) *lift up hand*: against (בְּ), c. לְ; אֶל־ (as signal); abs., in display of power; freq. in oath (of יִ; usu. sq. inf., oft. + לְ pers.), + אֶל־שָׁמַיִם *lift hand to heaven*; in prayer (c. אֶל־), abs.; also fig. of the deep (תְּהוֹם); in blessing (c. אֶל). 2)) *lift up one's head* = shew boldness, independence; of another = restore to honour, but *lift thy head* from off thee (מֵעָלַיִךְ), by word-play; + מִבֵּית כֶּלֶא; fig. of gates, *lift up your heads*. (3) *lift up one's face*, *countenance* (פָּנִים), lit. (אֶל־); sign of good conscience (אֶל־), abs.; of יִ, sign of favour, נָשָׂא פָּנָיו אֶל־ (form of benediction); cf. אוֹר פָּנֶיךָ עַל־ נָשָׂא; esp. *lift up face* of another (orig. prob. of one prostrate in humility; opp. הֵשִׁיב פָּנִים *repel*), in various shades of mng.: = grant a request; = be gracious to, hence phr. נְשׂוּא פָּנִים *graciously received*, *held in honour* (of Naaman), and as subst., *honourable*, *eminent one*; = shew consideration for; also in bad sense = be unduly influenced by, and, specif., = shew partiality (towards) (denied of יִ), (syn. הִכִּיר פְּ); even פְּנֵי כָל־כֹּפֶר נָשָׂא i.e. regard any bribe. (4) *lift up eyes*, on high; לַשָּׁמַיִם; sq. הַ loc.; toward (אֶל־) idols; toward (אֶל־יְ) (these with implied worship); עֵינֶיהָ אֶל־ נָשָׂא i.e. she gazed at him with desire; usu. + vb. of seeing. (5) *lift up voice* (קוֹל), give (loud) utterance, of floods, + *and weep*; also (6) *lift up* (+ vb. of saying, usu. אָמַר), oft. of formal and solemn utterance; ונשׂא־בוֹ אָלָה *and he shall lift up against him an oath*; *lift up* word; weeping (עַל־); lamentation (עַל־) (נְהִי), reproach (7) .(עַל־) *lift up*, *take up* = utter: name of יִ 8) .יְ) *lift up* prayer in behalf of (9) .(בְּעַד) *lift up* soul (נֶפֶשׁ), i.e. direct the desire (**6** נֶפֶשׁ **a**) towards (אֶל) a thing; אֶל־יִ, so the heart. (10) *take up* (incur) sin, iniquity, c. עַל *for* (cf. also **2 b**). (11) of heart *lifting* one *up*, (inciting); of presumption. **2.** *Bear*, *carry*: **a.** lit., a load or burden (usu. acc.); subj. רוּחַ; obj. armour; weapons; a load of care, responsibility; *share a burden with* אֶת־ נָשָׂא (no acc.); with יִ ב, יִשָּׂא בְשִׂיחִי מִשְׁכָּבִי *my bed shall carry at* (help carry) my grief; *take up and carry* (idolatrous images); *bear* ephod; in triumph. **b.** esp. *bear* guilt, or punishment (עָוֹן נָשָׂא … ;(עָוֹנִי *be responsible for*; *incur guilt*; = *bear guilt* for others (of goat);

also … בַּעֲוֹן נ׳ *bear at* (share in). **c.** *support*, *sustain*, on (עַל) wings (all fig.); land could not *support* them. **d.** *endure*; *suffer*, *bear with*, *permit*. **e.** *bear*, *carry*, וַיִּשְׂא מֵאֵת פְּנָיו אֲלֵהֶם *and they* (indef.) *carried* portions *from his presence unto them*; *carry* gifts as tribute; later, *bring* an offering. **f.** *carry* = contain, hold: bath to hold 1/10 homer. **g.** *bear* fruit, of tree, fig.; boughs (in fig.); *produce*, *yield*, of mountains (c. לְ *for*). **3.** *Take*, *take away*: **a.** lit. c. מִן (unjustly). **b.** *take away*, *carry off* (ל pers.); *take away* head (מֵעַל pers.) (v. supr.); *sweep away* = destroy (cf. **Niph. 4**); life. **c.** *take away*, guilt, iniquity, transgression, etc., i.e. *forgive*, c. acc.; + ל pers.; ל pers., acc. om.; c. ל of sin. **d.** *take* as wife (usu. c. לְ *for*), late. **e.** *take* an enumeration, usu. c. רֹאשׁ *sum*; c. מִסְפָּר. **f.** *take and carry away*, *receive*; hence, *obtain* favour (+) (חֶסֶד, חֵן לִפְנֵי). **Niph. 1.** *be lifted up*, **a.** lit. (מֵעַל הָאָרֶץ) (all in vision), of valleys; of gates; of eyelids (*superciliousness*); metaph. of judgment on Babylon *reaching up* to the sky (עַד); pt. *elevated*, *exalted* (of יְ׳׳ה's throne, in vision); of lofty hills cf. (מִן, *lifted from out* the hills), once of trees. **b.** fig., *be exalted*, of kg., kingdom, servant of יְ׳׳ה, himself. **2.** refl. *lift oneself up* = *rise up* of יְ׳׳ה to display power in judgment. **3.** *be borne*, *carried*. **4.** *be taken away*. *carried off*, (ה loc.); *be swept away* (of multitude). **Pi. 1.** *lift up* = exalt, kingdom (|| **Niph.**), pers. (עַל); = *support*, *aid*, *assist*; c. ב *aid with trees* (supply with). **2.** fig. נֶפֶשׁ נ׳ = desire, long. **3.** *carry*, *bear continuously*. **4.** *take*, *take away* (ל *for*; but v. **Niph.** supr.); (ב instr.). **Hithp.** *lift oneself up*, like a lion; pt. *he who exalts himself* as human ruler, of יְ׳׳ה as ruler; as subst., *the exaltation*; of a kingdom; in arrogance (c. עַל־). **Hiph. 1.** *cause one to bear* iniquity (2 acc.). **2.** appar. *cause to bring*, *have brought*, (c. acc. rei + אֶל loc.).

נְשֵׂאת v. **נשׂא Niph.**

[נְשׂוֹאָה] **n.f. what is borne about** — *things borne about*.

I. **נָשִׂיא n.m. one lifted up**, i.e. **a chief prince** — mostly in Isr.: **1.** בְּעַמְּךָ נ׳ of any chief man (human ruler, over ag. **2** .(אֱלֹהִים. of Solom. Elsewhere **3.** of Abr., of Ishmaelites, of Hittites. **4.** rulers of the congregation; esp. **5.** tribal chiefs and representatives. **6.** in Ezek.: **a.** of

Zedekiah (for מֶלֶךְ). **b.** chief men of Judah. **c.** future Davidic kg. **d.** foreign princes. **7.** leader of exiles returning under Cyrus. **8.** non-Isr. chiefs.

II. [נָשִׂיא] **n.[m.] rising mist, vapour —** *vapours*, forming clouds, and protending rain.

II. מַשָּׂא **n.m. load, burden, lifting, bearing, tribute — 1.** *load*, *burden* of ass, mules, camels; hanging on a peg (fig.); forbidden on Sabbath; fig. of people as burden; of iniquities. **2.** n. verb., *lifting*, *uplifting*, only נַפְשָׁם ׳מ *the uplifting of their soul*, i.e. that to which they lift up their soul, their heart's desire. **3.** n. verb., *bearing*, *carrying*; esp. of *responsibility and duty of bearing* sacred vessels. **4.** perhaps *what is carried*, *brought*, i.e. *tribute* ׳ מ כֶּסֶף *silver* as *tribute* (+ מִנְחָה; cf. נשׂא **Qal**; others *silver by the load*, i.e. in great quantity). I. מַשָּׂא v. supr.

III. מַשָּׂא **n.m. utterance, oracle** (cf. נשׂא **1 b** (6)) — of prophetic *utterance*; ׳ מ = *revelation*; ׳ מ ׳י *utterance of* ׳י.

מַשֹּׂא **n.m. lifting up** = *regarding of persons* (partiality).

מַשָּׂאָה **n.f. the uplifted** (cloud)) — *weight of uplifted clouds*.

מַשְׂאֵת **n.f. uprising, utterance, burden, portion — 1.** *that which rises*, *uprising*, *uplifting*: **a.** הָעָשָׁן ׳מ *uprising of smoke*. **b.** in gen. = *signal*. **c.** *uplifting* of hands (כַּפַּי) in prayer. **2.** *utterance*, *oracle* (= III. **3** .(מַשָּׂא **.** *burden* (of reproach, fig.).**4. a.** *portion* (carried to some one), esp. from table of king or superior. **b.** perh. more gen., *present*, *largess* from a superior (+ אֲרֻחָה *food-allowance*). **c.** exacted or enforced *gift*, from inferior. **d.** sacred *contribution*, *tax*. **e.** *offering* to ׳י.

[שִׂיא] **n.m.** *loftiness*, fig. of pride (of wicked).

שִׂיאֹן **n.pr.mont.**, i.e. Hermon.

שְׂאֵת **n.f. 1. exaltation, dignity. 2. swelling. 3. uprising — 1.** *dignity* (dignity of first-born), of Chaldeans; of God, *his exaltation*, *loftiness*. **2.** *swelling*, eruption. **3.** *uprising*, *at his uprising the mighty are in dread*.

[נָשַׂג] **vb.** only **Hiph. reach, overtake — Hiph. 1.** *overtake*, c. acc., oft. after רָדַף: **a.** lit. **b.** fig. of battle, sword; of blessings, curses, predictions, justice, wrath of יְ, iniquities, calamities. **2. a.** *reach*, *attain to*, (if one) *reach it* (crocodile) with the sword (2 acc.); fig. paths of life, joy, etc.; of time, my days *have not reached* the days … of my fathers. **b.** *cause to reach*, *bring*, *put*, מַשִּׂיג יָדוֹ אֶל־פִּיו no one *put his hand to his mouth*. **3.** fig. הִשִּׂיגָה יָדוֹ *one's hand has reached*, i.e. one is able, or has enough, (c. לְ); c. acc. = *able to secure*, *get*; abs. = gain (riches).

נשׂק v. שׁלק.

נשׂר

מַשּׂוֹר **n.m. saw.**

I. [נָשָׁא] **vb. lend on interest,** or **usury, be a creditor — Qal** *Pt. act.* נֹשֶׁא *a creditor*, and pl. נֹשְׁאִים Kt (נֹשִׁים Qr, from נָשָׂה), + acc. cogn. מַשָּׁא. **Hiph.** *act the creditor*.

מַשָּׁא **n.m. lending on interest**, or **usury;** (as acc. cogn.).

[מַשָּׂאָה] **n.f. loan** (on pledge); *those pledging* (giving security for) *debts*.

II. [נָשָׁא] **vb.** only **Niph. Hiph. beguile, deceive — Niph.** *have been beguiled*. **Hiph.** *beguile*, usu. c. acc. pers.; *deceive*; also sq. ל pers.

מַשָּׁאוֹן **n.[m.] guile, dissimulation.**

מַשּׁוּאוֹת **n.f.pl.** *deceptions*.

III. [נָשָׁא] *forget*, v. II. נָשָׂה.

[נָשַׁב] **vb. blow — Qal** *blow*. **Hiph.** *cause to blow*.

I. נָשָׂה **vb. lend, become a creditor** (cf. I. נשׁא) — **Qal** *lend*, usu. c. ב pers.: לֹא־נָשִׁיתִי וְלֹא־נָשׂוּ־בִי *I have not lent*, *and they have not lent to me* (Qr; + acc. cogn.), (+ acc. rei); pt. as

subst. *creditor*, *usurer*. **Hiph.** *lend* (+ acc. cogn.).

[נְשִׁי] **n.[m.] debt —** *debt*.

[מַשֶּׁה] **n.m. loan —** *loan*.

II. [נָשָׁה] **vb. forget — Qal** *forget*. **Niph.** *be forgotten*. **Pi.** *make forget* + acc. rei. **Hiph.** *cause to forget*.

נְשִׁיָּה **n.f. forgetfulness, oblivion,** designation of שְׁאוֹל.

יִשְׁיָהוּ, יִשְׁיָה **n.pr.m. 1.** יִשְׁיָהוּ one of David's heroes. **2.** יִשְׁיָה, a man of Issachar. **3.** Levites. **4.** one of those strange wives.

נָשֶׁה **n.[m.] a vein** (or **nerve**) **in the thigh.**

נָשִׁים v. אִשָּׁה supr.

נָשַׁךְ **vb. bite — Qal** *bite*, chiefly of serpent, c. acc.; fig. of prophets הַנֹּ֙שְׁכִים בְּשִׁנֵּיהֶם *who are biting with their teeth*, and crying, Peace! fig. of oppression, etc. **Pi.** *bite* (of serpents).

נֶשֶׁךְ **n.[m.] interest, usury** (lit. *something bitten off*) as acc. cogn.

[נָשַׁךְ] **vb. denom. pay, give interest — Qal** interest of anything off which *one giveth interest*. **Hiph.** *make* one *give interest*; (+ acc. cogn.), all c. לְ pers.

נִשְׁכָּה **n.f. chamber** (rare || of לִשְׁכָּה) rooms of individuals; treasuries, storehouses.

נָשַׁל **vb. 1.** intrans. **slip** or **drop off;** also trans.: **2. draw off. 3. clear away — Qal 1.** *slip or drop off*, וְנָשַׁל הַבַּרְזֶל מִן־הָעֵץ *and the iron slippeth off from the wood* (i.e. axe-head from helve); יִשַּׁל זֵיתֶךְ *thine olives shall drop off* (abs.). **2.** *draw off* sandal fr. (מֵעַל) foot. **3.** *clear away* nations. **Pi.** *clear entirely* out of (מִן).

[נשם] **vb. pant —** *pant*, of the deep and strong breathing of a woman in travail; **Qal.**

נְשָׁמָה **n.f. breath — 1.** *breath* of God as hot wind kindling a flame; as destroying wind; as cold wind producing ice; as creative, giving breath to man. **2.** *breath of* man; breath of life נִשְׁמַת חַיִּים; as breathed in by God it is God's breath in man; and it is characteristic of man. **3.** syn. of נֶפֶשׁ in נֶפֶשׁ כָּל־נְשָׁמָה *every breathing thing*. **4.** *spirit* of man.

תִּנְשֶׁמֶת **n.f.** an animal — **1.** unclean bird, the *ibis*, *water-hen*; or species of *owl*; *pelican*. **2.** unclean שְׂרָץ, *lizard* or *chameleon*.

נָשַׁף **vb. blow — Qal** *he hath blown upon them* (of יָ֫ under fig. of wind).

נֶשֶׁף **n.m. twilight** (prop. *twilight-breeze*) — **1.** *evening twilight*; time of concealment; of refreshment; of stumbling, in dim light; כּוֹכְבֵי נִשְׁפּוֹ *the stars of its twilight* (i.e. of night of Job's birth). **2.** *morning twilight*.

יַנְשׁוּף and יַנְשׁוֹף **n.[m.]** a bird; unclean; inhabiting deserts.

I. נָשַׁק **vb. kiss — Qal** *kiss*, usu. c. לְ pers.; rarely c. acc. pers.; שְׂפָתַיִם יִשָּׁק *lips he kisses*; abs. (fig. recipr.). **Pi.** *kiss* = **Qal:** c. לְ pers. **Hiph.** *Pt.* מַשִּׁיקוֹת of wings of cherubim, *gently touching* each other (c. אֶל־).

[נְשִׁיקָה] **n.f. kiss —** *kiss*.

II. [נָשַׁק] **vb.**

נֶשֶׁק, נֵשֶׁק **n.[m.] equipment, weapons** (coll.), **armoury — 1.** *equipment*, *weapons*. **2.** appar. *armoury*.

נֶשֶׁר **n.m. griffon-vulture, eagle** the *griffon-vulture*, flying swiftly to prey, unclean; soaring, in sim., building nest high; as swift, esp. of Bab. and Assyr. invader; leaving no trace of flight; as renewing youth (by moulting); as training and supporting its young; פְּנֵי נ ׳ of cherubim in vision.

נָשַׁת **vb. be dry, parched — Qal** fig. נָשְׁתָה גְּבוּרָתָם, *their might is dry*, i.e. fails. **Niph.**

be dried up.

נִשְׁתְּוָן **n.[m.] letter.**

נתב

נָתִיב **n.m. path, pathway** — *path*; *pathway*.

נְתִיבָה **n.f. id.** — *path*: **1.** lit. הֹלְכֵי נְתִיבוֹת *goers on paths*, i.e. travellers; *path* through sea (in fig.); of path to house of (personif.) light and darkness. **2.** oft. || דֶּרֶךְ: **a.** = course of life; of path of God's appointment. **b.** of moral action, and character: paths of wisdom, justice; light; path of wicked, (crooked), path of adulteress.

[נָתַח] **vb.** only **Pi. cut up, cut in pieces, divide by joints — Pi.** *cut up*, *cut in pieces*, c. acc. of animals, of woman (all these to be sent about as token for assembling warriors); elsewh. usu. + לִנְתָחִים, *cut up into pieces*, of woman; of sacrificial animals (acc. only).

נֵתַח **n.m. piece** of a divided carcass; usu. pl. *pieces*: of meat in a caldron (symbol. of Jerusalem); of sacrif. animals; elsewh. לִ ׳נ after vb. נָתַח (q.v.): of woman.

[נָתַךְ] **vb. pour forth** (intrans.), **be poured out — Qal** *pour forth*, alw. fig. כַּמַּיִם שַׁאֲגֹתָי וַיִּתֵּ׳ *and my groanings have poured forth like water*; usu. of divine wrath (חֵמָה) (c. עַל־ pers.) (abs.) (c. בְּ loc. *against*). **Niph.** *be poured*, of rain; *be poured out*, of wrath of י ׳ (abs.), (c. אֶל־ loc.), (c. עַל־ pers.), (c. בְּ pers.); *be poured forth* i.e. melted, annihilated in the midst of (בְּתוֹךְ) the fire of י ׳'s fury (subj. persons), (subj. impurity, fig. of caldron). **Hiph.** *pour out*. **Hoph.** *be melted* (fig. of judgment).

הִתּוּךְ **n.[m.]** *a melting*.

נָתַן **vb. give, put, set — Qal 1.** *give*: **a.** = give personally, deliver or hand to, c. acc. rei = לְ pers.; in trade; אֶל־ pers.; explicity בְּיַד ׳נ (bill of divorce); c. acc. rei alone. **b.** = *bestow* upon, c. acc. rei + לְ pers.; an understanding heart, blessing, mercy; strength; the sabbath; = procure for

(לְ) one; יִתֵּד לָכֶם רַחֲמִים לִפְנֵי *he will give you compassion in the eyes of* the man (cf. also **2 b, 3 b**); give persons; of Levites given to (לְ) Aaron and his sons; esp. of יְ֫'s giving land to Abr. and his descendants; + מִן of source; c. acc. alone; give something to (לְ) one for (לְ) sthg., in some capacity; prob. also בְּבָרוּתִי רֹאשׁ נָ֫ *they gave*, *as my food*, *gall* (בְּ essentiae), cf. supr. **7** בְּ **c;** acc. + inf. Esp. **c.** *give* woman to (לְ) man as (לְ) wife; without 2nd לְ; c. acc. alone. **d.** of (gracious) bestowals of various kinds: *give* = grant, send rain; also of sending plague of hail; send herbage (עֵשֶׂב) in (בְּ) your field for (לְ) your cattle; grant a remnant to (לְ) Judah; וְנָתַתִּי לְךָ אֶת־נַפְשְׁךָ לְשָׁלָל *and I will grant thee thy life as spoil*; grant revenge (acc.) to (לְ) the king on (מִן) Saul, etc.; other gifts (לְ) ,(בְּיַד). **e.** *grant* a request, (+ לְ pers.). Esp. **f.** מִי יִתֵּן *who will give* or *grant*, in expressions of wish = O that (I had ! etc); c. acc.; c. 2 acc.; c. acc. + בְּ; c. acc. + בְּ, אֶת־הָעָם הַזֶּה בְּיָדִי *O that this people were in my charge*! c. acc. + לְ, lit. who will give to me (לִי) one hearing me?; c. inf.; c. impf. תָּבוֹא שְׁאֵלָתִי *O that my request might come to pass*!; impf. + וְ; c. pf. יָדַעְתִּי *O that I knew*!; c. pf. consec. **g.** *permit*, c. acc. + inf.; om. לְ; c. לְ pers. + inf.; also לְךָ יְ֫לֹא כֵן נָ֫ *not thus hath* יְ֫ *permitted to thee*; *give thyself* (לְ) *no rest*, *give him* (לְ) *no rest*. **h.** = ascribe glory, etc. (acc.) to (לְ) God, esp. imv.; to man; unseemliness (תִּפְלָה) to God. **i.** = apply, devote heart to seek out, acc. + inf., לֵב לְ נָ֫ = attend to; conversely אֶת־כָּל־זֶה נָתַתִּי אֶל־לִבִּי = *all this I set before my mind*; also (with subj. diff. fr. ind. obj.). **j.** = employ, devote money (acc.). **k.** *give* offerings, לְיְ֫; offering to (לְ) idols; esp. to Moloch, to pass through fire to (לְ) M. **l.** = consecrate, dedicate to (לְ). **m.** *give* a sign or wonder, acc., + לְ pers., with reflex. לְ, alm. = display, exhibit. **n.** = pay, wages (acc., + sf.), שְׂכָרִי נָ֫ *he hath paid my hire*; + לְ pers.; a price, וַיִּתֵּן שְׂעָרָה i.e. paid his fare, passage-money (as) price (מחיר); pay money for (ב) something; wealth for (ב) love; tax or rent, c. acc. rei + לְ pers.; fine (c. *id*.), acc. om.; pay votive offering (c. acc. + לְ); a wager (c. acc. + לְ).**o.** c. בְּ, *give* for (ב) money = sell; ב instr., give בַּגּוֹרָל *by lot*. **p.** *give* instead of, exchange for, c. תַּחַת. **q.** give, i.e. lend, at interest. **r.** = commit, entrust to, c. acc. + אֶל־ pers., c. לְ pers., c. בְּיַד. **s.** *give over*, deliver up, c. acc.; esp. בְּיַד נָ֫, c. acc. **t.** *yield* produce, fruit, etc., esp. of land, ground, (+ לְ

pers.); of tree, vine; abs. root of righteous *yields*. **u.** = occasion, produce. **v.** *requite* to (לְ) a man, acc. to (כְּ) character; c. כְּ + עַל־; c. עַל־ pers. + acc. of sin (cf. **2 b**). **w.** = report, mention, וַיִּתֵּן אֶת־מִסְפַּר אֶל־הַמֶּלֶךְ … *he reported the number to the king*; וְאֶתְּנָה לוֹ זְמָן *and I mentioned to him a time*. **x.** = utter, usu. c. acc. קוֹל, utter a sound, lift up the voice: (+ עַל *against*); in weeping: + ל pers.; of wisdom; of יְ֫, esp. in thunder of theoph.; of clouds, the deep; of young lion's roaring; of birds; קוֹל om.; so of יְ֫'s voice in thunder, לְקוֹל תִּתּוֹ (sc. קוֹלוֹ) *at the sound of his uttering* (his voice); עַל־ +) בְּקוֹל נ׳ *against*), of נ׳ יְ֫; with other words, אֹמֶר (of יְ֫); of confession, (acc. + ל pers.). **y.** *give* = stretch out, extend, וַיִּתֶּן־יָד *it put out a hand*. **z.** combinations are: יִתֵּן לְמַכֵּהוּ לֶחִי (humiliation); also וַיִּתְּנוּ עֹרֶף *gave*, i.e. *turned* (their) *back* (on יְ֫); of compact, תְּתָּנָה אֶת־יֶדֶךְ; of submission, נָתְנָה יָדָהּ = *she* (Babyl.) *hath surrendered*; תְּנוּ יָד לִי יְ֫ = *submit to* יְ֫; more explicitly, יָד תַּחַת שְׁלֹמֹה נ׳; מָקוֹם לְ נ׳ *give place to* (retire before); of sexual relation. **2.** *Put*, *set*, nearly = שִׂים, and sts. || with it: **a.** lit.: c. acc. + עַל־ *on*, ring on hand; c. עַל־ = *above*, = *for*, גּוֹרָלוֹת עַל־ נ׳, *cast lots for*; = *against*; c. אֶל־ *into*: ark into cart, *put* one in the stocks (also c. עַל־), in prison; *put* water upon (עַל־) stng. *into* (אֶל־) vessel; = *toward*; c. בְּ, cup into hand; put disease into one; inflict blemish (מוּם) on (בְּ); c. לְ + בְּ; c. לִפְנֵי *before*, *in front of*, *set food before* one; c. בֵּין *between*; c. לְ, לַבַּיִת סָבִיב מִגְרָעוֹת נ׳ *he put ledges to the houses*; c. other preps. הָאִשָּׁה אֲשֶׁר נָתַתָּ עִמָּדִי, *the woman whom thou hast set at my side*; c. לִקְרַאת, *lay* each piece *to meet* its fellow; he set the sea מִכֶּתֶף הַבַּיִת; c. ה loc. put money שָׂמָּה *into it*, so of water; c. 2 acc.; *put*, *place*, abs.; *set up*; + לְ pers., *lay snare for me*. **b.** fig., in many phr.: c. עַל, *put my spirit upon him*, reproach *upon* one, blessing on Mt. Gerizim, etc., curses on enemies; impose tax upon; נָתַן הוֹד עַל *put majesty upon* one; = *above*; put (sthg.) *over* mouth (i.e. stop one's mouth, by a gift); = *against*; c. אֶל־' c. בְּ, words into mouth; wisdom into heart, or person; set peace in earth; (the idea of) perpetuity (עוֹלָם) in heart; a purpose; וַיִּתֵּן חִנּוֹ בְּעֵינֵי *and he put his favour in the eyes of the prison-keeper* (made the keeper favourable to him); c. בְּ pers. = *against*, in phr. *set my face against*, oppose; c. בֵּין = *put*, i.e. *make* a covenant *between*; אֶרֶץ לִפְנֵיכֶם נ׳ i.e. place at your

disposal; *set* ordinances, etc., before, לִפְנֵי (for observance); blessings and curses (for choice); דֶּרֶךְ בְּרֹאשׁ פ ׳נ ׳ *set* or *place* one's *way upon his head*, i.e. requite him; בְּמִדְיָן ׳לָתֵת נִקְמַת י ׳ *to set the vengeance* of י ׳ *upon Midian*; ב ׳נ ׳ = *set in*, i.e. *impute to* (usu. שִׂים ׳ ב). **c.** *set*, *appoint*, c. acc. = עַל־ *over*, י ׳ *hath set a king over you*; c. עַל־ *on*; c. בְּ *in* = over; c. לְ, Nethînîm; c. acc. alone, idol-priests, prophet (2 acc.), leader; one instead of (תַּחַת) another. **d.** = assign, designate, c. לְ: God *hath assigned* victim-flesh to (לְ) you, in order to bear sins of people; cities for (לְ) flight of man-slayer. **3.** *Make*, *constitute*, **a.** c. 2 acc., וְנָתַתִּי נְעָרִים שָׂרֵיהֶם *and I will make boys their princes*; = בֵּין; + אֶל־ pers. וְנָתַתִּי אֶת־כָּל־אֹיְבֶיךָ עֹרֶף *and I will make all thine enemies unto thee a back*, i.e. make them shew thee their back, flee from thee, so c. לְ. **b.** c. acc. + לְ, וְנָתַתִּי אֶת־יְרוּשָׁלִים לְגַלִּים *and I will make Jerusalem into ruin-heaps*; לְרַחֲמִים לִפְנֵי ׳פ ׳נ *make* persons an object of *compassion before* (in the eyes of); + לְ pers. *for*, וּנְתַתִּים לְזַוְעָה לְכֹל מַמְלְכוֹת הָאָרֶץ *and I will make them a terror for all kingdoms of the earth*. **c.** c. acc. + דְּ, וְאֶת כַּשִּׁקְמִים ׳הָאַרְזִים נ *and the cedars he made like the sycomores*, i.e. as common. **d.** rarely c. acc. alone: וּמִבְּנֵי יִשׂ עֶבֶד ׳לֹא נ ׳שְׁלֹמֹה *and of the sons of Israel Sol*. *made no slave*. **Niph. 1.** *be given* to (usu. c. ל pers.): **a.** = bestowed upon, portion from sacrifice, glory, birthright, freedom. **b.** *given* to one (לְ) for wife (לְ). **c.** *provided*, usu. c. לְ; מֵרֹעֶה אֶחָד ׳נ *they are given from one shepherd* (i.e. words of wise). **d.** = entrusted to; c. עַל־יָדָם, בְּיַד. **e.** = be given into the power of (usu. c. בְּיַד), esp. of city (kg., people) given into the hand of foe; earth into hand of wicked; in good sense; delivered to death (לְ), unto lower world (אֶל־); *given to us* (לְ) *for devouring* (חֶרֶב נ ׳לְ); *delivered to the sword*; abs., of צָבָא, (al. *was appointed*). **f.** of request, *be granted* to (לְ). **g.** = be permitted (+ inf.). **h.** = be issued, published (of royal decree), abs.; of law given. **i.** = be uttered (of stormers of Babylon). **j.** *be assigned* for (**2** .לְ. **Be put**, *set*: **a.** lit., crown בְּרֹאשׁ; of personif. folly. **b.** in imagery of Ezek., c. אֶת (with), c. בְּתוֹךְ, vine put (cast) לָאֵשׁ לְאָכְלָה *into the fire for consuming*; fig. of terror. **c.** = be made. **d.** = be inflicted, of blemish (c. בְּ pers.). **Hoph. 1. a.** *be given*, *bestowed*, abs.; c. לְ pers. (אֶת־ c. acc.); in exchange for (תַּחַת). **b.** = *be given* to one (לְ) for wife (לְ) (Abishag,

אֶת־ c. acc.). **c.** = *be given*, *delivered*, *up* to (**2** .(לְ. *be put* upon (עַל־); of Absalom.

נָתָן **n.pr.m. 1.** a son of David. **2.** the prophet of David's time; דִּבְרֵי נָתָן הַנָּבִיא as name of a book. **3.** father of one of David's heroes. **4.** father of officers of Solomon. **5.** name in Judah. **6.** companion of Ezra from Babylon. **7.** one of those who took strange wives. **8.** head of a family.

נְתַן־מֶלֶךְ **n.pr.m.** an official of Judah, Josiah's time.

נְתִינִים **n.m.pl. Nethînîm** (prop. *those given* to the service of the sanctuary, as Levites are called נְתוּנִים).

נְתַנְאֵל **n.pr.m. 1.** a chief of Issachar. **2.** 4th son of Jesse. **3.** name of priests. **4.** priest's son (who had strange wife). **5.** Levite name. **6.** a prince of Jehoshaphat.

נְתַנְיָה, נְתַנְיָהוּ **n.pr.m. 1.** father of Jehudi. **2.** father of Ishmael Gedaliah's murderer. **3.** Levite name.

I. מַתָּן **n.m.coll. gift(s)** — marriage-*gifts*; *offerings*; elsewh. gen., *gifts*, *presents*; אִישׁ מַתָּן = *a giver of gifts*.

II. מַתָּן **n.pr.m. 1.** priest of Baal at Jerusalem. **2.** father of Shephatiah, in Judah.

I. מַתָּנָה **n.f. gift** — *gift*; offerings to יְ (disting. from נֶדֶר and נְדָבָה), (cf. מַתָּנָם); rejected (idolatrous) offerings; אִישׁ כְּמַתְּנַת יָדוֹ *each man acc. to the gift of his hand*, i.e. acc. to his ability; מְ used of Levites, as God's *gift* to Aaron and his sons, whose priesthood is עֲבֹדַת מַתָּנָה, i.e. a service which is a gift from God; מַתָּנוֹת לָאֶבְיוֹנִים *gifts to the poor*; = bribe.

II. מַתָּנָה **n.pr.loc.** a station of Isr. E. of Jordan.

מַתְנַי v. מַתַּנְיָה infr.

[מַתַּת] **n.f.** *gift* — *gift* = reward; מַתַּת יָדוֹ *the gift of his hand*, i.e. of his power, what he is able to give (cf. מַתָּנָה and אֱלֹהִים מַתַּת ;(**2** יָד *the gift of God* (of the enjoyment of man); שָׂכָר

מ´ *a gift of falsity*, i.e. one promised and not given.

מַתַּנְיָה, מַתַּנְיָהוּ **n.pr.m. — 1.** last king of Judah, name changed to Zedekiah. **2.** Levite name: **a.** son of Heman. **b.** Asaphite. **c.** *id*. (Hezekiah's time). **3.** Levite name: **a.** Asaphite. **b.** other Levites. **4.** name of several who took strange wives.

מַתְּנַי **n.pr.m.** (abbrev. fr. foregoing) **1.** a priest. **2.** name of two who took strange wives.

מַתִּתְיָה, מַתִּתְיָהוּ **n.pr.m. 1.** a Levitical musician. **2.** Levitical name. **3.** attendant of Ezra (also Levite?). **4.** one of those who took strange wives.

מַתַּתָּה **n.pr.m.** one of those who took foreign wives.

[נָתַס] **vb. tear** or **break down** (= נָתַץ) — **Qal** *they have broken down my path*, made it impassable (fig.).

[נָתַע] **vb. break, break down,** or **out — Niph.**

נָתַץ **vb. pull down, break down — Qal 1.** lit. *pull down* a structure (acc.): altar; high place (במה); a tower; (any) house; city-wall; city. **2.** fig.: **a.** *pull down* a nation, break its power, (object not expressed). **b.** an individual, subj. God. **c.** jaw-teeth of lions (metaph.) (*break down*, *break off*, so only here, but v. נָתַע). **Niph.** *be pulled*, *broken*, *down*: (of cities), (of rocks). **Pi.** *tear down* (chiefly late): c. acc. altars; city wall. **Pu.** *be torn down*: (of altar + אֲשֵׁרָה). **Hoph.** *be broken down*, *broken*.

[נָתַק] **vb. pull, draw, tear away — Qal 1.** *draw away* warriors from (מִן) city, unto (אֶל־) high road. **2.** *draw* or *pull off* ring from (מִן) finger (fig. of rejection of king of Judah by ´ **3** .(**י.** *pull*, *tear away* (pass., of testicles). **Niph. 1.** *be drawn away* from (מִן) city (cf. **Qal 1**); of soles of feet, *be drawn out* (from water) unto (אֶל־) dry ground. **2.** *be torn apart*, or *in two*, *snapped*: of sandal-thong, strand of tow (sim.), cord; esp. tent-cord (in fig.); metaph. of plans (**3** .(זִמּוֹת **.** *be separated*, in smelting. **Pi. 1.** *tear apart*, *snap*, c. acc. *the cords*; esp. c. acc. מוֹסֵרוֹת, *bonds* (fig.); obj. **2** .מוֹטָה**.** *tear out*, *up*, obj. roots (in fig.); *tear out*, *away*, obj. breasts (in violent fig.

of Jerus. as drunken woman). **Hiph. 1.** *draw away* warriors from (מִן) city (= **Qal 1**). **2.** *drag away* like sheep to slaughter (of ´ יְ's dealing with wicked). **Hoph.** *drawn away* (cf. **Niph. 1**).

נֶתֶק **n.m. scab**, an eruption of skin, on head or in beard, causing suspicion of leprosy (lit. *a tearing off*, i.e. what one is inclined to scratch or tear away).

I. [נָתַר] **vb. spring** or **start up — Qal** *start up* (‖ יְחֻרַד). **Pi.** *to leap* (of locust). **Hiph.** *make start up*.

II. [נָתַר] **vb. be free, loose — Hiph. 1.** *unfasten*, *loosen*, c. acc. rei; thongs of yoke. **2.** *set free*, *unbind* c. acc. pers., prisoners; fig. יַתֵּר יָדוֹ *that he would let loose his hand* and cut me off.

נֶתֶר **n.[m.] natron,** or **carbonate of soda,** a mineral alkali.

נָתַשׁ **vb. pull** or **pluck up, root out — Qal** *pull* or *pluck up*, c. acc. Asherim; esp. of nation; obj. om.; once of cities עָרִים נ´ *thou hast uprooted cities*. **Niph.** *shall be rooted up* (‖ יֵהָרֵס, ref. to the city Jerus.). **Hoph.** *was rooted up* (of Isr., under fig. of vin

e).

ס

ס, *Samekh*, fifteenth letter; used as numeral 60 in postB. Heb.

סְאָה **n.f.** (v. *infr.*) **se‹āh**, a measure of flour, grain, etc.; alw. c. appos. of thing measured. סַאסְאָה v. סאסא. On size of *se‹āh* = 1/3 ephah, = 12.148 *litres* (= 10.696 qts.).

[סְאוֹן?] **n.[m.] sandal, boot** of soldier כָּל־סְאוֹן סֹאֵן *every boot of one tramping*.

[סָאַן] **vb.** prob. **denom. tread, tramp —** only **Qal.**

[סֵאסֵא] **vb. Pilpēl,** whence בְּסַאסְאָהּ = *by driving her* (it) *away* (conj. fr. || בְּשַׁלְחָהּ), acc. to others; > = בְּסְאָה סְאָה *by the se‹āh, the se‹āh*, i.e. *by exact measure*.

[סָבָא] **vb. imbibe, drink largely — Qal** *imbibe*, c. acc. שֵׁכָר; pt. act. = subst. wine-*bibber*, *drunkard*; fully, סֹבְאֵי יָיִן.

[סָבָא] only pl. סָבְאִים Qr = *drunkards*, *wine-bibbers*(?), but v. סְבָאִים.

[סֹבֶא] **n.m. drink, liquor —** *liquor* (appar. strong, choice); סָרַ ס ´ *their liquor* (i.e. their drunkenness) *is gone*.

סְבָא n.pr.m. 1st son of Cush, poet. and late; = nation (or territory); clearly situated in south; in Adulic gulf on W. coast of Red Sea.

סְבָאִים n.pl.gent. Sebā‹im.

סָבַב vb. turn about, go around, surround — Qal 1. *turn*, intrans.: **a.** *turn about*, oft. as preliminary to something else; of door, *turn on* (עַל) *its hinge*; *turn* (toward one); also c. אֶל־; of cup of י ´, *it shall come round unto* (עַל־, with hostile implic.); of Jordan, turn לְאָחוֹר; *turn about* from (אֶל־ + ,(מִן) ,(מֵעַל; so of inheritance it *shall not go about from* (מִן) *tribe to* (אֶל־) *tribe*, also (לְ for אֶל־); cf. (abs.) (cf. **Hiph. 1 b**); = *be brought round*, c. acc. loc. (of ark). **b.** *turn = change*, (of land, changed like [דְּ, i.e. *into*] a plain), cf. **Hiph. 1 c. c.** fig. *turn* (in a new direction) to do something (inf.). **2. a.** *march*, or *walk*, *around*, c. acc. (city). **b.** *go partly round*, *circle about*, *skirt*, c. acc. (land); of rivers. **c.** *make a round*, or *circuit*, *go about to*, c. acc. loc.; *go about in* (בְּ), cf. also (c. בְּ), so c. acc.; = *make a circuitous march* (c. acc. דֶּרֶךְ). **d.** *surround*, *encompass*, abs.; c. acc.; with hostile purpose, (of siege); acc. om.; c. acc. rei + עַל־ pers.; c. עַל־ pers. alone; c. אֶל־ pers.; oft. fig. in poetry, c. acc.; lit. of cord *surrounding* (measuring circumf. of), c. acc.; of ornaments, etc. *surrounding* something (acc.); *surround* one *with* something (2 acc.); acc. + בְּ instr. **Niph. 1. a.** *turn oneself* against (עַל־), *close round* upon

(עַל־); c. acc. **b.** *turn round* (from a direct course), of wheels; נָסֵבָה אֵלַי of Jerus. under fig. of door. **c.** esp. of boundary: *turn around* from (מִן), toward (ה + ,(לְ loc.; c. ה + מִן loc. + אֶל־; c. מִן alone; c. ה loc. alone; *circle about*, *skirt*, c. acc. **2.** pass. *be turned over to* (לְ), into the power of. **Pi.** *to change*, *transform*. **Po›.** *encompass*, *surround* (poet. and chiefly late): **1.** *encompass* (with protection), c. acc. (´ י subj.), c. 2 acc. **2.** *come about*, *assemble round* (acc. pers. ´ **3** .(י. *march* or *go about*, city (acc.); altar (in solemn procession); *go about* in (בְּ) city. **4.** *enclose*, *envelop*, c. acc. pers. (of waters). **Hiph. 1. a.** *turn* (trans.), *cause to turn*: *turn* face (acc.) (all = *turn toward*); = *turn round* face; + מִן (subj. ´ י), (of neglect) (of avoiding battle); *turn away* eyes from (מִן); *turn* (back), *change* heart (recall from apostasy; + עַל־ +) ,(אֲחֹרַנִּית); *turn back*, *reverse* (weapons). **b.** *bring over* (i.e. to allegiance), c. acc. + אֶל־ pers.; of ´ י, *turn over* kingdom to (לְ) (cf. **Qal 1 a**). **c.** *turn into*, of changing name, 2 acc. **d.** = *bring round*, c. acc.; + מִן; + acc. loc. (sense obscure). **2. a.** *cause to go around*: of carrying ark around city (2 acc.); *lead round*, i.e. by a round-about way, acc. pers. + acc. דֶּרֶךְ; c. acc. + inf. of purpose; acc. om., *lead round* toward (אֶל־), away from (מֵעַל). **b.** *surround* with (acc.) wall, (acc. of city om.). **c.** perh. also *encompass* (as foe), מְסִבָּי *those encompassing me* (others sub מָסַב infr.). **Hoph. 1.** *be turned*, of cart wheel, c. עַל־ *upon*, *over*; pt. appar. as gerundive, *that can be turned*, *movable*. **2.** *surrounded*, i.e. *set*, of jewels.

סִבָּה **n.f. turn** of affairs.

סָבִיב **subst.,** used mostly as **adv.** and **prep., circuit, round about — 1.** in *sg.* : **a.** as **subst.** *round about*. **b.** as **adv. acc.** סָבִיב (in) *a circuit*, i.e. *round about*; sometimes doubled, for the sake of emphasis. **c.** as **prep.:** (a) *in the circuit of* (= *round about*) the land. **d.** מִסָּבִיב *from round about*, *from every side*, but usu. (**1** מִן **c**) = *on every side*; מִסָּבִיב מָגוֹר terror *on every side*!; מִסָּבִיב לְ *from round about*. **2.** In *plur.*: **a.** סְבִיבִים: (a) in masc. sense, *those round about*. (b) in neuter sense, *the parts round about*; with the force of a **prep. b.** סְבִיבוֹת: (a) as **subst.** (α) *circuits*: (β) *the parts round about*; with ref. to their inhabitants. (b) with the force of a **prep.** סְבִיבֹת הַיְאֹר lit. (in) *the circuits of* the Nile = *round about* the Nile; oft. idiom.

preceded by אשׁר. In the same sense מִסְּבִיבוֹתָם.

מֵסַב **n.[m.] that which surrounds**, or **is round — 1. a.** pl. *surrounding places*, מְסִבֵּי יְרוּשׁ *places round about Jersus*. **b.** as adv. מֵסַב *round about*; fpl. מְסִבּוֹת *on all sides*, *in all directions*.

[מוֹסָב] **n.m. encompassing, surrounding (?).**

נְסִבָּה **n.f. turn of affairs.**

[סָבַךְ] **vb. interweave** (|| form to שׂבך q. v.) — **Qal** *interwoven* (entangled). **Pu.** *interwoven* (in a tangled mass).

סְבַךְ **n.[m.] thicket —** abs. *thicket*.

[סְבֹךְ] **n.[m.] id.** *thicket*; (abode of lion).

סִבְּכַי **n.pr.m.** a captain of David.

[סָבַל] **vb. bear** a heavy load — **Qal** *bear* a load (poem; of Issachar under fig. of ass); of carrying an idol; of יי carrying Isr.; servant of יי carrying load of pain and guilt; Isr. bearing iniquities of fathers. **Pu.** *laden*. **Hithp.** *stuffs itself*, *grows fat*.

סֵבֶל **n.[m.] load, burden** — (enforced burden); = *burdendome labour* (of *corvée*). Vid. also סַבָּל.

[סֹבֶל] **n.m. burden** (always fig. of burden of tyranny); (in all conceived as burden resting on shoulders).

סַבָּל **n.[m.] burden-bearer,** (late).

[סִבְלָה] **n.f. burden**, of the heavy labours imposed on Isr. by Egypt.

סִבֹּלֶת **n.f.** prob. **flowing stream.**

סִבְרַיִם **n.pr.loc.** city between the border of Damascus and that of Hamath.

סַבְתָּה, סַבְתָּא **n.pr.gent.** 3rd 'son' of Cush.

סַבְתְּכָא **n.pr.gent.** 5th 'son' of Cush.

[סָגַד] **vb. prostrate oneself** in worship — **Qal** *prostrateth himself to it* (an idol).

סְגִים, סְגִּים v. סיג sub I. סוג.

סגל

סְגֻלָּה **n.f. possession, property — 1.** *valued property*, *peculiar treasure*, which יְ֫ has chosen (בחר) and taken to himself; always of people of Israel. **2.** *treasure* (very late), of kings (gold and silver).

[סָגָן, סֶגֶן] **n.m. prefect, ruler — 1.** *prefects* of Assyr. and Bab. (all + **2** .(פַּחוֹת**.** *petty rulers*, *officials* of Judah: disting. from חֹרִים *nobles*; alone.

I. סָגַר **vb. shut, close — Qal 1.** *shut* door (דֶּלֶת); door after one (אַחֲרֵי), on leaving room; upon, behind, oneself, from within (בְּעַד q.v.) (fig.), also (דֶּלֶת om.); c. בְּעַד + דֶּלֶת upon one left inside, and (דֶּלֶת om.); fig.; abs. *shut* (opp. פָּתַח); metaph. חֶלְבָּמוֹ סְ֫ *their fat* (i.e. gross, unreceptive heart) *they have closed*. **2. a.** *close* in upon (בְּעַד) (fat upon blade of sword); obj. om., יִסְגֹּר עַל־אִישׁ *he closed in upon a man*, fig. of imprisonment. **b.** *close up* breach (פֶּרֶץ) [in wall] of city. **3.** *Pt. pass*., *closed up = closely joined* with tight seal, (of scales of crocodile). **4.** elsewhere only *Pt. pass*. in זָהָב סָגוּר, of temple adornment and utensils. **Niph. 1.** subj. pers. *be shut up* [in city]. **2.** *be shut*, *closed*, of city gates. **Pi.** *deliver up* to (leave no other opening for one, shut one up to), cf. [מָגַן, מִגֵּן] supr.). **Pu.** *be shut up*: **1.** of cities (opp. פָּתַח), of beleaguered city, of houses. **2.** of prisoners עַל־מַסְגֵּר = *down into* a dungeon. **3.** of doors. **Hiph. 1.** *deliver up* to (cf. **Pi.**), c. acc. obj. + לְ + בְּיַד, and (acc. pers. om.); c. acc. of animal +

לְ; c. acc. pers. alone, acc. om.; c. acc. urb. alone. **2.** *shut up* (late): **a.** c. acc. pers., so (abs.) = *imprison*; c. acc. rei. **b.** c. acc. הַבַּיִת and (indef. subj.).

סְגוֹר **n.[m.] enclosure, encasement;** סְגוֹר לִבָּם *the encasement of their heart* (*pericardium*; i.e. their vitals). סְגוֹר must = *fine gold*, si vera l., but v. סגר, **Qal** ad fin.; סְגֹר v. *id*., **Qal 2 b.**

סוּגַר **n.[m.] cage, prison** — *cage*.

מַסְגֵּר **n.[m.] 1. locksmith, smith. 2. dungeon:** alw. abs.: **1.** coll. *smiths*. **2.** *dungeon* (cf. סגר **Pu.**); fig. of exile.

מִסְגֶּרֶת **n.f. 1. border, rim. 2. fastness — 1.** *border*, *rim* (enclosure), of sacred table in tabern.; of bases of the sea, in temple. **2.** *fastness*.

II. סגר

סַגְרִיר **n.[m.] steady, persistent rain;** abs. יוֹם סַגְרִיר *a day of steady rain*, *rainy day*.

סַד **n.[m.] stocks,** for confining feet of culprits.

סְדֹם **n.pr.loc. Sodom,** important Canaanitish city named (usu.) with Gomorrha (עֲמֹרָה, q.v.); fr. 8th cent. onwards, used as illustrating יְהוָה's judgments; as proverbial for open sin, so metaph. קְצִינֵי סְדֹם (i.e. rulers as corrupt as in Sodom), גֶּפֶן סְדֹם (i.e. wickedness like Sodom's); Judah cp. with סְדֹם to her disadvantage. Site prob. at S. end of Dead Sea, where are now *Jebel Usdum* (SW.), and *Zoar* (SE.). Vid. also שִׂדִּים.

סָדִין **n.[m.] linen wrapper —** *wrapper* or rectangular piece of fine *linen*, worn as outer, or (at night) as sole garment, in list of women's finery, made and sold by the capable woman.

סדר

[סֵדֶר] **n.[m.] arrangement, order;** only pl. לֹא סְדָרִים = *disorder*, *confusion*, of the dark underworld.

[שְׂדֵרָה] **n.f. 1. row, rank** of soldiers in line. **2.** architectural term. — **1.** *rows*, *ranks*. **2.** term. techn. of building, meaning unknown.

[מִסְדְּרוֹן] **n.[m.] porch, colonade?** (*place of a row* (of pillars)?).

סהר

סַהַר **n.[m.] roundness**; אַגַּן הַסַּהַר *a bowl of roundness* = a round bowl (in sim.).

סֹהַר **n.[m.] roundness** (?) בֵּית הַסֹּהַר *the round house* (name of a prison).

סוֹא **n.pr.m.** called מֶלֶךְ מִצְרַיִם, with whom Hoshea had intrigue; poss. = *Sab-ʿ-ê*, or *Sib-ʿ-ê* mentioned by Sargon as a ruler (appar.) under *Pirʿu* king of *Muṣuri*.

I. [סוּג, seldom שׂוּג] **vb. move away, backslide** — **Qal** *backslide*, *prove recreant to* יְ, c. מִן; so abs.; סוֹג לֵב *a backslider in heart*. **Niph. 1.** refl. *turn oneself away*, *turn back*: **a.** lit. of Jonathan's bow, c. מִן. **b.** fig. = prove faithless (as **Qal**): (1) of human friends, (abs.). **2.** *be truned* or *driven back*, *be repulsed*, of יְ's foes. **Hiph. 1.** usu. of *displacing*, *moving back* a boundary mark (**2** .(גְּבוּל. *remove*, *carry away*, valuables, to rescue them, juss. **Hoph.** *driven back*.

סוג

שִׂיג ,סִיג **n.[m.] 1. a moving back** or **away; 2. dross** (*what is removed* from metal) — **1.** *a moving back*, *away*: שִׂיג לוֹ *there is a moving back to him = he has moved back*, *away* (prob. of temporary withdrawal, diff. from דֶּרֶךְ *journey*). **2.** *dross*, usu. of silver, so (fig. of Isr.).

II. [סוּג ,שׂוּג] **vb. fence about —** only **Qal** *fence about*. **Pilp.** intens. *fence carefully about* (> *make it grow*, as if שׂגה = שׂוּג).

סוד

סוֹד **n.[m.] council, counsel — 1.** *council*, in familiar conversation; **a.** *divan* or *circle* of familiar friends; מְתֵי סוֹדִי *men of my intimate circle*; of ׳י; in a bad sense. **b.** *assembly*, *company* (of angels); in bad sense. **2.** *counsel*, taken by those in familiar conversation: **a.** *counsel* itself, מחשבות באין סוד *thoughts without counsel*; of intimate friendship, נַמְתִּיק סוֹד; in bad sense, of crafty plotting יַעֲרִימוּ סוֹד. **b.** *secret counsel*, which may be received (גלה). **c.** *familiar converse* with God, *intimacy*, ליראיו ׳י ס *intimacy with* ׳י *have those who fear him* (‖ את־ישרים סודו ,ברית) *with the upright is his intimacy*.

סוֹדִי **n.pr.m.** a Zebulunite (= סוֹדִיָּה *intimacy of Yah*). Vid. also בְּסוֹדְיָה supr.

סוה

[סוּת] **n.[m.] vesture.**

מַסְוֶה **n.[m.] veil.**

סוח

סוּחָה **n.f. offal.**

סוּחַ **n.pr.m.** an Asherite.

סֹטַי ,סוֹטַי **n.pr.m.**; בְּנֵי־סֹטַי among returned captives.

I. [סוּךְ ,סִיךְ] **vb. pour** in anointing, **anoint — Qal** *anoint*, in the toilet, oft. after washing; usu. **1.** refl. *anoint oneself*; + שֶׁמֶן as acc. mat. **2.** act., *anoint* another. **3.** pass., *be poured*, (subj. the sacred oil).

אָסוּךְ **n.[m.] flask** (*for pouring*, *anointing*).

II. [סוּךְ ,סִיךְ] **vb. hedge,** or **fence about, shut in — Qal** *shut in*.

מְסוּכָה **n.f. hedge** (|| form of מְשֻׂכָה q.v. sub שׂוּךְ) fig. יְשָׁרָם מִמְּסוּכָה rd. ´יְשָׁרָם מְס, *their most high upright one is a hedge* (an obstruction).

[סְוֵנֵה ,[סְוֵן > ,סְוֵן **n.pr.loc. Syene,** city on S. border of Egypt, toward Ethiopia.

סְוֵנִים **adj.gent.pl. Syenites.**

I. סוּס **n.[m.] swallow** or **swift** as twittering (in sim.).

II. סוּס **n.m. horse — *horse*: 1.** non-Isr.; *chariot-horses* of Canaanites; *horses* as property of Egyptians; merchandise of Tyre; *chariot-horses* of Egypt; of Aram (*ridden*, for flight), Assyr., Chaldeans; other nations; as ridden (v. supr.). **2.** in Isr.; chariot-horses of Absalom, esp. of Sol., and later, and (as war-equipment); סוּסֵי אֵשׁ (Elijah); consecr. to sun; sign of luxury and apostasy; in vision; ridden; in vision; property of returned exiles; description of horse; in various sim. and fig. **3.** *chariot-horses* of ´י (fig. of clouds). Cf. also חֲצַר סוּסִים, and רֶכֶשׁ ,פָּרָשׁ.

[סוּסָה] **n.f. mare.** Cf. also חֲצַר סוּסָה.

סוּסִי **n.pr.m.** a Manassite.

[סוּף] **vb. come to an end, cease — Qal** *come to an end*. **Hiph.** *make an end of*.

סוֹף **n.m. end,** late synon. of קֵץ; — *end* of wady, of invading swarm; of God's work; death as *end* of all men; = *conclusion*, *sum* of instruction.

I. סוּפָה **n.f. storm-wind** (that *makes an end*?) — *storm-wind*, as driving chaff (vb. גָּנַב; in sim.), sim. of rushing chariots, of ruin; symbol. of ´י's judgments.

I. סוּף **n.m. reeds, rushes** (coll.) — **1.** *rushes*, in Nile (of Egypt). **2.** usu. in combin. יַם־סוּף prob. = *sea of rushes* or *weeds* (> *sea of* (city) *Suph*), which Gk. incl. in wider name θάλασσα ἐρυθρά, **Red Sea**; name applied only to arms of Red Sea; most oft. **a.** to *Gulf of Suez*. **b.** sts. to *Gulf of Akaba*, and דֶּרֶךְ יַם־סוּף; poss. rd. מִיַּם־סוּף for ´מוֹל ס (v. infr.).

II. סוּף **n.pr.loc.** (si vera l.) named in defining loc. of Deut. law-giving (מוֹל סוּף, where

מוֹל by dissimil. for מוּל).

II. סוּפָה **n.pr.loc.** E. of Jordan, SE. oasis of Dead Sea.

סוּר] שׁוּר] **vb. turn aside — Qal 1.** *turn aside*, out of one's course, *from following*, מֵאַחֲרֵי pers., abs., *from attacking*, מֵעַל; *turn in unto* (for shelter, refuge, etc.), c. אֶל־, c. לְ, c. שָׁם, שָׁמָּה (+ inf.); c. הֵנָּה (in fig.); for purpose implied, or expr. by inf. (in fig.); esp. fig. *turn aside* from right path, from יְ, his commands, etc., usu. c. מִן; c. מֵאַחֲרֵי; c. יָמִין + מִן; מֵעַל; abs. (sts. = *revolt*) (subj. וְסוֹרֵי לֵבָב) Qr (> יסורי Kt) read prob. וְסוֹרֶיךָ *those revolting from thee*; סוֹרֵי הַגֶּפֶן נָכְרִיָּה *degenerate* (shoots) *of the foreign vine* (fig.); סָרַת טַעַם a woman *turning aside as to discretion*, shewing lack of it; also from wrong path, sins (of Jerob.), etc., c. מִן; c. מֵעַל; c. סָר מֵרָע; מֵאַחֲרֵי (pt.); סוּר מֵרָע (inf. and imv.). **2.** *depart*, usu. c. מִן, of frogs, flies, sword; scepter from Judah (poem): יְ's hand, his kindness, his wrath, *depart from way* = get out of the way, cease to obstruct; c. מִתּוֹךְ; c. מֵעַל; of יְ *departing*, מִן pers., מֵעַל, מֵעִם; God, c. מִן, c. רוּחַ יְ; מֵעַל, c. מֵעִם; evil spirit, c. מֵעַל; abs. *depart* [from Babyl.]; = *avoid* contact; of wicked *he shall not depart out of* (מִנִּי) *darkness*, i.e. shall not avoid it, escape it; pt. pass. *made to depart*, *thrust away*, of Isr. under fig. of wife. **3.** of life-less things = *be removed*, oppressor's yoke, c. מֵעַל; staves from (מִן) ark; abs. iniquity; esp. of בָּמוֹת. **4** = *come to an end*. **Po'lel** *turn aside*. **Hiph. 1.** *cause to* (turn aside,) *depart*, common word for *remove*, *take away*: c. מִן; shoulder from burden; c. מֵעַל, *take off* ring, also (abs.); garments (armour); *take off* head, מֵעַל, abs.; c. מֵעַל also oft. fig. (*from upon* = from resting on, or burdening), plagues; reproach; c. מֵעִם = from one's presence, also of יְ removing his kindness (v. **Qal 2**); c. מֵעַל פָּנָיו of יְ removing Isr.; abs.; oft. abs., *Noah removed the covering*; remove = *depose* c. מִן (v. מִן **7 b** (b)), abs.; remove בָּמוֹת, etc.; = *put away* strange gods, etc.; once c. לְ, מֵסִיר שָׂפָה לְנֶאֱמָנִים. **2** rarer uses are: *put aside* = leave undone; *retract* words (of יְ); *reject* prayer; *abolish* sacrifice; *turn* one *away* מֵאַחֲרֵי, i.e. from following; c. אֶל־ pers., *remove the ark unto*. **Hoph.** *be taken away*, *removed*: c. מִן, מֵעַל מִלְּפָנַי יְ; מוּסָר מֵעִיר *Damascus is removed from* being *a city*; abs. *be abolished*.

I. סוּר **adj.verb.** properly *Pt*. of סור q.v.

II. סוּר **n.pr.** of a temple-gate.

סָרָה **n.f. a turning aside, defection, apostasy, withdrawal;** alw. abs. ´ **1** — **ס.** *defection*, used appar. of any moral or legal offence. **2.** *apostasy*. **3.** בְּלִתִּי סָרָה *non-withdrawal*.

סְרָה v. ´ בּוֹר הַס supr. יסור, only in יסורי Kt, but v. Qr סור **Qal** *Pt*.

[סוּת] **vb. Hiph. incite, allure, instigate — Hiph. 1. a.** *incite* to make a request (c. acc. pers. + inf.). **b.** *allure* וַיְסִיתֵם מִמֶּנּוּ *and* God *allured them away fr*. *him* (si vera l.). **2.** *instigate*, in bad sense, c. acc. pers., + בְּ *against*; c. acc. pers. alone; + inf.

סוּת **n.** v. סוה.

[סָחַב] **vb. drag — Qal** *drag*, a city, corpses, captives, under fig. of sheep dragged off by wild beast.

סְחָבָה **n.f. rag, clout** (stuff *pulled* or *dragged about*).

[סָחָה] **vb. scrape —** only **Pi. scrape clean, scour,** *scrape clean*.

סְחִי **n.[m.] offscouring.**

סָחִישׁ **n.[m.]** grain that shoots up of itself in 2nd year.

[סָחַף] **vb. prostrate — Qal** מָטָר סֹחֵף *a prostrating rain* (beating down grain), וְאֵין לָחֶם *and* (so) *there is no bread*. **Niph.** *be prostrated*.

[סָחַר] **vb. go around, about, travel about in — Qal 1.** *go about*, *to and fro* (i.e. go about one's affairs, carry on one's business) *in*, c. acc. אֶרֶץ; c. **2** .אֶל־אֶרֶץ. *Pt*. = subst. a *trafficker*, *trader* (who *goes about* with wares, etc.); f., of a city or country. **Pe›al›al.** לִבִּי סְחַרְחַר *my heart palpitates*.

[סַחַר] **n.m. traffic, gain —** *traffic*, i.e. *gain* from traffic.

[סְחֹרָה] **n.f. merchandise.**

סֹחֶרָה **n.f. buckler** (+ צִנָּה; fig. of ´ י's faithfulness.

[מִסְחָר] **n.m.** appar. **merchandise.**

[סֹחֶרֶת] **n.f.** a stone used (with marble) in paving.

[סֵטִים ,[סֵט v. שֵׁשׁ sub סִיג .שׁוּט v. סוג.

סִיוָן **n.pr.** of 3rd month, **Siwān** = May-June.

סִיחוֹן, סִיחֹן **n.pr.m. Sihon** king of Amorites.

I. סִין **n.pr.loc. Sin**, i.e. *Pelusium*, E. frontier city of Egypt.

II. סִין **n.pr.loc.** wilderness between Elim and Sinai.

סִינַי **n.pr.mont. Sinai —** name of mt. of law-giving. Identif. dub.; local tradition names *Jebel Musa*, mt. at S. end of peninsular between the two arms of Red Sea.

סִינִי **adj.gent.** only c. art. = subst. a Canaanite people, in north.

סִינִים **adj.gent.pl.** = subst.

סִיס Qr v. I. סוּס.

סִיסְרָא **n.pr.m. 1.** general of Jabin, king of Hazor; appar. himself king. **2.** בְּנֵי־סִיסְרָא, returned exiles.

סִיעָא, סִיעֲהָא **n.pr.m.** בְּנֵי־סִיעָא returned exiles.

I. סִיר **n.m.** et **f. pot —** *pot*: **1. a.** household utensil for boiling; נָפוּחַ ´ס (cf. נפח; in

vision), symbol. of Jerus.; fig. also; in sim. **b.** רַחְצִי ׳ס *my washing-pot*. **2.** *pots* used in sanctuary.

II. [סִיר] **n.[m.] thorn, hook — 1.** pl. סִירִים, *thorns*, sign of desolation, a barrier. **2.** pl. סִירוֹת *hooks*.

סָךְ, [סֹךְ], סֵכָה, סֵכוֹת v. II. סכך.

סְכוּת n.pr.div.

סֵכוֹת בְּנוֹת n.pr.div. As.-Bab. deity, worshipped by Babylonians in Samaria.

סֻכִּיִּים n.pr.m.pl. a people in army of Shishak.

I. [סָכַךְ] **vb. overshadow, screen, cover — Qal 1.** *screen*, *cover*, usu. c. עַל־ of thing covered; + acc. of covering; + בְּ of covering; c. לְ of thing covered; so (+ בְּ instr.) בָּעָנָן לָךְ ׳ס *thou hast screened thyself with the clouds*; c. acc. *lotus-trees*, *as its shade*, *screen it*; abs. **2.** reflex. *cover oneself* בָּאַף ׳ס *thou hast covered* (clothed, panoplied) *thyself with anger* (si vera l.). **Hiph.** *screen*, *cover*, **1.** specif. c. אֶת־רַגְלָיו, i.e. with long garments, euphemism for evacuating the bowels, from posture assumed, so inf., pt. **2.** elsewhere Impf., as **Qal,** c. עַל־, of protection; c. לְ pers. + בְּ instr. (of protection). **Pilp.** demon., v. sub IV. שׂכך.

סֹכֵךְ n.[m.] protector — term. techn. of structure shielding stormers of city.

מָסָךְ n.[m.] covering, screen — 1. *covering*, large cloth spread (פרשׂ) over well to hide persons within; fig. of protection, or of eye-screen; *screen*, of cloud (**2** .(פרשׂ **.** name given to each of three *screens*, of tabern.: **a.** at gate (שַׁעַר) of court. **b.** at entrance (פֶּתַח) of tent. **c.** ´ פָּרֹכֶת הַמ (v. ´ פ), dividing off the Most Holy Place within the tent.

[מְסֵכָה] **n.f. that with which one is covered, covering.**

[מוֹסָךְ] **n.m.** architect. term (si vera l.) of some *covered* structure, otherwise unknown.

II. [סָכַךְ] **vb. weave together** (|| form of II. שָׂכַךְ) — **Qal** *weave*. **Pô.** *id*.

[סַךְ] **n.[m.] throng** (prop. *an interwoven mass*) — *throng*.

[סֹךְ] **n.[m.] thicket, covert, lair —** *lair* of ׳י, under fig. of lion, סֻכָּה of lion (sim. of wicked); סוּכּוֹ *his covert* (of ׳י under fig. of lion; || מְעוֹנָתוֹ).

סֻכָּה **n.f. thicket, booth** (prop. of *interwoven* boughs) — **1.** *thicket*, lurking-place of lions (cf. [**2** .(**1** [סֹךְ. *booth*, crude or temporary shelter, for cattle (distinct fr. בַּיִת), but also for warriors in the field; for watchers in vineyards (sim.) (sim. of frailty), for man's shelter from sun; poet. of fallen house (dynasty) of David; of clouds as (temporary) enclosure of ׳י in storm. **3.** specif. of *booths*, made of boughs, in which people lived at harvest-feast, hence called חַג הַסֻּכּוֹת.

סֻכּוֹת **n.pr.loc. — 1.** ה) סֻכֹּתָה loc.) (expl. from Jacob's making *booths*), elsewhere סֻכּוֹת; city E. of Jordan; עֵמֶק ס׳ is Jordan-valley near *Succôth*. **2.** ה) סֻכֹּתָה loc.), elsewh. סֻכֹּת; first station of Isr. at Exodus.

סְכָכָה **n.pr.loc.** in wilderness of Judah. Site unknown.

[סָכַל] **vb. be foolish,** or **a fool,** usu. in moral or spiritual sense — **Piel** *make foolish*, *turn into foolishness*. **Niph.** *act* or *do foolishly*. **Hiph.** *do foolishly*, *play the fool*.

סָכָל **n.m. fool.**

סִכֶּל **n.m. folly.**

סִכְלוּת, שִׂכְלוּת **n.f. folly.**

I. [סָכַן] **vb. be of use** or **service, benefit — Qal 1.** *be of use* or *service*; סֹכֵן = *servitor*, *steward*. **2.** *benefit*, *profit*, abs.; c. לְ pers., עַל־ pers.; c. acc. (or abs. *gain benefit*, גבר subj.). **Hiph.** *be used*, *wont*, strictly *exhibit use*, or *habit*.

מִסְכְּנוֹת **n.f.pl. supply, storage;** ´ מ alone *storage-places*, *magazines*.

II. [סָכַן] **vb. incur danger** (late) — **Niph.** *endanger self*.

III. [סָכַן] **vb.** (so most) **be poor,** but v. infr.; **Pu.** *impoverished*. מִסְכֵּן *poor*, מִסְכֵּנֶת *poverty*.

[סְכְסֵךְ] v. sub IV. שׂכך.

I. [סָכַר] **vb. shut up, stop up — Niph.** *be stopped*; *shut up*. **Pi.** *shut up* (*deliver*) (cf. סגר, מגן).

II. [סָכַר] **vb. hire** (= ס ;שָׂכַר erroneously for שׂ); only **Qal** *hiring* against (על).

[סָכַת] **vb. be silent — Hiph.** declar. *shew silence*: *keep silence* and listen (cf. נִסְכַּת).

סַל v. סלל.

סְלָא word in (unintelligible) design. loc.

[סָלָא] **vb. weigh —** only **Pu.** *weighed against gold*, reckoned of such value. Cf. also II. סלה.

[סָלַד]

סֶלֶד **n.pr.m.** in Judah.

I. [סָלָה] **vb. make light of, toss aside — Qal** *make light of*. **Pi.** intens. Adonay *hath flouted at* my mighty ones.

II. [סָלָה] **vb. weigh, balance** (|| form of סָלָא q.v.) — **Pu.** *be weighed against* (estimated in) *gold* of Ophir.

סֶלָה v. סלל.

סַלּוּ **n.pr.m.** a priest, Zerub.'s time.

סָלוּא **n.pr.m.** a Simeonite.

סַלּוּא **n.pr.m.** a post-exil. Benjamite.

[סַלּוֹן, סִלּוֹן **n.m. brier** — סִלּוֹן מַמְאִיר *a pricking brier* (fig. of national distress; || קוֹץ מַכְאִיב).

סַלַּי **n.pr.m. 1.** = סַלּוּ q.v. **2.** a Benjamite.

[סָלַח] **vb. forgive, pardon — Qal** *forgive*, *pardon*, always of God: abs.; c. לְ, of the sin; + לְ, of sinner. **Niph.** c. לְ, term. techn. in code, *it shall be forgiven him* לוֹ; *them* לָהֶם.

סַלָּח **adj. ready to forgive, forgiving —** *forgiving*.

סְלִיחָה **n.f. forgiveness;** pl. abstr. intens. *abundant forgiveness*.

סַלְכָה **n.pr.loc.** city on E. border of Bashan, mod. *Ṣalḫad*, *Ṣarḫad*, on S. spur of *Jebel hauran*, c. 63 m. due E. of Jordan.

I. [סָלַל] **vb. lift up, cast up — Qal 1.** *cast up a highway*: without obj.; fig. of path of upright. **2.** *cast up a way*: דֶּרֶךְ, c. עַל *against*, (of besieger, in fig.), ארה (of besetting foe); Bab. as a heap of garbage. **3.** *lift up* (a song), c. לְ pers. (|| שִׁיר, זמר; most as **1**). **Pilp.** *exalt*, i.e. *esteem highly*, *prize*. **Hithpô.** *exalt oneself*, c. בְּ *against* (denom. from סְלִלָה).

סֶלָה **vb. lift up** (voices in ברוך לעולם), Or **exalt** (לעולם י ׳).

סְלִלָה **n.f. mound** — עַל־הָעִיר ׳שְׁפַךְ ס *cast up mound against the city*, besieging it; c. אֶל (error for עַל); without על העיר; without vb.

סֻלָּם **n.m. ladder.**

מְסִלָּה **n.f. highway** — *raised way*, *highway*, *public road* (never of street in city); in a fig. sense, of the courses of the stars; the march of locusts; the conduct of the upright; of the ascents to Zion in the mind of the pious.

מַסְלוּל **n.m. highway.**

II. סלל

סַל **n.m. basket** — *basket*.

[סַלְסִלָּה] **n.[f.] basket.**

סלע

I. סֶלַע **n.m. crag, cliff,** synon. **1** — **צוּר.** lit. *cliff*, *crag*; שֵׁן הַסּ ׳ *tooth of the crag*, i.e. sharp crag; excav. in cliff as place of burial; abode of wild animals, of birds, so of Edom; particular cliffs. **2.** fig., esp. סַלְעִי of י ׳; of As. god; כְּבֵד צֵל ס ׳ (sim. of protecting care); fig. of security (feet on cliff); symb. of obstinancy; צְחִיחַ ס ׳ (*bare cliff*, lit. *glare of* [*the*] *cliff*), in fig. of openness, flagrancy, of razed city; in fig. of fall of Bab.

II. סֶלַע **n.pr.loc.** in Edom; הַסּ ׳ captured in war; site dub.

סֶלְעָם **n.m.** an edible, winged locust.

[סָלַף **vb. twist, pervert, overturn — Pi. 1.** *pervert*, a bribe *perverteth* the case (cause, דִּבְרֵי) of righteous. **2.** *subvert*, *turn upside down*, *ruin*: c. acc. pers.; *subverteth*.

סֶלֶף **n.m. crookedness, crooked dealing.**

[סָלַק] **vb. ascend** — only **Qal** *ascend*.

סֹלֶת **n.f. fine flour** — *fine flour*, used in king's household (‖ קֶמַח), for honoured guests, a *seʿāh* of it sold for a shekel in time of scarcity; luxurious food (of Jerus. under fig. of woman); elsewh. only in offerings.

סַם v. סמם.

סַמְגַּר נְבוֹ **n.pr.m.** an officer of Nebuchad.

סְמָדֵר, also סְמָדַר [סְמָדֵר?] **n.m. blossom of grape.**

סָמַךְ **vb. lean, lay, rest, support — Qal 1. a.** *lean* or *lay* hand upon (עַל־); elsewh. in sacred rite: on head of sacrif. victim, as those who share in sacrif.; so of Levites, presented to יְ; on head of blasphemer (as witnesses of his guilt); on head of Joshua in consecration (Moses subj.). **b.** intrans. thy wrath *hath rested* upon me (עָלַי); also סָמַךְ מֶלֶךְ־בָּבֶל אֶל־ *hath leaned against*, *rested his weight upon*, Jerusalem, i.e. invested, begun the siege of it. **2.** *support*, *uphold*, *sustain*, only fig.: c. 2 acc. with corn and must *have I sustained him*, provided sustenance for him; *uphold* Egypt; abs.; esp. of יְ *upholding*, *sustaining*. **Niph.** reflex. *support*, or *brace oneself*, also c. עַל־ against (upon). **Pi.** + בְּ instr. *sustain* (refresh, revive) *with*.

סִמַּכְיָהוּ **n.pr.m.** (יְ *sustaineth*) Korahite name.

סֶמֶל **n.m. image, statue —** *image*, *figure* of anything; *idol-image*; *statue*.

סמם

[סַם] **n.m. spice,** used in incense.

סמן **vb.** whence **Niph.**.

סָמַר **vb. bristle up — Qal** *bristle up*, ‘creep.’ **Pi.**

סָמָר **adj. bristling, rough —** *bristling*.

[מַסְמֵר] **n.m. nail.**

סְנָאָה appar. **n.pr.m.**

סַנְבַלַּט **n.pr.m.** leader of Samaritan opponents of Nehemiah.

סְנֶה **n.m.** a thorny bush, perh. **black-berry bush**.

סְנֶה **n.pr.rup.** (= *thorny*) a cliff opp. the cliff called בּוֹצֵץ.

סְנוּאָה **n.pr.m.**

סַנְוֵרִים **n.[m.] pl.intens.** vel **abstr. sudden blindness —** *sudden blindness*.

סַנְחֵרִיב **n.pr.m. Sennacherib** (= *Sin-aḥê-irba*, *Sin multiplied brothers*) son of Sargon and father of Esarhaddon, king of Assyria.

סַנָּה v. קִרְיַת־סַנָּה.

סַנְסַנָּה **n.pr.loc.** in S. Judah.

[סַנְסִנִּים] **n.[m.]pl. fruit-stalk** of date.

סְנָפִיר **n.[m.] fin.**

סָס **n.m. moth.**

סִסְמַי **n.pr.m.** name in Judah.

סָעַד **vb. support, sustain, stay — Qal** *support*, *sustain*, alw. fig.: **1.** *sustain*, *stay*, the heart (cf. לֵב **8**, לֵבָב **8**), with food, (c. 2 acc.); obj. om. **2. a.** *support* throne (subj. kg.), coming ruler. **b.** *support*, *uphold* c. acc. pers. (subj. ־י, his hand etc.). מִסְעָד **n.[m.] support.**

[סָעָה] **vb.** (dub.) **rush,** of storm-wind — **Qal.**

סעף

[סָעִיף] **n.[m.] 1. cleft. 2. branch — 1.** *cleft* of a crag. **2.** *branches*, *boughs*.

[סְעַפָּה] **n.f. bough, branch.**

I. [סֵעֵף] **vb. Pi. denom. lop off boughs.**

סַרְעַפָּה **n.f. bough.**

II. [סֵעֵף] **adj. divided, half-hearted;** pl. abs. as subst., in religious sense, סֵעֲפִים שָׂנֵאתִי *half-hearted ones do I hate*.

[סְעִפָּה] **n.f. division, divided opinion —** *divided opinions*.

[סָעַר] **vb. storm, rage — Qal** *storm*. **Niph.** *enraged* because of (עַל־) this thing. **Pi.** *storm*. **Po.** *storm-driven*.

סַעַר **n.m. tempest —** *tempest*, esp. fig.: of passionate acts of men; of יְ׳s wrath; *tempest* as instr. of יְ׳s wrath.

סְעָרָה **n.f. tempest, storm-wind —** *tempest*, *storm-wind*, as instr. of יְ׳s wrath; storm-wind of Elijah's translation; of theophany; סַעֲרַת יְ׳ as fig. of יְ׳s wrath.

I, II, III. סַף v. ספף.

ספא

מִסְפּוֹא **n.m. fodder;** alw. abs., elsewhere obj. of נָתַן.

[סָפַד] **vb. wail, lament — Qal** *wail*, *lament* (with loud cries, etc.), esp. for dead, c. לְ; c. עַל־ *over*; c. לִפְנֵי i.e. marching *before*; c. acc. cogn.; abs., and pt. as subst. *wailer*; also, with idea of guilt on part of those wailing; over calamity, judgment, c. עַל־. **Niph.** *be bewailed*.

מִסְפֵּד **n.m. wailing —** *wailing*: **1.** for dead (as acc. cogn.), (c. **2** .(עַל־ **.** for calamity experienced, anticipated. **3.** in contrition. **4.** in gen.

[סָפָה] **vb. sweep** or **snatch away, catch up — Qal 1.** intrans. *be snatched away*. **2.** trans.:

sweep away; indiscriminately (good and bad); *to snatch away*. **Niph. 1.** *be swept away*, *destroyed*. **2.** *be caught up*, *captured*. **Hiph.** *catch up*.

I. [סָפַח] **vb. join, attach to — Qal** *attach to*. **Niph.** *attach themselves to*. **Pi.** *join*. **Pu.** *are joined together*. **Hiph.** *join self* with (בְּ).

II. ספח

I. [סָפִיחַ] **n.[m.] outpouring (?) —** *outpourings*.

II. סָפִיחַ **n.[m.] growth from spilled kernels** ((kernels) *poured out*, accidentally, in harvesting) it is what springs up of itself in second year, and serves as food when no grain could be sown.

מִשְׁפָּח **n.[m.]** prob. **outpouring** (of blood), **bloodshed —** *bloodshed*.

III. ספח

סַפַּחַת **n.f. eruption, scab,** either malignant or harmless.

מִסְפַּחַת **n.f. id.**

שִׁפַּח **vb. Pi. denom. cause a scab upon, smite with a scab —** *smite with a scab*.

[מִסְפָּחָה] **n.f. long veil** (prop. *sheathing*?) covering whole person.

סִפַּי v. ספף.

סַפִּיר **n.[m.] sapphire,** perh. also **lapis lazuli —** with other jewels as ornaments of prince; in high priest's breastplate; found in mines, costly; taking high polish (in fig.); שֵׁן מְעֻלֶּפֶת סַפִּירִים *ivory covered with sapphires* (in fig.); *lapis lazuli*.

סֵפֶל **n.[m.] bowl** for drinking, סֵפֶל אַדִּירִים *a bowl of* (fit for) *nobles*, *hugh bowl*.

[סָפַן, once, erron., שׁ״] **vb. cover, cover in, panel — Qal** *covering* (it) *in*, *panelling* (it) with cedar. סָפוּן strangely = *reserved*, *laid up*, and = *hidden*.

סְפֶן n.[m.] ceiling.

סְפִינָה n.f. vessel, ship (*covered in*, *overlaid*, with sheathing, deck).

ספף

I. **סַף n.m. basin, goblet —** ס״ abs. *basin* (containing blood of passover lamb); סַף־רַעַל *goblet of reeling* (intoxicating, fig.); *basins* for ordinary use; of temple utensils.

II. **סַף n.m. threshold, sill —** *threshold*, *sill*; שֹׁמֵר הַסַּף = *door-keeper*, an important temple official (priests), (Levites!); in Persia, of palace; of tabern.; coll. חֹרֶב בַּסָּף *desolation in the thresholds*.

[**ספף**] **vb. denom. Hithpô. stand at,** or **guard, the threshold.**

III. סַף, סְפַי **n.pr.m.** a Philistine.

סָפַק, [I. שָׁפַק], **vb. slap, clap — Qal 1.** *slap*, sq. עַל־יָרֵךְ *on the thigh*, in remorse and sorrow; c. כַּפַּיִם *clap* one's *hands* (in anger), c. עַל *at*, (in mockery); כ״ om. (in presumptuousness, against God). **2.** *slap*, *chastise*, c. acc. pers. (subj. God). **3.** *splash*. **Hiph.** *clap*, lit. *cause to clap*, sc. their hands.

[שָׁפַק]

סֵפֶר n.m. missive, document, writing, book — 1. *missive*: **a.** *letter* of instruction, *written order*, *commission*, of *request*, usu. fr. king; = *written decree* for publication. **b.** fr. prophet, other influential persons. **2.** *legal document*, סֵ׳ כְּרִיתֻת *certificate of divorce* and (fig.); סֵ׳ הַמִּקְנָה *deed of purchase*; ס״ = *indictment* (obj. of כָּתַב בְּ״; כָּתַב = *sign*). **3.** *book*, or *scroll*, in which something is written to preserve it for future use; in form of roll; partic.: **a.** *book of prophecies*; with many columns. **b.** *geneal. register*, סֵ׳ תּוֹלְדוֹת. **c.** *law-book*. **d.** *book* of poems, ״

מִלְחֲמֹת י ׳ס, הַיָּשָׁר 's . **e.** *book* concerned with kings. **f.** once בַּסְּפָרִים *by means of the Scriptures* (canonical books). **g.** God's *record-book*; God's register of living, חַיִּים ׳סֵ ;׳הַס (citizens of Mess. kingdom). **4.** ׳ס = *book-learning*, esp. *writing*: יָדַע (הַ)סֵּפֶר (of ability to read). [סֵפֶר *book* is joined with vbs. thus: it is written (כָּתַב); a thing is written ׳ס ׳עַל־ס, בַּ (בַּדְיוֹ) *with ink*); conversely ׳ס מֵעַל דָּרַשׁ; v. also ׳בַּס וְיֶחָקוּ *inscribe in a book*, חָקָה ׳עַל־ס ;׳מָחָה מִס *blot out a book*; ׳ס קָרָא אֶת־הַס *read the book*, scroll, but usu. ׳ס קָרָא בְּס. ׳ס in ׳ס קִרְיַת, v. ׳ק.

[סִפְרָה] **n.f. book.**

סָפַר **vb. count, Pi. recount, relate — Qal 1.** *count* things, to learn their number, c. acc.; acc. om.; + לְ (dat. comm. vel eth.). **2.** *number = take account of*, carefully observe and consider, *reckon*. **Niph.** *be counted*, *numbered*, usu. c. neg., to indicate multitude, מֵרֹב לֹא יִס *it is not to be counted*, *for multitude*; positively. **Pi.** *recount*, *rehearse*, *declare*: **1.** *recount* something (acc.), to (לְ pers.), (of *rehearsing* glorious deeds of ׳י); c. acc. +בְּ loc., elsewhere of rehearsing name or praise of ׳י; c. acc. alone (+ בְּ instr.), all of rehearsing praise of ׳י; acc. om., c. לְ pers., c. אֶל־ pers., c. בְּאָזְנֵי; c. כְּמוֹ (q.v.); c. אֶל־ *concerning*; c. עַל־ *concerning*, + לְ pers. **2.** appar., in weakened sense, *talk* (c. לְ *concerning*). **3.** *count exactly*, *accurately*. **Pu.** *be recounted*, *related*, *rehearsed*: (cl. as subj.), + לְ *concerning*; c. בְּ loc.; abs.

סֹפֵר, סוֹפֵר **n.m. enumerator, muster-officer, secretary, scribe** (prop. pt. of **1** — (סָפַר. **a.** *enumerator*, *muster-officer*, in description of leaders of Isr. **b.** king's official = *secretary*; Sol. had two (in all these disting. from מַזְכִּיר); acting as treasurer and paymaster; שַׂר הַצָּבָא ׳הַס implies military authority. **c.** in Persia, *secretaries* who wrote out (king's) decrees. **d.** ׳ס = *man of learning*. **2.** professional class of *learned men*, '*scribes*,' able to read and write; with writing impliments; esp. *learned* in the law, and assuming to issue its precepts. **3.** specif. of Ezra, at once priest (כֹּהֵן) and learned in the law (סֹפֵר).

I. סְפָר **n.[m.] enumeration, census** abs. ׳ס, sq. אֲשֶׁר as acc. cogn. with סָפַר.

II. [סְפָר] **n.pr.loc.** in S. Arabia; usu. indentif. with *Ṭafâr*, ancient city of Ḥimyarite kings.

[סְפָרָה] **n.f. number.**

I. מִסְפָּר **n.m. number, tale — 1. a.** *number*, *the number of those lapping*, לַכּוֹכָבִים ׳מִס; redund. after num., *twenty-four* (*in*) *number*; ׳ מ אֵין *it was* (*they were*) *innumerable*, c. לְ; abs.; without אֵין = *numerable*, i.e. *few*, ׳ מ alone, usu. in combin., ׳ מְתֵי מ = *a few men*; adv. phr. מִסְפַּר יְמֵי חַיֵּיהֶם = *during all their lives*; = *appointed* (normal) *number*, יָמֶיךָ אֲמַלֵּא מ׳. **b.** c. prep. מְעַט בְּמ׳ :בְּ *few in number*; ׳ בְּמ *by* (exact) *count*, *tale*; *in* (prescribed) *number*; = *acc. to* (proportioned to) *the number of*; ׳ לְמִס *acc. to number*; ׳ כְּמִס = *id.*; so ׳ מ alone (adv. acc.). **2.** *recounting*, *relation*, מִסְפַּר הַחֲלוֹם *the recounting of the dream*.

II. מִסְפָּר **n.pr.m.** a returned exile.

מִסְפֶּרֶת v. foregoing.

סֹפֶרֶת **n.pr.m.** in בְּנֵי־הס ׳ a family of returned exiles.

[סְפָרַד ,[?סְפָרֵד **n.pr.loc.** loc. dub.

סְפַרְוַיִם **n.pr.loc.** a city conquered by king of Assyr. usu. identif. with *Sippara* (on a canal), between Bagdad and Babyl., a city in two parts, *Sipp. of Šamaš* (mod. *Abbu Habba*), and *Sipp. of Anunitu*(*m*), on opp. side of canal, hence du. ׳ ס = *the two Sipparas*.

[סְפַרְוִי] **adj.gent. of Sepharvaim**, only pl. c. art. = subst.

[סָקַל] **vb. stone, put to death by stoning,** also (**Pi.**) **free from stones — Qal** *pelt with stones*, *stone to death*, (as penalty) c. acc. pers. vel animal, abs.; c. acc. pers. + בְּ instr. **Niph.** *be stoned to death*. **Pi. 1.** *stone*, *pelt with stones*, c. acc. pers. + בָּאֲבָנִים, acc. om. **2.** *free* vineyard (acc.) *from stones*. **Pu.** *be stoned to death*; these and other writings (exc. above) use syn. רגם.

סַר v. סרר.

[סָרָב] **n.m. rebel?**

סַרְגוֹן **n.pr.m. Sargon** king of Assyria B.C. 722-705, conqueror of Samaria, father of Sennacherib.

סרד

סֶרֶד **n.pr.m.** son of Zebulun.

סַרְדִי **adj.gent.** of foregoing, only c. art. as n. coll.

סָרָה v. סוּר.

סְרָה v. בּוֹר הַסְּרָה supr.

[סָרַח] **vb. go free, be unrestrained — Qal 1.** *go free*, *be unrestrained*; pt. act. of *overrunning*, *spreading* vine. **2.** of *overhaning* stuffs (prop. *overrunning*, *exceeding*, *extending beyond limits*; סְרוּחֵי טְבוּלִים *overhung of turbans*, extended with respect to turbans, = with pendant turbans (cf. [טָבוּל]). **Niph.** *let loose* (i.e. *dismissed*, *gone*).

סֶרַח **n.m. excess —** *the excess* (sc. of tent-covering), *which remains over*.

[סִרְיֹן] **n.[m.] armour** (|| form of שִׁרְיוֹן) — *armour*.

סָרִיס **n.m. eunuch —** *eunuch*, of Pharaoh, married; of Isr. kings (predict.), (all of N. Isr.); (in David's time), also (all in Judah; so likewise) (military officer); of Bab. kings (predict.); ascribed to Nebuch.; to king of Persia; promises made to eunuchs. רַב־סָרִיס is title of high military officer.

I. [סֶרֶן] **n.m. tyrant, lord** (Philist. loan-word) only of *tyrants, lords* of the Philistines, five in no. i.e. appar., one ruling each of the five cities; without the numeral.

II. [סֹרֶן] **n.[m.] axle.**

[סַרְעַפָּה] v. סרף .סעף v. שׂרף.

סִרְפַּד n.[m.] a desert-plant, contrasted with הֲדַס *myrtle*; not clearly indentif.

סָרַר vb. be stubborn, rebellious (usu. towards יְ) — **Qal** *stubborn*; *rebellious* (? cf. **סור Qal** ad fin., and **סַר** infr.); of loose woman; as subst. = *the stubborn*.

סַר adj. stubborn, resentful, sullen, implacable — *revolters* (*stubborn ones*) among, etc. (v. supr. and **סור Qal** ad fin.).

סתו Kt, סְתָיו Qr **n.m. winter** (loan-wd. fr. Aram.).

סָתַם vb. stop up, shut up, keep close — Qal 1. *stop up* springs of water. **2.** *shut up*, *keep close*, prophetic words; בְּסָתֻם *in* (the) *closed* (chamber of the breast; || טֶחוֹת). **Niph.** *to be stopped up*. **Pi.** *stopping quite up*.

סָתַר vb. hide, conceal — Niph. 1. *hide oneself*, c. בְּ loc., so (fig.); שָׁם; abs.: c. מִפְּנֵי, c. מִן pers. **2.** *be hid*, *concealed*, esp. fig. of escaping God's notice, c. מִפְּנֵי pers.; fr. heat of sun (i.e. it penetrates everywhere); fr. birds (of place of wisdom); recipr. אִישׁ מֵרֵעֵהוּ נִסְ when *we are hidden each from the other* (i.e. separated); abs. (*whose way is hid* sc. from himself), (i.e. escape יְ's judgment); pt. *hidden*, *secret things*, in gen.; of sins. **Pi.** *carefully hide* (i.e. *shelter*). **Pu.** *carefully concealed*. **Hithp.** *hide oneself carefully*, of David's taking refuge with (עִם) Ziphites in (בְּ) a hill; אֵל מִ *a God that completely hides himself*. **Hiph.** *conceal*, *hide*: **1.** a person from (מִפְּנֵי) enemy; subj. יְ, c. מִן, abs.; *hide* anything from (מִן) one, a thing, in gen.; anything (fr. מִן יְ; in || cl.); in gen. = *shelter* a person, c. בְּ loc. (subj. יְ) (all metaph.); toil (עָמָל, מֵעֵינָי); commands fr., מִן pers. (subj. יְ); *hide* one as arrow in quiver. **2.** esp. *hide* the face: **a.** lit., of Moses, usu. fig.: **b.** subj. יְ, c. מִן, i.e. be not observant of sin, abs.; more oft. **c.** יְ *hides* his face from (מִן pers.), i.e. withdraws his favour,; abs.; פָּנִים om.; of hiding one's

face from (מִן) shame, i.e. avoiding it (of servant of יְ).

סֵתֶר **n.[m.] covering, hiding-place, secrecy — 1.** *covering*, *cover*, בְּסֵתֶר הָהָר *under cover of the mt*., conceal by it; of clouds as covering for יְ (shutting out his view), of darkness (i.e. dark clouds) as יְ *hiding-place* (in theoph.), so רַעַם סְתָרָיו *hiding- place of thunder*; of adulterer פָּנִים יָשִׂים סָתָר i.e. disguiseth himself. **2. a.** *hiding-place*, (in fig.), of hippopot.; fig. of Isr. as shelter to Moab c. מִפְנֵי, of ideal Israelite, as זֵרֶם סְתָרָיו, esp. of יְ as *shelter*. **b.** *secret place*, of womb. **3.** *secrecy*: דְּבַר־סֵתֶר *a matter of secrecy*, secret matter; pl. abstr. intens. לֶחֶם סְתָרִים *bread of utter secrecy* (i.e. gained stealthily, || לְשׁוֹן סֵתֶר ;(מַיִם גְּנוּבִים *tongue of secrecy*, i.e. slanderous; elsewhere בַּסֵּתֶר *in secrecy*, *secretly*.

סִתְרָה **n.f. shelter, protection.**

סְתוּר **n.pr.m.** a spy, from Asher.

סִתְרִי **n.pr.m.** a Levite.

מִסְתּוֹר **n.[m.] place of shelter;** abs. (fig. of יְ's protection; cf. סֵתֶר).

מִסְתָּר **n.[m.] secret place, hiding-place — 1.** *secret place*(*s*), concealed from view; where treasures are stored. **2.** *hiding- place*(*s*): **a.** for protection. **b.** for perpetration of crime, esp. murder: sim. of lion; of יְ lying in wait (as a lion).

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פָּנִים יָשִׁים ׳ס i.e. disguiseth himself. **2. a.** *hiding-place*, (in fig.), of hippopot.; fig. of Isr. as shelter to Moab c. מִפְנֵי, of ideal Israelite, as זֵרֶם ׳ס, esp. of ׳י as *shelter*. **b.** *secret place*, of womb. **3.** *secrecy*: דְּבַר־ס ׳ *a matter of secrecy*, secret matter; pl. abstr. intens. לֶחֶם סְתָרִים *bread of utter secrecy* (i.e. gained stealthily, || לְשׁוֹן סֵתֶר ;(מַיִם גְּנוּבִים) *tongue of secrecy*, i.e. slanderous; elsewhere בַּס ׳ *in secrecy*, *secretly*.

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מַסְתֵּר **n.[m.] hiding, act of hiding —** *hiding*.

ע

ע, *ʿAyin*, sixteenth letter; used as numeral 70 in post B. Heb.

עבב

I. עֹב] ,עָב] **n.m.** archit. term, meaning unknown.

II. עָב v. עוּב.

עָבַד **vb. work, serve — Qal 1.** *labour*, *work*, *do work*: abs.; c. acc. rei, *till* the ground; obj. om.; vineyard; garden; עֹבְדֵי פִּשְׁתִּים *workers in flax*; עֹבְדֵי (י)הָעִיר *labourers of the city*; עָבְדָתוֹ ׳ע *work his work*; עבדה על ׳ע *serve a military service against*. **2.** *work for another*, *serve him by labour*: abs.; c. acc. pers., king and his people; subj. animals; c. acc. pers. et rei; c. לְ pers.; לִפְנֵי ;עִמָּדִי ;עִם; c. בְּ of price; c. בְּ pers. *work by means of another*, *use him as a slave*. **3.** *serve as subjects*: usu. c. acc., their own rulers; other kings, by tribute, other nations, kings other kings, c. מַס עֹבֵד לְ; (see מַס); c. בְּ pers., *work with*, i.e. use as subjects, impose tribute upon. **4.** *serve* God: **a.** c. acc. ׳י; c. acc. pers. et rei; acc. pers. om., עבד זבח ומנחה *serve with peace-offering and grain-offering*. **b.** other gods, c. acc. ׳א; אלהים אחרים; c. לְ. **5.** *serve* ׳י *with Levitical service*: c. acc. עבד עֲבֹדָה (v. עֲבֹדָה); acc. om. **Niph. 1.** *be tilled*, of land. **Pual** pass. of **Qal**, c. בְּ: impers. of a calf with which *it has not been worked*; hard *service* with which it *was worked with captives*. **Hiph. 1.** *compel to labour* as slaves; *cause to serve*, of army's service against, c. acc. + אל(על); *cause to labour*, *weary*, c. בְּ of means. **2.** *make to serve as subjects*, c. 2 acc. **3.** *cause to serve* God. **Hoph.** *be led* or *enticed to serve* other gods.

I. עֶבֶד **n.m. slave, servant — 1.** *slave*, *servant* of household; *man-servant*, || || ;אמה עֶבֶד עֲבָדִים; אדון + ;שפחה *servant of servants*, *humblest servant*, בֵּית עֲבָדִים *house of slaves*, esp. Israel in Egypt; king of Babylon is slave to ׳י; the borrower to the lender; fig. of beast; of things. **2.** *Subjects*, of chief; of king; vassal kings; tributary nations; specif. officers of king; ambassadors; soldiers of army, + officers of army. **3.** *Servants*, *worshippers*, of God: delivered from Egypt; specif. angels; and ancient worthies, patriarchs; Abraham; Isaac; Jacob, Israel; Moses; Joshua; Caleb; Job; David; Hezekiah; Zerubbabel; Eliakim. The צֶמַח is also servant of ׳י as Messianic builder of temple. **4.** *Servant* of ׳י, in a special sense: of Levitical singers using benedictions in temple; usu. of prophets, עֲבָדַי הַנְּבִיאִים *my servants the prophets*; specif. Ahia; Elijah; Jonah; Isaiah; as one calling to fear ׳י. **5.** Israel as a people is *servant* of ׳י: as having a mission to the nations; and chosen as witness of ׳י. But there is also an ideal servant chosen and endowed with the divine Spirit to be a covenant of Israel and a light of the nations; formed to bring back Jacob, raise up the tribes, and become salvation to the end of

the earth; bearing the sins of all as a lamb and a trespass-offering, and yet prospering and justifying many as interposing martyr. **6.** In polite address of equals or superiors the Hebrews used עַבְדְּךָ *thy servant*; עֲבָדֶיךָ *thy servants = we*; also עַבְדּוֹ *his servant = I*; also in addressing God, esp. in prayer. **7.** Phrases are: היה) עבד), c. לְ pers., *become servant to*; היה לעבד, c. לְ pers.

II. עֶבֶד **n.pr.m.** (*servant* of God = **1** (עַבְדִּיאֵל. father of Gaal. **2.** a companion of Ezra.

[עָבָד] **n.m. work** (late; Aram. form).

עוֹבֵד, עֹבֵד **n.pr.m.** (*worshipper*) **1.** son of Boaz and Ruth. **2.** names in Judah. **3.** a mighty man of David. **4.** a doorkeeper.

עֹבֵד אֱדֹם, and אֱדוֹם ׳ע **n.pr.m.** (*servant of* (*god*) *Edom*, cf. **1** (עבד אדם. the Gittite who harboured the ark. **2.** (= **1** ?) one of the chief Levitical singers and doorkeepers. **3.** the family of the same.

עֶבֶד מֶלֶךְ **n.pr.m.** (= *servant of the king*, or < *of* (*god*) *Melek*) Eth. official of Zedekiah.

עֲבֵד נְגוֹ **n.pr.m.** (*servant of* (God) *Nebo*, נְגוֹ being corrupt (intent. or unintent.) for נבו; Babylonian name of Azariah, one of the three companions of Daniel.

עַבְדָּא **n.pr.m.** (*servant of* ׳ **1** ((עֹבַדְיָה =) י. father of Adoniram. **2.** a Levite.

עַבְדִּיאֵל **n.pr.m.** (*servant of El*, cf. עַבְדִּיאֵל) name in Judah.

עֲבֹדָה and (Chr) עֲבוֹדָה **n.f. labour, service — 1.** *labour*, *work*; in the field; in fine linen; in erection of tabernacle; in repairing temple; כל מלאכת עבדה לא תעשׂו *ye shall do no laborious work*; fig. of man; of God's work of judgment. **2.** *labour of servant or slave*: of Jacob for Laban; עֶבֶד ׳ע of bondservant; of the Nethinim; *service* of things, vessels of tabernacle and temple. **3.** *labour*, *service of captives or subjects*: of Israel in Egypt; military service. **4.** *service* of God: by people; feast of passover, unleavened bread; Levites and priests; Levites; specif. service of Levit. singers, and doorkeepers.

עֲבֵדָה **n.f. service** of household servants as a body.

עַבְדּוֹן **n.pr.** I. **n.pr.m. 1.** a judge. **2.** a Benjamite. **3.** son of Jehiel a Gibeonite. **4.** son of Micah. II. **n.pr.loc.** Levitical city in Asher.

[עַבְדוּת] **n.f. servitude, bondage.**

עַבְדִּי **n.pr.m.** (= עֹבַדְיָה *servant of Yah*) **1.** a Levite. **2.** one with a foreign wife.

עַבְדִּיאֵל **n.pr.m.** (*servant of El*) a Gadite.

עֹבַדְיָה, עֹבַדְיָהוּ **n.pr.m.** (*servant of Yah*) I. **1** :עֹבַדְיָהוּ. chief of Ahab's household. **2.** father of one of the chiefs of Zebulun. **3.** a Levite overseer in time of Josiah. II. **1** :עֹבַדְיָה. the prophet. **2.** a descendant of David. **3.** chief of tribe of Issachar. **4.** a Benjamite. **5.** a Levite. **6.** a Gadite chief. **7.** a prince in time of Jehoshaphat. **8.** priestly companion of Ezra. **9.** a doorkeeper.

[מַעְבָּד] **n.[m.] work.**

עָבָה **vb. be thick, fat, gross — Qal** *be thick, gross*, of rebell. Isr. under fig. of highly fed beast.

עֲבִי **n.[m.] thickness —** *thickness*.

מַעֲבֶה **n.[m.]** *si vera* **thickness, compactness.**

עָבוֹת v. עבת.

עבט

עֲבוֹט **n.[m.] pledge, article pledged** as security for debt.

עַבְטִיט **n.[m.] intens. weight of pledges, heavy debts.**

[עָבַט] **vb. denom. take** or **give a pledge — Qal** *to take possession of a thing pledged* (c. acc. cogn.); *give a pledge* (i.e. *borrow*). **Hiph.** *cause to give pledges* (i.e. lend). **Pi.** (*lend on pledge = interchange*?).

עבל

עוֹבָל, I. עֵיבָל **n.pr.gent.** Arabian people, descended from Joktan.

I. עֵיבָל v. עוֹבָל supr.

II. עֵיבָל **n.pr.m.** vel **gent.** name in Edom.

III. עֵיבָל **n.pr.mont. Ebal**, the mt. of cursing, N. of Shechem (Nabulus), and opp. Mt. Gerizim (mt. of blessing, S. of Shechem). עבץ.

יַעְבֵּץ **n.pr. 1. m. Jabez**, a man of the Calebites. **2. loc.** in Judah, appar. near Bethlehem.

עָבַר **vb. passs over, through, by, pass on — Qal 1.** *pass over*: **a.** = *cross* (stream, wady, sea, etc.), (1) c. acc.; also c. acc. + acc. loc. (2) acc. om.; c. אֶל־, c. אֶל־עֵבֶר, c. הָעֵבֶר; c. ה loc.; c. acc. loc. **b.** *cross* border, boundary, c. acc., + אֶל־; of invasion, acc. om., c. אֶל־, c. ה loc., abs. **c.** *cross over* (sc. intervening space) against (עַל־), unto; c. acc. of goal. **d.** *pass*, *march over* (sc. bodies of captives). **e.** = *overflow*, fig., abs of invasion (like a flood), hence (cf. **4c**); of evil thoughts; cf. עָבְרוּ דִבְרֵי־רָע *they overflow with evil matters*. **f.** *pass*, *go*, *over*, of waves, over one's head, usu. c. עַל־; c. acc. **g.** of razor *passing over* head, c. עַל; fig. of time *passing over* one, c. עַל־. **h.** *pass over upon* (עַל־), in weakened sense, nearly = come or light upon; of spirit; abs. + מֵאֵת; c. עַל־ also *light upon* in chastisement or judgment; *no affair shall pass over upon* (עַל־) *him*, i.e. no duty be laid upon him. **i.** *overstep*, *transgress*, c. acc. of covenant, command, etc. (usu. divine); command of earthly king; abs. **j.** *pass over* = *overlook*, *forgive* עַל־פֶּשַׁע pers.); c. לְ pers. only. **2.** *Pass beyond*, c. acc. (of battle), (of sea); + אֶל; *pass* a little *beyond* מְעַט מֵהָרֹאשׁ ׳ע, כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם; c. acc. of God's command (פֶּה), (of sea); acc. om. **3.** *Pass through*, *traverse*, usu. **a.** c. בְּ of land, city, etc.: (+ ה loc.); c. בְּתוֹךְ; c. בְּקֶרֶב of camp, nation(s); c. acc.; abs.; opp. שׁוּב, *pass through* and return, go to and fro, pt. abs. *those going to and fro*. **b.** c. בְּ of river, of sea, c. בְּתוֹךְ; c.

בְּ of gates; cf. עֹבְרֵי בְּעֵמֶק. **c.** pt. abs. הָעֹבְרִים *the passers-through*. **d.** *pass through* between (בֵּין) parts of victim, in covenant. **e.** *traverse* c. acc. of expanse of water (of ship). **4. a.** *pass along* by (עַל־); c. עַל־פָּנָיו; c. acc.; abs. *pass by*, + (of wind) and (of waters, = *flow past*), hence מוֹר עֹבֵר *flowing myrrh* (liquid, opp. hard = דְּרוֹר ׳מ; pt. = *passer-by*; *pass by* = *overtake and pass* c. acc. **b.** *pass by*, בְּ rei, (of wind). **c.** *sweep by*, of scourge (fig.) (cf. מַעֲבָר **3**). **d.** *be past*, *over*, of time, etc. **e.** *pass along* (from hand to hand), only pt. שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר i.e. *current* money *of the merchant*. **5.** *Pass on*, *go on*: **a.** abs. (c. acc. of goal + מִן), (c. מֵעַל pers.); also c. אֶל־ pers. vel rei, *proceed unto*, c. עַל־ pers.; c. מִן, *out of the city*; c. ה loc., c. ה loc. + מִן; **b.** specif. of boundary-line, *pass on*, c. ה loc.; + אֶל־ + מִן + ,מִן; c. + מִן לְ; c. אֶל־; c. acc. loc. **c.** c. לִפְנֵי *pass on before*, *go in advance of*; c. עַל־פְּנֵי. **d.** *pass on* as far as (מִן + ,(עַד; c. אַחֲרֵי *after*; תַּעֲבָר־כּוֹס עַל *pass on unto* (cf. תְּסוֹב). **e.** *pass on* into (+) ,(בְּ לִפְנֵי), so also בְּרִית י ׳ע *enter into a covenant with* ׳י. **f.** *pass on* away from (ה+) (מֵאֵת loc.). **g.** *pass on* in order, for counting, also *pass on* under (תַּחַת) rod (for counting; cf. **Hiph. 3d**). **h.** *pass along*, *travel* c. acc. of way; c. בְּ of way. **i.** *pass on*, *advance*, abs. (acc. loc.). **6.** *Pass away*: **a.** *emigrate*, leave one's territory or city. **b.** vanish, of chaff, shadow, brooks (all in sim.). **c.** = cease to exist, perish (בְּ instr.). **d.** = become invalid, obsolete, of law, decree. **e.** c. מִן of hands (i.e. they were freed from). **f.** = *be alienated*, *pass into other hands* (rdg. Kt; > Qr **Hiph.**). **Niph.** *be forded*. **Pi. 1.** *impregnateth* (prop. *causeth to pass over*, sc. *semen*). **2.** *make to pass across*. **Hithp.** v. [עָבַר] infr. **Hiph. 1.** *cause to pass over*, *bring over*; **a.** *cause* one *to cross* river, c. 2 acc.; acc. of river om. (+ Inf. abs.), (+אֶל־), (+ acc. loc.) **b.** *cause* something *to pass over* (עַל־): razor (acc.), wind. **c.** *make over* to (לְ), acc. of inheritance; of *making over*, *dedicating*, something to (לְ) deity. Esp. **d.** *devote* children to (לְ) heathen god (+ + ;(לְאָבְלָה בָּאֵשׁ *by fire*; c. acc. alone *devote*; c. acc. + בָּאֵשׁ alone, *devote by fire*. **2. a.** *cause to pass through*, c. acc. + בְּ; c. acc. + בְּתוֹךְ; c. acc. pers. alone, + עַד־אֲשֶׁר + ,אֶל־; c. acc. of (sound of) שׁוֹפָר; c. acc. קוֹל = *proclamation*, + לְ +) בְּ pers.). **b.** *let pass through*, c. acc. + בְּ pers. **3.** **a.** *cause to pass by*, c. acc. + לִפְנֵי + ,עַל־פְּנֵי + ,(סָבִיב סָבִיב +) ,עַל־ and (לִפְנֵי om.). **b.** *let pass by*, c. acc. מוֹעֵד *he hath let the set time pass by* (in mocking appell. of Pharaoh). **c.** *cause*

arrow *to pass beyond* one. **d.** *cause to pass* under rod, for counting (cf. **Qal 5 g**). **4.** *Cause to pass away*, *take away*, kingdom (acc.) + מִן pers.; *put off* robe + מֵעַל; c. acc. of sin (חַטָּאת + מֵעַל), pers.; *put away* evil (acc.) from (מִן); c. acc. alone; also *take me away* (sf.) (c. מִן); *turn away* eyes (acc.) + מִן.

I. עֵבֶר **n.m. region across** or **beyond, side — 1.** *region across* or *beyond* anything (usu. wady, river, or sea), mostly c. prep.: בְּעֵבֶר אַרְנוֹן; הַיָּם אֶל־עֵ, מֵעֵבֶר לַיָּם *beyond the sea*; לְנַהֲרֵי־כוּשׁ מֵעִ, cf. (מִן עַד־מֵעִ) *on the side of*, *on*, v. **1 מִן c**; so usu. c. עִ); but also (rarely) מֵעִ *from the other side of*; abs. *to the other side* (sc. of a ravine; after וַיַּעֲבֹר); esp.

עֵבֶר הַיַּרְדֵּן or לַיַּרְדֵּן, לְיַרְדֵּן יְרֵחוֹ (only c. מֵעִ), of either E. Jordan or W. Jordan land acc. to standpoint of speaker or writer: **A** E. Jordan (fr. standpoint of writer); fr. standpoint of speaker; (Moses speaks) it is *land opp*. to Can.; (Moses speaks) writer ascribes his own standpoint to Moses; (oft. further topogr. note is added, e.g. מִזְרָחָה, מִזְרַח הַשֶּׁמֶשׁ); אֶל־עֵבֶר בְּנֵי יִשְׂרָ *toward the region opposite the sons of Israel* appar. also refers to E. side. **B.** W. Jordan from standpoint of speaker (Moses) + יָמָּה (from standpoint of those just crossed), (*opposite* East). Also בְּעֵבֶר הַנָּהָר *beyond the river* (Euphrates), (Kt Qr מֵעֵבֶר, מֵעִ = *beyond*, and *to the other side of* (v. **1 מִן c**); מֵעִ *from beyond* the river, in all these = beyond the Euphr. *eastward*, from standpoint of those west of Euphr.; עֵבֶר הַנָּהָר = *region beyond the river* (Euphr.) westward (from standpoint of those in Babylonia or Persia). **2.** (Opposite) *side*, *side*: מֵעֵבֶר הַלָּזֶה *on yonder side*; מֵעֵבֶר מִזֶּה = *on one side*, *on the other side*, so לְעֵבֶר אֶחָד even שְׁנֵי מִשְׁנֵיהֶם עִבְרֵיהֶם *on their two sides* (i.e. of tablets); אֶל־עֵבֶר פְּתִיתָה הָאֵפוֹד *toward the inner side of the ephod*; מִסָּבִיב מִכָּל־עֶבְרָיו *on all sides of him*, round about, מִכָּל־עֶבְרָיו *from all sides of them* (all directions = אֶל־עֵבֶר פָּנָיו יֵלֵכוּ; מִכָּל־סְבִיבֹתָיִךְ) *to the side of their faces* (i.e. in front, straight forward) *they* (always) *went*; אִישׁ לְעֶבְרוֹ תָּעוּ *they wander away each in his own direction* (regardless of thee).

II. עֵבֶר **n.pr.m. Eber 1.** 'son' of Shelaḥ, and 'grandson' of Arpachshad; 'father' of Peleg and Joktan (with esp. ref. to Joktan, i.e. to Arabians), of Peleg specif.; Shem is called אֲבִי

2 .כָּל־בְּנֵי־עֵבֶר **.** a Gadite chief. **3.** Benjamite names. **4.** a priest.

I. עִבְרִי **adj.** et **n.gent. Hebrew**, either **a.** put into the mouth of foreigners (Egypt. and Philist.), or **b.** used to distinguish Isr. from foreigners (= *one from beyond*, *from the other side*, i.e. prob. (in Heb. trad.) *from beyond the Euphrates*, but poss. in fact (if name given in Canaan) *from beyond the Jordan*; **1. adj. 2. n.**

II. עִבְרִי **n.pr.m.** Levite name.

עֲבָרָה **n.f. ford,** rare synon. of מַעְבָּרָה ,מַעֲבָר.

עֶבְרָה **n.f. overflow, arrogance, fury — 1.** *overflow*, *excess*, *outburst*. **2.** *arrogance*, of Moab. **3.** *overflowing rage*, *fury*: **a.** of men. **b.** of יוֹם עֶבְרַת יְ׳ ;יְ׳ *day of* יְ׳*s fury* (coming judgment).

[עָבַר] **vb. denom. Hithp. be arrogant, infuriate onself — 1.** *be arrogant* (opp. **2** .(יָרֵא **. a.** *put oneself in a fury*, *become furious*. c. בְּ pers.; c. עִם pers.; abs. (all of God); of man, c. עַל rei. **b.** *incite* one *to fury for oneself* (si vera l.).

עֲבָרִים **n.pr.loc.** ›**Abārîm** (prop. *regions beyond* river or sea); the mountainous district in N.W. Moab, just NE. of Dead Sea; Vid. also sub עִיִּים.

עֶבְרֹן **n.pr.loc.**

עַבְרֹנָה **n.pr.loc.** a station of Israelites in wilderness, one march from Ezion-geber, on Gulf of Aḳaba.

I. [עָבוּר] **n.[m.] produce, yield.**

II. [עָבוּר] **n.** only in בַּעֲבוּר ,בַּעֲבֵר **prep.** and **conj.** *for the sake of*, *on account of*, *in order that* **1.** as **prep.: a.** בעבורך *for* thy *sake*, בעבור האדם *for* man's *sake*, בְּ׳ טָמְאָה *on account of* uncleanness; בְּ׳ חַי הַיֶּלֶד *because of* the child, (being) alive (= while he was alive). **b.** sq. inf. (cf. לְמַעַן), *in order to*. **2.** as **conj.**; without בְּ׳ אֲשֶׁר ,תִּהְיֶה לִי לְעֵדָה *in order that* it may by a witness for me.

[מַעְבָּר] **n.[m.] ford, pass, passing — 1.** מַעְבַר יַבֹּק *the ford of* (the) *Jabbok*. **2.** *pass*, מַעְבַר מִכְמָשׂ *the pass of M*. **3.** *passing*, *sweep*, כָּל־מַמְבַר מַטֶּה *every sweep of the rod* (**4** עָבַר**c**).

מַעְבָּרָה **n.f. ford, pass, passage — 1.** *ford*. **2.** *pass* (wady, ravine). **3.** *passage* in defensive works of Bab.

[עָבַשׁ] **vb. shrivel — Qal** *shrivel*.

[עָבַת] **vb. Pi. wind, weave**.

עָבוֹת **adj. having interwoven foliage, leafy; —** עֵץ עָבוֹת *leafy trees*; אֵלָה עֲבֻתָּה *a leafy terebinth*. — עָבוֹת v. II. עָב sub עוּב.

עֲבֹת **n.m. et f. (twisted) cord, rope; cordage; interwoven foliage** (?) **— 1.** *cord*, *rope*: **a.** as fetter (of wild ox); fig. of authority. **b.** עֲבוֹת הָעֲגָלָה i.e. with which a cart is drawn (in sim.); fig. עֲבֹתוֹת אַהֲבָה *with the cords of love*, of ´יְ's drawing Isr. **c.** *cordage*, *cord*, of (twisted) golden chains on high priest's breast-piece: מַעֲשֵׂה עֲבֹת, *cordage-work*; שַׁרְשֹׁרֹת הָעֲבֹתֹת *the chains of cords* (cordlike chains); שְׁתֵּי (הָ)עֲבֹתֹת *the two cords*. **2.** *interwoven foliage* (?) in phr. (עַל־) בֵּין עֲבֹתִים) of top of a vine; of cedar.

עֹג v. עוג.

[עָגַב] **vb. have inordinate affection, lust — Qal** *lust* after (עַל־), only in fig. of relations of Samaria and Jerus. (personif.) with foreigners, so c. acc.; pt. as subst. *paramours*.

[עָגָב] **n.[m.] (sensuous) love** only pl. intens. שִׁיר עֲגָבִים thou art to them as a *love-song*.

[עֲגָבָה] **n.f. lustfulness.** (of personif. Jerus.).

עוּגָב **n.m. a musical instr;** > a stringed instr.

עֻגָה v. עוג.

עגל

עֵגֶל **n.m. calf** (as *rolling* or *gambolling*?) — *calf*, in sim. of leaping mts.; in sim. of foot-sole of cherubim; מַרְבֵּק ע׳ i.e. a *stall*-fed (fatted) *calf*, in sim.; לֹא לֻמָּד ע׳ *an untrained calf*; עֶגְלֵי עַמִּים *calves of peoples*, i.e. peoples like calves, so most; *calf* as sacrif. victim; cut in two, in ratifying covenant; elsewh. *image* of calf: made at Horeb; ע׳ alone; two set up by Jerob. I. in N. Isr.

I. עֶגְלָה **n.f. heifer**, used in ploughing (fig.), threshing, fig. of stateliness etc; מְלֻמָּדָה ע׳ *a trained heifer* (sim. of Ephr.); used for sacrifice; cut in two for ratifying covenant; in cleansing city from blood-guiltiness; once of *calves* worshipped in N. Isr.

II. עֶגְלָה **n.pr.f.** wife of David (of sense *heifer* cf. רָחֵל ,לְאָה).

עֶגְלַת **n.pr.loc.** שְׁלִשִׁיָּה ע׳ (the) *third Eglath*, near Zoar and S. border of Moab.

עָגֹל ,עָגֻל **adj. round** — *round* (opp. סָבִיב ע׳ ;(מְרֻבָּעוֹת *round in circuit* (perimeter).

עֲגָלָה **n.f. cart** (from *rolling* of wheels) — *cart*, used for transporting persons and things; (צָב ע׳ *covered carts*); in sim., עֲבוֹת הַע׳ *cart-rope*, אוֹפַן ע׳ of (*threshing*-) *wagon*, גִּלְגַּל ע׳ *id*.; ע׳ = *war-chariots*.

עָגִיל **n.[m.] hoop, ring.**

עֶגְלוֹן **n.pr. 1. m.** a king of Moab. **2. loc.**, c. ה loc.; site ʿAgl̂ân, N. of *Tel-el-Ḥesy*.

עֶגְלַיִם in עֵין עֶגְלַיִם q.v.

מַעְגָּל **n.m. 1. entrenchment; 2. track — 1.** *circumvallation*, *entrenchment*. **2.** *track* (prop. *wagon*-track), only fig: **a.** in fig. of snares of wicked. **b.** = course of action, or life; specif. good, right; bad sense; *tracks* of י׳ are those approved by him; or those traversed by him; fig. of

richly-laden cart dropping its contents in its track.

[עָגַם] **vb. be grieved — Qal**.

[עָגַן] **vb. Niph. shut oneself in** or **off.**

עגר

עָגוּר **n.[m.].**

I, II, III. עַד v. I. עֵד .עדה v. עוד.

עֹד v. עִדּא .עוֹד v. עדד.

עדד

[עִדָּה] **n.f. menstruation** (prop. *time*, *period*); pl. abs. בֶּגֶד עִדִּים i.e. stained garment (fig. of best deeds of guilty people; || טָמֵא).

עִדּוֹ, עִדּא, עִדּוֹא **n.pr.m. Iddo — 1.** father of an officer of Sol. **2.** grandfather of prophet Zechariah. **3.** a Levite. **4.** a priestly name.

עֹדֵד v. עוד.

I. עָדָה **vb. pass on, advance — Qal** *advance*. **Hiph.** מַעֲדֶה בֶּגֶד *removing a garment*.

I. עַד, and עָדֶה (so alw.) **n.m. perpetuity** (= *advancing* time) **-1.** of *past time*: מִנֵּי עַד; הררי עד *ancient mountains* (cf. **2** .(**1** עולם **.** of *future time*, לָעַד (usu. לָעַד) *for ever*: **a.** during lifetime, of king; of others. **b.** of things. **c.** *of continuous existence*, of nations, גְּבֶרֶת עַד (of Babylon, cf. **2** עולם**c**) (yet v. III. עַד **II 3**); anger לעד; elsewh. עֲדֵי עַד. **d.** of divine existence, שֹׁכֵן עַד; attributes; residence in Zion; law of God; promise as to dynasty of David; inheritance of land; continuous relations between God and his people. **e.** phrases (see **2** עולם **m**).

II. עַד **n.[m.] booty, prey** (upon which one *advances*, *falls*).

III. עַד, in poetry עֲדֵי **prep. as far as, even to, up to until, while** — *as far as*, *even to* (differing from אֶל, in that the limit is *in*cluded) **I. prep. 1.** *of space*: **a.** ויבאו עד חרן *as far as* Haran; pregn. אִסְרוּ־חַג עַד וגו ´ *bind* … (and lead) *up to* …; עַד מֵרָחוֹק *even to* afar (מִן **1c**); with the goal a *person*, (v. שׁוּב, stronger than שׁוּב אֶל־י ´); poet. וְאַחֲרִיתוֹ עֲדֵי אֹבֵד shall be *even unto* destruction, shall issue in destruction; rarely with verbs of *attending*, Before another prep., עַד מִתַּחַת ל, ´עַד מֵעֵבֶר ל, עַד מֵעַל, עַד לִפְנֵי ´, and even (si vera l.) עַד אֲלֵיהֶם: cf. עַד נֶגֶד, עַד נֹכַח. **b.** In the combin. מִן … (וְ)עַד, as מצידון עַד עַזָּה … *from* Sidon … *as far as* Gaza + oft. (v. מִן **5 a**); and idiom., not of actual space, but of *classes of objects*, to express the idea of *both … and*, as מִנַּעַר וְעַד זָקֵן *from* young *to* old (inclusively) = *both* young *and* old (v. מִן **5 b**); without מִן, *even to = including*. **2.** Of *time*: **a.** (*a*) *even to*, *until*, *even to* the 10th month, *unto* the 14th day, etc.; עד היום *unto this day*; עד יום sq. inf.; עד בקר *til* morning; v. also בְּלִי, and בְּלְתִּי, *ad fin*. And sq. another prep. With the force of *against*; cf. (*b*) *end*. (*b*) sq. inf., both of past time, and esp. of future time, as עַד שׁוּבְךָ *until* thy returning. With the force of *towards the end of*, *against*, esp. in (בֹּאָ֫ם עַד, והקימו את המשׁכן עַד בֹּאָם used to set up the tab. *against* their coming. Ellipt. עַד אוֹר הבֹּקֶר וְהַרַגְנוּהוּ (wait) *till* the morning dawn, and we slay him! (*c*) with various adverbs of time (q.v.), as עַד אָנָה, עַד־מַה, מָתַי עַד, עַד הֵנָּה, עַד כֹּה, עַד כֵּן, עַד עַתָּה, cf. עַד כַּמֶּה פְּעָמִים (v. מָה **4 b**). (*d*) to suggest also *degree* (cf. **3**), עַד אֵין מָקוֹם *until* there is no place. **b.** *During* (rare; prop. *as far as* the limit indicated, including the time previous) what is peace עַד זְנוּנֵי אִיזֶבֶל *during*, etc.? עֲדֵי רָגַע *during* a moment; sq. inf. עַד הִתְמַהְמְהָם *during* their delaying. **3.** Of *degree*, to suggest a higher or the highest; as עַד מְאֹד *even to* muchness, i.e. exceedingly (v. מְהֵרָה עַד ,מְאֹד) *even to* haste. See also עַד לְ, below. With a neg., to express *not even as much as*, and with אֶחָד. In comparisons, *to the degree of*, *even like* (rare). **II. Conj. 1.** *until*: **a.** עַד אֲשֶׁר *until that*: (*a*) with pf., of *past time*; with suggestion of *degree*, (sq. אֵין);

rarely of *future* time, (of degree). So -עַד כִּי ;עַד שֶׁ; and עַד אֲשֶׁר אִם (of future time). (*b*) with impf., usu. of *future* time; rarely of *past* time, עד אשר יראה *till he should see*. **b.** עַד alone, *until*: (*a*) with pf., of *past* time; of the *future* (rare). So עַד אִם (of the fut.). (*b*) with impf., of *future* time; of the *past* (rare). In poetry, עַד is sts. used to mark not an absolute close, but an epoch, or turning-point, in the fut.; after a neg. cl. **2.** *While* (rare: cf. **I 2 b**): — **a.** with pf., עד דִּבֶּר שאול *while* Saul spake. **b.** with impf., יַחַד אָנֹכִי עַד אֶעֱבֹר *while I* at the same time pass by. **c.** with ptcp. **d.** -עַד שֶׁ (without vb.). So עַד לֹא *while not = ere yet* (of past time). **3.** Of degree, *to the point that*, *so that even* (rare).

III. עַד לְ, a strengthened form for עַד. Thus **1.** of *space*. **2.** Of *time*. **3.** Of *degree*: עַד לְמַחֲנֵה גָדוֹל *even unto* (till there was) a great camp; עַד לְמַעְלָה = *exceedingly*.

עֲדֶנָה (from עַד־הֵנָּה, עַד־הֵן), **adv. hitherto, still**.

II. עָדָה **vb. ornament, deck oneself — Qal** *ornament*; usu. **1.a.** reflex., *deck oneself* with, c. acc. of (woman's) ornaments, of bride; fig. of Isr.; Jerus. (c. acc. cogn; || לָבַשׁ). **b.** metaph., עֲדֵה־נָא גָּאוֹן וגו ´ *deck now thyself* [Job] *with majesty*. **2.** c. 2 acc., וָאֶעְדֵּךְ עֶדְיִי *and I decked thee* [Jerus.] *with finery* (? rd. **Hiph.** וָאַ ´).

עָדָה **n.pr.f.** (*ornament*) wife, **1.** of Lamech. **2.** of Esau.

עֶדְיִי **n.[m.] coll. ornaments** (with which one is *decked*) -*ornaments*: **1.** of women; of Jerus. under fig. of woman (all acc. cogn. c. עָדָה), (sim.) **2.** of men. **3.** in gen., as feeding pride. **4.** *trappings* of horse.

עֲדִיאֵל **n.pr.m.** (*an ornament is El*) **1.** a Simeonite. **2.** a priest. **3.** father of officer, David's time.

(עֲדָיָה(וּ **n.pr.m.** (´ י *has decked himself*) **1.** עֲדָיָהוּ father of a Judean captain. Elsewhere **2** : עֲדָיָה. grandfather of Josiah. **3.** a Levite. **4.** a Benjamite. **5.** a priest. **6.** two with foreign wives. **7.** a Judahite.

עֲדַיתַיִם **n.pr.loc.** town of Judah in the שְׁפֵלָה.

I. עֵדָה v. יעד. II, III. עֵדָה v. עוד.

[עִדָּה v. עדד. עֵדוּת עֵדֶת v. עוד. עִדּוֹ(א),]

עֲדָיָה(וּ), עֲדִי, עֲדִיאֵל v. II. עדה.

עדיא v. עִדּוֹא. עִדִּים v. עִדָּה.

עֲדַיתַיִם v. עדה.

I. עדל

עַדְלָי **n.pr.m.**

II. עדל

עֲדֻלָּם **n.pr.loc.** old Canaanite city, with king, in the שְׁפֵלָה; built by Rehob.; site prob. *ʿId-el-Mîye* (*ʿAid el-Ma*), c. 13 miles WSW. from Bethlemem.

עֲדֻלָּמִי **adj.gent.** Adullamite.

I. עדן

I. [עֵדֶן] **n.[m.] luxury, dainty, delight**.

[עָדַן] **vb. denom. Hithp. luxuriate**.

II. עֵדֶן **n.pr.m.** Levite name.

עַדְנָא **n.pr.m. 1.** man with foreign wife. **2.** עֶדְנָה **n.f. delight** (sexual).

עַדְנָה **n.pr.m. 1.** a prince of Judah. **2.** a Manassite.

I. [עָדִין] **adj. voluptuous;** as subst., of Bab. personified, (thou) *voluptuous one*.

II. עָדִין **n.pr.m. 1.** in בְּנֵי עָדִין returned exiles. **2.** a chief.

עֲדִינָא **n.pr.m.** Reubenite captain, David's time.

[מַעֲדָן] **n.[m.] dainty** (food), **delight;** מַעֲדַנֵּי מֶלֶךְ (poem) *royal dainties*; הָאֹכְלִים לְמַעֲדַנִּים those who ate (*acc. to dainties*) *daintily*; more gen. וְיִתֵּן מַעֲדַנִּים לְנַפְשֶׁךָ he shall give *delight* to thy soul (|| וִינִיחֶךָ).

II. עדן

III. עֵדֶן **n.pr.terr.** district in which lay garden of יְהוָה, home of Adam and Eve.

עֶדֶן **n.pr.** (? **urb. et**) **terr.** counquered by Assyria.

עֲדֶנָה, עֲדֶן v. עַד **prep.** sub I. עדה.

עַדְנַח v. עֲדָנָה sub I. עדן.

עַדְעָדָה v. II. עֲרוֹעֵר sub II. ערר.

[עָדַף] **vb. remain over, be in excess,** syn. of סרח q.v. — **Qal** *the surplus that remains over*, and as subst. *the excess*; הָעֹדֶף = *the surplus* of food, of price of field; הָעֹדְפִים עַל־ *those over and above*. **Hiph.** *have a surplus* (of manna; opp. הֶחְסִיר).

I. [עָדַר] **vb.** prob. (si vera l.) **help — Qal.**.

עַדְרִיאֵל **n.pr.m.** son-in-law of Saul.

II. [עָדַר] **vb. hoe — Niph.** *be hoed*.

מַעְדֵּר **n.[m.] hoe.**

III. [עָדַר] **vb. Niph. be lacking, fail — Niph. Pi.**

I. עֵדֶר **n.m. flock, herd — 1.** *flock*: **a.** of sheep, צֹאן ׳ע. **b.** of goats. **c.** undefined. **2.** *herds*, *flocks and herds*: **a.** incl. sheep, cattle, etc. **b.** specif. בָּקָר ׳ע.

II. עֵדֶר **n.pr.m.** a Levite.

III. עֵדֶר **n.pr.loc.** in extreme S. of Judah, site unknown.

[עֵדֶר] **n.pr.m.** a Benjamite.

[עֲדָשָׁה] **n.f. lentile.**

עֲוָא v. עָוָה.

עוב

II. עָב **n.m.** and **f. dark cloud, cloud-mass, thicket — 1.** *dark cloud*: **a.** rain-cloud. **b.** as high. **c.** chariot of ׳י; covering his eyes. **d.** casting shadow. **e.** as swift, and transient (all sim.). **f.** disposed by God. **g.** טַל ׳ע *cloud of dew*, *dew-mist* (sim.). **2.** (cloud-) *mass*, שְׁחָקִים ׳ע *masses of clouds* (enwrapping ׳י). **3** *thicket* as refuge. עַב v. עֵבִי sub עבה. I.

עָב v. supr.

[עוּב] **vb. denom. Hiph becloud.**

עוג

עֻגָה **n.fl disc** or **cake of bread** — *bread-cake*, made of קֶמַח סֹלֶת, of קֶמַח, of manna (vb. בִּשֵּׁל), of barley (sim.); unleavened; רְצָפִים ׳ע *cake of hot-stones*, i.e. baked on them; metaph. בְּלִי הֲפוּכָה ׳ע Ephr. is *a cake not turned* (i.e. burnt, ruined).

[עוּג] **vb. denom. bake** (a cake; lit. *make a cake of*) — **Qal**.

מָעוֹג **n.[m.] cake** — abs.; לַעֲנֵי מ ´ *mockers of* (for) *a cake*, i.e. buffoons.

עוֹג, עֹג **n.pr.m. Og**, giant king of Bashan (i.e., peculiarly, of a country) usu. + סִיחוֹן (q.v.).

עוּגָב, עֻגָב v. עגב.

[עוּד] **vb.** prob. **return, go about, repeat, do again; Pi.** *surround*. **Pol֯ēl**, *restore*, *relieve*, c. acc. pers. **Hithpo֯l,** *be restored*.

עֹד, עוֹד, **subst. a going round, continuance**, but used mostly as **adv. acc. still, yet, again, besides — 1.** as *adv*.: **a.** (*a*) expressing *continuance*, *persistence*, usu. of the past or present, *still*, *yet*, ואברהם עודנו עֹמֵד and A., he was *still* standing before י ´ (note oft. so עוֹדֶנּוּ after cas. pend.) הן עוד היום גדול the day is *still* high; עוֹד הַיּוֹם בְּנֹב לַעֲמֹד *still* to-day (such is his haste) will he tarry in Nob; עוד העם מְזַבְּחִים the people were *still* sacrificing, etc.; (v. כֹּל **1 f**); (v. הֵ **1 b** *end*). Twice, peculiarly, עוֹד לֹא *still not* i.e. *not yet* (in class. Heb. טֶרֶם). Sq. וְ, *and* (= *when*) etc.; and oft. in the phr. (עוֹדֶנּוּ (עוֹדָם וגו ´) מְדַבֵּר (מְדַבְּרִים he (they, etc.) was (were) *still* speaking, *and* (= *when*) etc.; and of the future. (*b*) Expressing *addition* or *repetition*, *still*, *yet*, *more*, כי לימים עוד שׁבעה after *yet* seven days, אַחֲרֵי מָתַי עוֹד after how long *still*? with stress on the idea of *continuance*, וַיֵּבְךְּ עַל צַוָּארָיו עוֹד *still going on*; with עוֹד prefixed for emph.; in the phr. וְ עוֹד מְעַט sq. pf. consec., עוד מעט וּסְקָלֻנִי *yet* a little, *and* they will stone me; simil. (cf. לא עוד ;)בְּעוֹד … *no more*, both of the past, and of the fut., … עוד לא; so with אֵין. **b.** When the continuance is limited by its nature to a single occurence, עוֹד becomes = *again*, וַיֹּסֶף עוֹד לְדַבֵּר and he added *still* to speak, i.e. he spake yet *again* (so oft. with יָסַף); with עוֹד prefixed; לא … עוֹד *not again*, *no more*. **c.** *Still*, *moreover*, *besides* (not in temporal sense); עד מי לך פה whom hast thou here *besides*? עוֹד הֲלֹם אִישׁ is there *still* a man come hither? (sc. besides ourselves); וְאֵין עוֹד and there is none *besides*. **2.** With prefixes **a.** בְּעוֹד, lit. *in the continuance of* …, i.e. (*a*) *while yet*: בְּעוֹדֶנּוּ חַי *while* he was *yet*

alive; בְּעוֹדִי alone, = *so long as I live*. (*b*) *within yet*, usu. of time, בְּעוֹד שְׁלֹשֶׁת יָמִים ׳ יִשָּׂא ונו *within yet* three days, etc., (sq. pf. cons.); but also of distance. **b.** מֵעוֹד, lit. *from the continuance of* …, only in the phr. מֵעוֹדִי היום הזה (מֵעוֹדְךָ) עד *ever since I was* (*thou wast*) unto this day.

עֵדֶד, עוֹדֵד **n.pr.m.** (*restorer*) **2.** עֵדֶד a prophet.

עֵד **n.m. witness** (prob.fr. *reiterating*, hence *emphatically affirming*) — **1.** *witness*, *testimony*, *evidence*, of things: heap of stones, torn animal, song of Moses, law-book, witness of י ׳ against Israel; altar E. of Jordan, c. בֵּין; Job's evil condition; the moon. **2.** *witness*, a person: **a.** God, in heaven for Job; on earth, for Samuel; against persons, nations; between (בֵּין) persons. **b.** Davidic dyn., to nations. **c.** *witnesses*, of transfer of property, betrothal; usu. of testimony in court, and in civil and social relations, c. בְּ against, c. קום *rise up against*; עָנָה עֵד שֶׁקֶר בְּ *answer* (in court) *as a false witness against* = עֵד שָׁוְא; עַל־פִּי עֵד(ים) *at the mouth of witnesses*. *False witness* is שֶׁקֶר ׳ע; חָמָס ׳ע *witness of* (i.e. supporting) *violence*. *Faithful witness* is אֱמוּנִים ׳ע.

II. עֵדָה **n.f.testimony, witness,** of things.

[עוּד] **vb. denom. bear witness — Qal**. **Hiph. 1.** *testify*, *bear witness*, c. sf. against one; in favour of; c. בֵּין; c. **2** כִּי. + בְּ. *cause to testify*, *take as witness*, c. acc. pers.; *call as witness*, *invoke*, c. acc. בְּ + את השׁמים ואת הארץ *against*. **3.** *protest*, *affirm solemnly*, *warn*: subj. men, abs.; c. בְּ pers.; *exhort solemnly*, *admonish*, *charge*, י ׳ subj., c. בְּ pers.; *enjoin solemnly*, c. בְּ pers + acc. rei עֵדוּת, דברים. **Hoph.** impers. *and protest be entered*, c. בְּ pers.

III. [עֵדָה] **n.f. testimonies** (always of laws as divine testimonies or solemn charges).

עֵדוּת, עֵדֹת **n.f. testimony — 1.** *testimony* of the Ten Words on the tables as a solemn divine charge, לֻחֹת הע ׳; ark as containing tables, אֲרוֹן הע ׳; tabernacle as containing ark of testimony, משׁכן הע ׳ *tabernacle of the testimony*. **2.** the code of law in gen. (late), as a

testimony of God.

תְּעוּדָה **n.f. testimony, attestation — 1.** *testimony*, prophet. *injunction*. **2.** *attestation*.

I. [עָוַה] **vb. bend, twist; Niph. —** *be bent*, *bowed down*, *twisted*; נַעֲוֵה לֵב *one perverted of mind*. **Pi.** *twist*; *distort*. **Hiph.** *pervert*.

I. עַוָּה **n.f. distortion, ruin.**

עִוְעִים **n.pl.abstr. distorting, warping** (for רוּחַ עִוְעִים — (עַוְעֲוִים *temper of distorting*, i.e. *warped* judgment.

עִי **n.[m.] ruin, heap of ruins.**

מְעִי **n.[m.] ruin** (si vera 1.).

II. עוה

עָוֹן **n.m. iniquity, guilt,** or **punishment of iniquity — 1.** *iniquity*. **a.** נְעוּרַי ע *iniquities of my youth*; חֶרֶב ע *iniquities* calling *for the sword*; (פְּלִילִי ע(ם *iniquity for* (to be punished by) *judges*; כּשׁל בע *stumble by iniquity*. **b.** *iniquity* as recognized, ידע ע; confessed, התודה ע; brought to remembrance, הזכיר ע; causing shame, יִכָּלְמוּ מע; turned from, שׁוּב מע. **c.** (1) phrases of punishment:; יסּר על ע *chastise for iniquity*; לנגדך שַׁתָּ ע *set our iniquities before thee*; (2) of forgiveness or removal: 3) ;העביר ע) of covering over, 4) ;כסה על ע) of cleansing from: 5) ;כּבּם מע) of imputing, reckoning to one: חשׁב ל פּדה מע (6) ;ע *ransom from iniquity*. **2.** *Guilt of iniquity* (not always easy to disting. from **1**); נִכְחָתָם עֲוֹנֵךְ לְפָנַי *the guilt of thine iniquity is marked before me*; **a.** בּ ע: *guilt of iniquity upon one*; בלי־עון *without my guilt*. **b.** *guilt*, as great, increased: רב עָוֹן. **c.** as a condition, בע: c. חוללתי *was I brought forth*; c. גָּוַע *expire*; c. מות *die*. **3.** *Consequence of, or punishment for*, *iniquity* בדבר הזה אִם יִקְרֵךְ ע *no punishment shall happen unto thee for*, etc,; נשׂא ע *bear the punishment for iniquity* of others; one's own; מנשׂוא גדול ע *my punishment is*

greater than I can bear; נִרְצָה עֲוֹנָהּ *her punishment is accepted*, cf. רצה ע; ומצאנו ע׳ *punishment will overtake us*; תנה ע׳ על ע *add punishment to their punishment*; הוא יסבל ע׳ *the consequences of their iniquities he shall bear*, cf. נִקָּה מע׳; סָבָלְנוּ ע׳ *freed from punishment*; בי אני העון *on me the punishment*; בע׳ c. various vbs.

[עָוָה] **vb. denom. commit iniquity, do wrong — Qal** *do wrong* (c. עַל); *commit iniquity* (‖ חָטָא). **Hiph.** *commit iniquity*.

II. עֲוָה, עִוָּה. **n.pr.loc.** city conquered by Assyrians; site in N. Syria prop. *Emma*, mod. *Imm* betw. Antioch and Aleppo. — I. עַוָּה v. sub I. עוה.

[עַוִּי] **adj.gent.** as subst., inhab. of II. עֲוָה.

עוֹז **n.** v. עֹז sub עזז.

[עוּז, עזז] **vb. take** or **seek refuge — Qal. Hiph.** *bring into safety*.

מָעוֹז **n.m. place** or **means of safety, protection 1.** lit. *place of safety*, hence (c. collat. idea of *strength*, as if fr. עזז) = *fastness*. **2. a.** fig., of God (י׳) as *refuge*; also יַחֲזֵק בְּמָעֻזִּי *let him lay hold of my refuge* (me as refuge). **b.** of a heathen god, **3** אֱלֹוהַּ מָעֻזִּים. fig. of human *protection*; also (of angel).

עֲוִיל v. II. עול.

עַוִּים **n.pr. 1. gent.** הָע׳ people on SW. coast of Mediterr. before the כַּפְתֹּרִים (q.v.) came, and remaining thereafter. **2. loc.** הָע׳ city in Benj. Vid. also [עַוִּי] supr.

עֲוִית **n.pr.loc.** in Edom (Kt עיות).

I. [עול] **vb. give suck — Qal** *giving suck*, of cows; ewes and (fig. of returning exiles).

עוּל **n.m. sucking child, suckling** — יָמִים ע׳ *a suckling of days*, i.e. a few days old.

II. עול

I. [עֲוִיל] **n.m. young boy.** II. עֲוִיל sub III. עול.

III. עול

עָוֶל **n.m. injustice, unrighteousness.**

עָוַל **vb. denom. act wrongfully — Pi.**

עַוְלָה **n.f.** (?**m.**) **injustice, unrighteousness, wrong — 1.** *violent deeds of injustice*. **2.** *injustice* of speech. **3.** *injustice*; in general, of God.

II. עַוִיל **n.m. unjust one.**

עַוָל **n.m. unjust, unrighteousness one** esp. of oppressive ruler.

I. [עוֹלָה] v. III. עול. II. עוֹלָה v. עוֹלָל, עוֹלֵל. עלה v. II. עוֹלָם. עלל v. עָוֹן. עלם v. II. עוה.

[עוּן] **vb. dwell — Qal** *dwell*.

I. מָעוֹן **n.[m.] refuge,** hence **habitation — 1.** *lair* of jackals (all of desolated cities). **2.** *dwelling* of ´יְ: **a.** in heaven. **b.** in temple. **3.** fig. of ´יְ as refuge of his people.

II. מָעוֹן **n.pr. 1. loc.** in Judah, now *Maʿîn* 8 miles S. of Hebron; hence מִדְבַּר מָ´ון; cf. **2 m.** in Judah. **3. gent.** named with Sidonians and Amalek as ancient foes of Isr.; poss. intended by writer as = מְעוּנִים q.v. supr.; many read מָעוֹן. מְדָיָן v. בֵּית בַּעַל מְעוֹן supr.; מְעוּנִים.

מְעֹנָה **n.f. habitation 1.** *den*, *lair* of wild beasts: of חַיָּה in gen.; so appar. fig. of men, hunted by ´יְ, fig. also of ´יְ dwelling in temple. **2.** fig. מְעֹנָה אֱלֹהֵי קֶדֶם *the ancient God is a refuge* (for his people; cf. I. **3** מָעוֹן).

מְעוֹנַתַי **n.pr.m.** name in Judah.

[עוֹנָה] Qr, [עֵינָה] Kt **n.f.** Qr pl. עֵינֹתָם ;עוֹנֹתָם Kt; but rd. עֲוֹנֹתָם, v. **1** עָוֹן **a.**

עֹוֵן Kt v. עין.

עֹוְעִים v. sub I. עוה.

I. עוף **vb. fly — Qal 1. a.** *fly*, of birds, specif. of swallow (in sim.); of seraph (cf. **Pō›l.**); ´ י riding (רכב) on cherub; roll (in vision); arrow; of swift army (under fig. of bird, sq. בְּכָתֵף) (sim. of vulture); fig. of ships (like cloud, or doves); *make high to fly*, i.e. make their flight high, soar aloft (sim. of irresistible tendency). **b.** *hover* (protectingly) (birds, sim. of ´ **2** .(י. *fly away*, to a distance (fig.); = vanish, of locusts (fig.); of wicked (כַּחֲלוֹם); end of life, in gen. **Pō›l. 1.** *fly about*, *to and fro*; of birds; seraphim; *Pt.* שָׂרָף מְעוֹפֵף *flying* fiery serpent. **2.** *cause to fly to and fro*, *brandish*. **Hithpō›l.** *fly away*. **Hiph.** Qr, v. **Qal**.

עוֹף **n.m. coll. flying creatures, fowl, insects — 1.** *fowl*, *birds*; עֹ´ הַשָּׁמַיִם *fowl of the sky*, carrion birds; redundantly עֹ´ כָּנָף *fowl of wing*; for food, (clean and unclean); for offering. **2.** *winged insects* (clean and unclean).

[עַפְעַף] **n.m. eyelid —** *eyelids*, usu. nearly = *eyes*, as weeping; closed in sleep; looking (of ´ י, testing men); used seductively by wanton women; raised, in arrogance (‘*superciliousness*’); fig. עַפְעַפֵּי־שָׁחַר *eyelids of dawn*, break of dawn (sim.).

II. [עוף], I. [עיף] **vb. be dark — Qal** *be dark*.

I. עֵיפָה **n.f. darkness.**

II. עֵיפָה **n.pr. 1.gent.** ‘son’ of Midian. **2. m.** name in Judah. **3. f.** concubine of Caleb.

מוּעָף **n.[m.] gloom.**

[מָעוֹף] **n.[m.] gloom.**

תְּעֵפָה **n.f. gloom.**

עוֹפַי Kt, עֵיפַי Qr **n.pr.m.** a Neṭophathite.

[עוּץ] **vb. counsel, plan; Qal** c. acc. cogn. עֵצָה.

עוּץ **n.pr. 1. m. a.** (eldest) 'son' of Aram = 'son' of Shem. **b.** eldest 'son' of Naḥor. **c.** Edomite name. **2. loc.** (= **1. a, b,** poss. also **c**); בְּאֶרֶץ־עוּץ (home of Job).

יְעוּץ **n.pr.m.** a Benjamite name.

[עוּק] **vb.** dub. **Hiph.**

[עָקָה] **n.f. pressure.**

מוּעָקָה **n.f. compression, distress.**

[עָוַר] **vb. Pi. make blind, blind — Pi.** c. עֵינֵי *put out the eyes of*; fig., a bribe *blindeth*, c. acc. pers; c. עֵינֵי.

עִוֵּר **adj. blind** — *blind*, usu. as subst. = *the blind*: **1.** lit., physically *blind*: **a.** of men; in sim.; as adj. attribute אִישׁ עִוֵּר. **b.** of sacrif. animal. **2.** fig., **a.** of the helpless, groping; as adj. attribute, עֵינַיִם עִוְרוֹת **b.** of the dull, unreceptive; as adj. attrib. עַם עִוֵּר; as predicate.

עִוָּרוֹן **n.[m.] blindness**; only in phr. (subj. יְ), *smite* (הִכָּה) *with blindness*: fig. of 'blind incapacity'; of smiting horses בַּעֲ, i.e. with *blind staggers*, making them helplessly wild.

עִוֶּרֶת **n.f. blindness**; of sacrif. animals, abstr. for concr.

I. [עוּר] **vb. rouse oneself, awake — Qal** *rouse onself* to activity, of Deborah; of יְ, (sq.

inf.), of יְ֫הוָה's arm, of oneself, of Zion, of stone (idol), sword (+ עַל *against*), wind, harp and lyre; לִבִּי עֵר *my heart waketh* (opp. יָשֵׁן). **Niph.** *be roused* (fr. [מָן] sleep, in sim.), so (sleep of death, || יָקוּם יָקִיצוּ); *be incited* to activity, c. מִן loc.: of יְהוָה, of nation, kings, whirlwind; abs. of nations. **Pōlel.** *rouse*, *incite* to activity, c. acc. pers. (+ עַל *against*), acc. רְפָאִים (subj. שְׁאוֹל); esp. *rouse*, *excite* love (all || תָּעִירוּ; fem. subj.); מְדָנִים שִׂנְאָה תְּעֹר *hatred stirreth up strifes*; c. acc. of weapon *rouse*, *awaken*, i.e. *wield*, *brandish* (+ עַל *against*). **Pilp.** *rouse* (i.e. *raise*?) *a cry of destruction*. **Hithpōlel.** (joyfully) *excited*, *triumphant*; *rouse oneself* to activty. **Hiph. 1.** *rouse*, c. sf. (as if from sleep, v. **Qal**); *rouse*, *stir up*, to activity; c. acc. pers., or equiv., expressed or implied, esp. subj. יְהוָה; c. מִן loc.; + עַל *against*; יְהוָה subj.; human subj., c. acc. pers. (+ אֵת in conflict *with*); esp. of *rousing* love (all || **Pōlel.** q.v.); fig. אָעִירָה שָׁחַר *I will arouse the dawn* (|| Imv. **Qal** q.v.); pt. abs. = *stirring up* (a fire). **2.** declarative or exhibative sense, *act in an aroused manner*, *awake*.

I. עִיר **n.[m.] agitation;** of terror; of rage (si vera l.).

בָּעִיר v. עור **Hiph.** II, III. עִיר v. infr.

עֵר **n.pr.m.** (cf. עוּר Qal Pt.) **1.** eldest son of Judah. **2.** son of Judah's son Shelah. Vid. also **Qal** *Pt.* עֵר supr.

I. עֵרִי **n.pr.m.** a son of Gad.

II. עֵרִי **adj.gent.** of I. עֵרִי, c. art. as subst. coll.

עֵרָן **n.pr.m.** (si vera l.) an Ephraimite.

עַרְנִי **adj.gent.** of עֵרָן, c. art. as subst. coll.

יָעוֹר Kt, יָעִיר Qr, **n.pr.m.** father of Elhanan the giant-slayer.

II. [עוּר] **vb. be exposed, bare** (akin to עָרָה, ערר) — **Niph.** *laid bare*, made ready.

[מָעוֹר] **n.[m.] nakedness, pudendum.**

עֵירֹם, עֵרֹם **adj.** and **n.[m.] 1. naked; 2. nakedness — 1. adj.** *naked*; as subst. concr. **2. n.abstr.** *nakednesss*; וְעֶרְיָה ʿ *nakedness and bareness* (= naked and bare, of personified Jerusalem).

עָרוֹם, עָרֹם **adj. naked** — *naked*; adverb c. הָלַךְ; = subst. concr.; = without possessions; of Sheʿôl, open before י ´.

[מַעֲרֹם] **n.m. naked thing —** *nakedness*.

III. עור

עוֹר **n.m. skin —** *skin*: **1.** of men; (dark) skin of Cushite; in hyperb.; עוֹר שִׁנָּי *the skin of my teeth*, i.e. gums (si vera l.); in tests for leprosy; עוֹר בְּעַד עוֹר *skin in behalf of*, *for*, *skin*, appar. provrb. phrase of barter, = everything has its price. **2.** *hide* of animals, after skinning; of sacrif. victims; prepared for use (by some process of tanning), sts. = *leather*: material of garments, girdle, any article; covering of tabern., of ark, sacred utensils, etc.

עורים v. עִיר.

[עוּשׁ] **vb.** si vera l., **lend aid, come to help — Qal.**

יְעוּשׁ (also Kt יעישׁ) **n.pr.m. 1.** son of Esau. **2.** Benjamites. **3.** a Levite. **4.** son of Rehoboam. יוֹעָשׁ v. supr.

[עָוַת] **vb. be bent, crooked — Pi. 1. a.** *make crooked* = falsify, scales; *pervert* justice (מִשְׁפָּט, צֶדֶק) (all God subj.); c. acc. pers. *subvert* (i.e. deprive of justice). **2.** *bend*, *make crooked* (י ´ subj.); in gen. (God subj.; opp. תִּקֵּן). **Pu.** *what is bent* (opp. תְּקֻן). **Hitph.** the strong men *bend themselves*.

[עַוָּתָה] **n.f. subversion**, i.e. deprivation of justice (opp. מִשְׁפָּטִי).

עוּת **vb.** very dub.

עוּתַי **n.pr.m. 1.** name in Judah.

עַז, עֹז, עֻזָּא v. עזז. עֵז v. ענז.

עֲזָאזֵל **n.[m.] entire removal** in ritual of Day of Atonement, = *entire removal* of sin and guilt from sacred places into desert on back of goat, symb. of entire forgiveness.

I. עָזַב **vb. leave, forsake, loose — Qal 1.** *leave*, c. acc.: **a.** = *depart from*, acc. pers.; acc. loc. (יְ as lion leaving lair); c. מִן loc. intrans. (strangely) (of snow). **b.** *leave behind*, acc. pers.; acc. rei + בְּיַד, + אֶצְלִי; + בְּ loc.; acc. pers. et rei. **c.** *leave* in the presence of (לְ) (לִפְנֵי of accus., cf. **3** לְ **b** supr.). **d.** *leave in safety*. **e.** *leave* in a given condition, situation, אֹתוֹ בְּמַחֲלֵיִם עְ *they left him in* great *suffering*; c. adv. acc.; a city פְּתוּחָה. **f.** *leave undisturbed*, *let alone*. **g.** *leave* unexercised, pregn. *he hath not left his kindness and his faithfulness from* (being) *with* (מֵעִם) *my master*. **h.** *leave* in the hand of, entrust to, acc. rei + בָּטַח || בְּיַד, + אֶל־ (acc. om., *his cause*). **i.** *leave* to (לְ) one (unaided), וְחָדַלְתָּ מֵעָזֹב לוֹ *thou shalt refrain from leaving* it (sc. the affair) *to him*. **j.** *leave over*, *remaining*, acc. pers.; acc. rei + לְ pers. **k.** *leave* = have nothing to do with. **2.** *leave*, *abandon*, *forsake*: **a.** *abandon*, acc. rei: (1) land, house, city, tent, etc., (+ מִפְּנֵי of enemy); pt. pass. of cities, cf. עֲזוּבָה pt. = subst. = *deserted region*. (2) oxen, idol-images (+ שָׁם), flock; pt. pass. of eggs. **b.** *forsake*, (1) human subj. and obj.: (a man his parents), (parent a child), (wife her husband, אַלּוּף), cf. אִשָּׁה עֲזוּבָה, and עְ of personif. Zion. (2) an animal its young (obj. om.). **c.** = neglect, Levite, poor. **d.** esp. (1) fig. of *forsaking* God (יְ), apostatizing (obj. חַסְדָּם, i.e. God, v. חֶסֶד **II**); c. לְ + inf. (2) obj. יְ's law, commands, covenant, etc.; house of יְ 3).) *forsake*, fail to follow, obey advice, instruction, wisdom, reproof. (4) but also of *forsaking* idols, sins of various kinds (obj. om.; + מוֹדֶה *confess*); הַמַּשָּׁא *usury*. **e.** of God's *forsaking*, *abandoning* men; + בְּיַד; *thou wilt not abandon my soul* לִשְׁאוֹל; of temporary abandonment (+ inf. of purpose); etc. **f.** of God's *leaving*, i.e. ceasing to regard, the earth, thus giving impunity to crime. **g.** of strength (כֹּחַ)

forsaking one, courage (לֵב), kindness and faithfulness (**3** .(חֶסֶד וֶאֱמֶת **.** *let loose*, *set free*, *let go* עָזֹב תַּעֲזֹב עִמּוֹ *thou shalt by all means free* it (sc. the beast) *with him*, (aid him to set it free); עָצוּר וְעָזוּב *shut up and freed*, proverb. phr., = all classes of people; *let go* (c. acc. of wickedness as morsel in mouth); *let loose* my complaint (עָלַי *apud me*, cf. עַל **II 1 d**); אֶעֱזְבָה פָנַי *I will loosen*, *relax*, *my face*. **Niph. 1.** *be left to* (לְ), i.e. to the possession of. **2.** *be forsaken*, of house of God, a city; the earth, land (+ מִן of exiles); of man. **Pu.** (or **Qal pass.**) *be deserted*, of city.

I. עֲזוּבָה **n.f. forsakenness, desolation.**

II. עֲזוּבָה **n.pr.f. 1.** mother of Jehoshaphat. **2.** wife of Caleb.

[עִזָּבוֹן] **n.[m.] wares** (as *left* in the purchaser's hand).

II. [עָזַב] **vb. restore, repair** (?) — **Qal** *repair*.

עַזְבּוּק, עַזְגַּד, עֻזָּה v. עזז.

עַזָּה **n.pr.loc. Gaza,** Philistine city, c. Lat. 31° 3' N, Long. 34° 28' E, c. 50 miles WSW. from Jerus., near the sea, southernmost of the famous five cities.

עַזָּתִי **adj.gent.** of foreg., c. art. as subst. coll.

[עָזַז] **vb. be strong — Qal** *be strong*, *prevail*, וַתָּעָז יָדוֹ עַל־ *and his hand prevailed against*; abs. (of ´ י); of appar. strength of wicked. **Hiph.** *make firm* (*show boldness*); *make bold*. עַז **adj. strong, mighty, fierce —** *strong*, *mighty*, wind; border; = subst. *the mighty* (of physical force); *formidable*, *fierce*, lion, so (= subst.), of king, of people; of enemy, so as subst.; עַז פָּנִים *fierce of countenance*, so perh. = *impudent*; of anger (אַף), wrath (חֵמָה); fpl. as adv. accus. יַעֲנֶה עַזּוֹת the rich *answereth fiercely*.

עֹז, and (rarely) עוֹז **n.m. strength —** *strength*, *might* (usu. poet.) **1.** material and physical,

and fig. (of יְ׳ בְּכָל־עֹז *with all* one's *might*; of crocodile; קוֹל עֹז *a mighty voice*; זְרוֹעַ עֻזּוֹ = *his mighty arm* (fig. of יְ׳ **2**). **a.** personal, social, and political: **b.** bestowed by יְ׳. **c.** of יְ׳ as strength of his servants; sts. as their stronghold, for defence. **3.** *might* of יְ׳ **a.** as essential attribute. **b.** theme of ascription in praise (c. יָהַב) (c. נָתַן). **c.** exerted for his people and against his foes (song). **d.** manifested in connex. with the ark. **4.** עֹז פָּנָיו = *boldness*, *impudence*, changed by wisdom. **5.** = *stronghold* (cf. **2c**): *out of the mouth of babes … thou hast founded strength*, *or a stronghold* (for thy defence).

עֻזּוּז **n.[m.] strength, might, fierceness** מִלְחָמָה ׳ע *fierceness of battle*.

עִזּוּז **adj. mighty, powerful** of an army; of יְ׳.

עָזָז **n.pr.m.** Reubenite name.

עֻזָּא **n.pr.m. 1.** driver of the ark. **2.** in גַּן־עֻזָּא burial-place of Manasseh and Amon. **3.** Benjamite name. **4.** head of family of returned exiles.

עֻזָּה **n.pr.m. 1.** Levite name. **2.** v. עֻזָּא.

עֲזִיזָא **n.pr.m.** one with foreign wife.

עֲזַזְיָהוּ **n.pr.m.** (יְ׳ *is mighty*) **1.** Levite names. **2.** a Benjamite.

עֻזִּיאֵל **n.pr.m.** (*my strength is El*) **1.** Levites. **2.** Simeonite. **3.** Benjamite. **4.** repairer of wall. Vid. יַעֲזִיאֵל.

עָזִיאֵלִי **adj.gent.** of foregoing, c. art. as subst. coll.

עֻזִּיָּה, עֻזִּיָּהוּ **n.pr.m.** (*my strength is* יְ׳ **1.** king of Judah = עֻזִּיָּהוּ. **2.** עֲזַרְיָהוּ father of an officer of David. **3.** עֻזִּיָּה Levite name. **4.** *id*.: priest with foreign wife. **5.** *id*.: name in Judah. Vid. also יַעֲזִיָּהוּ.

עֻזִּיָּא **n.pr.m.** (= foregoing) hero of David.

1 עֻזִּי**.** Levites. **c.** priestly name. **2.** name in Issachar. **3.** Benjamite name.

יַעֲזִיאֵל(וְ) **n.pr.m.** Levite name.

יַעֲזִיָּהוּ **n.pr.m.** Levite name.

עַזְבּוּק **n.pr.m.** father of one Nehemiah, a wall-builder.

עַזְגָּד **n.pr.m.** (*Gad is mighty*) **1. a.** head of family returning with Zerub. **b.** returning with Ezra. **2.** one of those sealed.

עַזְמָוֶת **n.pr.m. 1. a.** one of David's heroes. **b.** father of two of David's men. **c.** officer of David. **2.** Benjamite name.

II. עַזְמָוֶת **n.pr.loc.** v. בֵּית־עַזְמָוֶת supr.

עַזָּן **n.pr.m.** in Issachar.

עָזְנִיָּה **n.f.** (unclean) bird of prey, appar. akin to vulture, named + נֶשֶׁר, פֶּרֶס; = *osprey* (others *vulture*).

[עָזַק] **vb. dig about — Pi.** (intens.).

עֲזֵקָה **n.pr.loc.** in the Shephelah of Judah, near שׂוֹכֹה; not identified.

I. [עָזַר] **vb. help, succour — Qal** *help*, c. acc. pers.; c. acc. loc. (city); esp. c. sf. pers. (+ מִן of enemy), (subj. Michael); subj. oft. God (יְ), c. acc. pers., usu. sf. (poem), (c. עַל *against*); c. לְ pers.; subj. יְ; c. עִם pers.; c. אַחֲרֵי pers. (constr. praegn.); c. בְּ pers. against whom (+ inf.); c. בֵּין … לְ, of יְ; abs. (+ עַל *against*); also pt. c. sf.; c. לְ pers., of יְ; abs.; Pt. pass. abs. as subst. *he who is helped*. **Niph.** *helped* (sc. by יְ); (sc. *id*.; + עַל *against*), c. n. cogn.; הִפָּלִיא לְהֵעָזֵר *he was wonderfully helped* (lit. *made wonderful to be helped*). **Hiph.** dub.: Kt,

v. **Qal**.

I. עֵזֶר **n.m. help, succour — 1.** *help*, *succour*. **2.** concr. = *one who helps* (cf. I. (**2** עֶזְרָה בְּ) בְּעַ´ essent., v. **ב I 7 b**); coll. (without בְּ); esp. of י´ (poem), אֶבֶן הָעֵזֶר v. **9**) אֶבֶן).

II. עֵזֶר **n.pr.m. 1.** a wall-builder. **2.** name in Judah. **3.** hero of David.

עֶזֶר **n.pr.m. 1.** Ephraimite. **2.** a priest.

עֶזְרָא **n.pr.m. 1. Ezra**; called **2** .הַכֹּהֵן ,(ה)סֹפֵר. priest with Zerub.

I. עֶזְרָה, עֶזְרַת, עֶזְרָתָה **n.f. help, succour, assistance — 1.** *help*, *succour*; פֹּעֲלֵי אָוֶן ע´ *help from*, etc.; י´ ע´ *help of* (for) י´; from **2** .י´ concr., embodied *help*, *one who helps* (cf. I. **2** עֵזֶר): **a.** coll. *when I saw my help* (assistance, support) in the gate; בְּעַ´ (v. I. **2** עֵזֶר) **b.** of י´.

II. עֶזְרָה **n.pr.m.** in Judah.

עַזּוּר, (once) עַזֵּר **n.pr.m. 1.** father of Hananiah. **3.** a chief of people.

עֶזְרְאֵל **n.pr.m.** (*El hath helped*) — **1.** warrior of David. **2.** Levite musician. **3.** a Danite. **4.** one with foreign wife. **5.** priestly name.

עַזְרִיאֵל **n.pr.m.** (*my help is El*) **2.** a Manassite. **3.** name in Naphtali.

עֲזַרְיָה, עֲזַרְיָהוּ **n.pr.m.** (י´ *hath helped*); **Azariah — 1.** king of Judah. **2.** officer of Sol. **3.** *id*. prophet. **4.** sons of Jehosh. **5.** priests. **6.** Levites. **7.** a temple captain. **8.** wall-builder. **9.** one with Zerub. **11.** Ephraimite. **12.** name in Judah: **a.** son of Ethan (!) **b.** a friend of Daniel.

עָזְרִי **n.pr.m.**

עַזְרִיקָם **n.pr.m. 1.** descendant of David. **2.** prince in Judah. **3.** Benjamite. **4.** Levite.

יַעְזֵר, יַעְזִיר **n.pr.loc.** E. of Jordan; oft. + Heshbon and other important towns; with

vineyards.

II. עזר

עַזָּרָה **n.f.** appar. **enclosure 1.** *ledge surrounding* Ezekiel's altar. **2.** outer *court* of temple; with doors (v. I. חָצֵר **3 b**).

עַזָּתִי v. sub עַזָּה.

עֵט **n.m. stylus 1.** of iron, for use on stone or metal (בְּצִפֹּרֶן שָׁמִיר *with diamond-point*), (v. also **2** .(חֶרֶט **.** prob. = reed-pen (used on roll); fig.

I. עָטָה **vb. wrap oneself, enwrap, envelop oneself — Qal** *wrap*, *envelop* oneself *with* sthg. (acc., like לבשׁ): וְהוּא עֹטֶה מְעִיל an old man ascending, *and he is enwrapped in a robe*; and וְעָ אֶת־אֶרֶץ מִצְרַיִם ´ *he will enwrap himself in the land of Egypt* (use it as a robe, fig., of Nebuchadnezzar; so completely will it be in his power); so fig. of ´ י; of men; c. עַל of part covered, in phrase וְעָטוּ עַל־שָׂפָם *they shall envelop themselves upon their beard* (cover the beard, sign of mourning or shame), and (of leper); pt. f. עֹטִיָּה as subst., *one wrapping* (a veil about her), i.e. a mourner; > a harlot; but preferably II עטה *picked lice*. וַיַּעַט etc., v. also עיט; מְעֻטָּה, v. מרט. **Hiph.** הֶעֱטִיתָ עָלָיו בוּשָׁה (of ´ י) *thou hast wrapped shame upon him* (enwrapped him in shame).

[מַעֲטֶה] **n.[m.] wrap, mantle;** fig. מַעֲטֵה תְהִלָּה *a mantle of praise*.

II. [עָטָה] **vb. grasp — Qal**.

עֲטַלֵּף **n.[m.] bat** (unclean creature).

עטן

[עֲטִין] **n.[m.]** prob. **pail, bucket**.

I. [עָטַף] **vb. turn aside — Qal.**

II. [עָטַף] **vb. envelop oneself — Qal** *envelop oneself*.

[מַעֲטָפָה] **n.f. overtunic.**

III. [עָטַף] **vb. be feeble, faint — Qal** lit. *be feeble*; fig. *faint*. **Niph.** *faint*. **Hiph.** *shew feebleness*. **Hithp.** *faint*, *faint away* (כֶּחָלָל *like the wounded*).

[עָטַר] **vb. surround — Qal** *surrounding* (closing in).

I. עֲטָרָה **n.f. crown, wreath —** *crown*: **1.** of idol-image; golden; תִּפְאַרְתְּכֶם ע׳ of king and queen, *the crown of your splendour*; wedding-crown. **2.** זָהָב ע׳ (of Mordecai); of silver and gold; תִּפְאֶרֶת ע׳ *crown of splendour*, on personif. Jerus. (in allegory), Jerus. and Samaria; ע׳ as appos. (= sim.). **3.** fig. of honour, etc.; gift of wisdom; fig. of Jerus., fig. of Samaria; fig. of י׳.

II. עֲטָרָה **n.pr.f.**

[עָטַר] **vb.denom. crown — Pi.** *crown* (v. I. **1** עֲטָרָה); elsewh. fig. *crown*. **Hiph.** *crown-bestower*; < *the crown-wearer*.

עֲטָרוֹת, עֲטָרֹת **n.pr.loc. 1.** E. of Jordan **a.** mod. *Aṭṭarûs*, c. 8 miles NNW. from Dibon — built by Gad. **b.** עַטְרֹת שׁוֹפָן (site unknown). **2.** W. of Jordan: **a.** on border between Ephr. and Benj., עַטְרוֹת = עַדָּר **b.** on E. border of Ephr. **c.** עַטְרוֹת בֵּית יוֹאָב in Judah; a 'son' of Salma (+ Bethlehem, al.).

עטשׁ

[עֲטִישָׁה] **n.f. sneezing**; v. I. הלל.

עַי, עַיָּת, עַיָּה **n.pr.loc. 1.** old Canaanit. city, עַי alw. c. art., near Bethel to the SE. (exact site unknown). **2.** E. Jordan city.

עִי v. I. עִיָּא. עוה v. עִיב. עִי v. עוב.

עֵיבָל v. עוֹבָל sub עִיָּה. עבל v. עִי.

עִיּוֹן n.pr.loc. in Naphtali. Perh. = *Tell Dibbin*, on the plateau *Merj ʿayyûn*, between the Lîṭânî and the Ḥāsbânî.

עיות Kt v. עֲוִית.

[עִיט] **vb. scream, shriek; Qal** *scream* (of Nabal).

עַיִט n.m. bird(s) of prey (from *scream*); usu. coll.; fig. of foes of Judah; of single bird (fig. of Judah), (fig. of invader).

[עִיט] **vb. denom. dart greedily** (like a bird of prey) — **Qal**.

עֵיטָם n.pr.loc. 1. a cliff. **2.** city fortified by Rehob., between Bethlehem and Tekoa, = *ʿAin ʿAtān* c. 2 miles SSW. from B., near Urtâs; clan in Judah. **3.** in Simeon.

עִיִּים n.pr.loc. (as if **1** :(עַי. station of Isr. in E. border of Moab. **2.** city in Judah.

עֵילוֹם v. עוֹלָם sub עלם.

עֵילַי n.pr.m. one of David's heroes.

I. **עֵילָם n.pr.gent. et terr. Elam,** well-known country and people NE. of Lower Tigris; as early invaders of Palestine, allies of Assyr.; foe of Babylon; abode of dispersed Israelites; prophesied against (Qr, Kt עולם); called 'son' of Shem; purely local designation הַמְּדִינָה ׳ע.

II. **עֵילָם n.pr.m. 1.** heads of families of returned exiles. **2.** a chief of people. **3.** name in Benjamin. **4.** Levite name. **5.** a priest.

[עֲיָם] **n.[m.]** dub.

I. **עַיִן n.f.** and **m. eye — *eye*: 1.** lit. as physical organ, **a.** of man. **b.** anthropomorph. of ׳י

אֶל)) +. **c.** of idols. **d.** of beasts (hippop.) (crocod.); bird. **e.** in wheels; on stone (all in visions). **f.** subj. of ראה *see*, c. חזה; men *see* בְּעִ֫ין. **g.** as affected by sleep, v. שֵׁנָה sub [יָשֵׁן]. **h.** as weeping; v. ירד **Qal 3 c**. **i.** as growing dim, v. I. **3** כָּהָה, חָשַׁךְ; c. כָּבֵד, קוּם, שָׁעַע (Hiph.); c. כָּלָה *pine*, *languish*, v. כ֫ **Qal 2 b, Pi. 2 b,** c. דָּלַל, דָּאַב, עָשַׁשׁ. **j.** c. פָּקַח *open*, after sleep, sleep of death; = *keep awake* (opp. שֵׁנָה); of new power of vision, given by God; so (c. וַיְגַל); = *give sight to* blind; of God (י֫) opening his eyes; c. אֶל־ + ,פָּתַח. **k.** אוֹר ע֫ etc., = *revive*, v. אור **vb. Qal, Hiph.; noun, 10. l.** קָרַץ ע֫ = *wink*. **m.** יִרְזְמוּן ע֫ i.e. *roll* (in anger). **n.** ל֫ עָ֫ לָטַשׁ *whet eyes against* = 'look daggers at.' **o.** *put out* eye, v. נקר ,עִוֵּר. **p.** as feature of beauty, יְפֵה ע֫, כָּחַל ע֫ *paint* the *eyes*. **q.** *apple of the eye*, v. **6** בַּת, [בָּבָה], עִישׁוֹן. **r.** גַּבַּת ע֫ *eyebrows*. **2. a.** eyes as shewing mental qualities: arrogance גַּבְהוּת ע֫, גְּבֹהִים ע֫; c. רוּם; humility, שַׁח ע֫; mockery, תִּלְעַג לְ ע֫; cf. בְּ ע֫ רָעָה (grudging); esp. (עַל־תָּחֹס ע֫) אַל־תָּחֹס עַל *not have pity on*; cf. נֹחַם יְסֻתֵּר מֵע֫ **b.** מַחְמַד ע֫ *desire of the eyes*; שִׁקּוּצֵי ע֫ *abominations of the eyes*. **3.** Fig. of mental and spiritual faculties, acts and states: **b.** טוֹב־ע֫ = *bountiful*, עָיִן רָע = *niggardly one*; eye as avenue of temptation; שִׁית ע֫ = design. **c.** esp. בְּעֵינֵי, c. adj. and intrans. verbs, *in the view*, *opinion*, *of*; c. act. vb.; הַטּוֹב ֫בְּע, i.e. what one pleases, whom they please; אַחֲרֵי עֵינֵיכֶם = acc. to your wish, fancy (+ לְבַבְכֶם). **d.** נֶעְלָם מֵע֫ i.e. hid from knowledge of; מֵע֫ *without the knowledge of*; מִן ֫אַעְלִים ע = disregard, pay no attention; without מִן, abs. **4.** Transferred mngs: **a.** visible *surface* of earth. **b.** *appearance*. **c.** *gleam*, *sparkle* (of metal, jewels, etc.); of wine. **5.** Other phrases are: תַּחַת ע֫ ֫בְּע = ,֫בְּע, all = *an eye for an eye*; בְּע ֫ע *eye to eye*, (fig.), cf. תִּרְאֶינָה ֫אֶת־ע ֫וְע; esp. לְעֵינֵי *in the presence of*, *in full view of*; of business transaction; בֵּין ע֫ = *on the forehead*.

[עִין] **vb. denom. eye** (enviously), **look** (askance) **at**; **Qal,** c. acc. עוֹיֵן Qr (Kt עון).

II. עַיִן **n.f. spring** (of water) — *spring*; תְּהוֹם ֫ע (i.e. of the sea); fig. עֵין יַעֲקֹב (poem), i.e. Jacob's descendants. Particular springs are: **a.** חֲרֹד ֫ע **b.** הַקּוֹרֵא ֫ע (*partridge-spring*). **c.**

רֹגֵל ׳ע near Jerus. (early sanctuary), on border of Judah. **d.** הַתַּנִּין ׳ע (*dragon-spring*). On שַׁעַר הָעַיִן v. שַׁעַר.

III. עַיִן **n.pr.loc. 1.** לָעָיִן, on NE. border of Can. **2. a.** in Negeb of Judah (+ וְרִמּוֹן), Levit. city, appar. = **b.** (+ ׳ר; assigned to Simeon), ׳רָוָע; prob. mod. *Umm er-Ramāmine*, c. 18 miles SW. from Hebron. Vid. עֵין רִמּוֹן.

עֵין גֶּדִי **n.pr.loc.;** mod. *ʿAin ǧidî*, on W. shore of Dead Sea.

עֵין גַּנִּים **n.pr.loc. 1.** in the Shephelah of Judah, perh. *Umm- ǧîna*, c. 1 mile S. of W. from Bethshemesh. **2.** in Issachar, Levit. city; *Ǧennin*, near SE. end of plain of Jezreel, c. 15 m. NNE. fr. Samaria.

עֵין־דֹּר **n.pr.loc.** in Manasseh; *Endûr*, c. 14 miles NNE. from foregoing.

עֵין חַדָּה **n.pr.loc.** in Issachar.

עֵין חָצוֹר **n.pr.loc.** in Naphtali.

עֵין מִשְׁפָּט **n.pr.loc.**

עֵין עֶגְלַיִם **n.pr.loc.** on Dead Sea.

עֵין רִמּוֹן **n.pr.loc.** in post-exil. Judah.

עֵין שֶׁמֶשׁ **n.pr.loc.** on border betw. Judah and Benj.

עֵין תַּפּוּחַ **n.pr.loc.** v. III. תַּפּוּחַ sub נפח.

עֵינַיִם **n.pr.loc.** = following.

עֵינָם **n.pr.loc.** in the Shephelah of Judah = עֵינַיִם.

עֵינָן **n.pr.m.** name in Naphtali. Vid. also חֲצַר עֵינוֹן.

עֵינוֹן v. חֲצַר עֵינוֹן.

עָנִים **n.pr.loc.** in hill-country of Judah, perh. *Ghuwain*, c. 17 miles W. of S. fr. Hebron.

מַעְיָן **n.m. spring —** *spring*; in sim.; fig. of source of happiness, enjoyment.

I. [עִיף] = II. עוּף q.v. for עֵיפָה, עֵיפַי etc.

II. [עִיף] **vb. be faint — Qal.**

עָיֵף **adj. faint, weary;** fr. exertion and hunger; specif. from thirst (sim.), and (fig.); ע ׳ sc. beast.

I. עיר v. sub I. עור.

II. עִיר **n.f. city, town — 1.** *city*, *town*, abode of men; esp. **a.** fortified. **b.** disting. from dependencies. **c.** עָרֶיהָ are dependent towns. **d.** עָרֵי הַמַּמְלָכָה *royal cities* (i.e. with a king), opp. עָרֵי הַשָּׂדֶה *rural towns*; **e.** עָרֵי מִסְכְּנוֹת *storage-cities*. **f.** ע ׳ מִקְלָט(הַ) *asylum-cities*. **g.** ע ׳ אֱלֹהִים(הָ) = Jerus. **h.** *city* = inhabitants. **i.** combinations are: ע ׳ רֹכְלִים *city of merchants*; ע ׳ מוֹשָׁב *city for dwelling*; esp. of character or condition: ע ׳ הָאֱמֶת, ע ׳ הַצֶּדֶק; ע ׳ הַקֹּדֶשׁ, all of Jerus.; עָרֵי קָדְשֶׁךָ of Judaean cities; of foreign cities, ע ׳ תְּהִלָּה; of Jerus. also ע ׳ הָעָרִיצָה *oppressive city*, ע ׳ דָּמִים(הַ) *bloody city* and (of Nineveh). **2.** of fortress in a city esp.

3 .עִיר דָּוִד **.** appar. fortified place, of any size.

הַהֶרֶס עִיר v. הֶרֶס.

עִיר־הַמֶּלַח **n.pr.loc.** (*city of salt*) in desert of Judah (+ En-gedi); site unknown.

עִיר נָחָשׁ as **n.pr.m.** v. II. נָחָשׁ.

עִיר שֶׁמֶשׁ **n.pr.loc.** (*city of the sun*(*-god*)), assigned to Dan.

עִיר הַתְּמָרִים (*city of palms*) = יְרִיחוֹ q.v.

III. עִיר **n.pr.m.**

עיר

עַיִר **n.m.** male **ass** (young and vigorous); *wild ass's colt*; for riding; for carrying; for tillage.

עִירָא **n.pr.m. — 1.** כֹּהֵן (q.v. **1**) of David. **2.** heroes of David.

עִירָד **n.pr.m.** a Cainite.

עִירוּ **n.pr.m.** in Judah.

עִירִי **n.pr.m.** Benjamite.

עִירָם **n.pr.m.** in Edom.

עֵירֹם v. II. עור.

עַיִשׁ **n.f.** a constellation, perh. **Great Bear.**

עַיָּת **n.pr.loc.** v. עַי.

עַכְבּוֹר, עַכְבֹּר **n.pr.m.** (*mouse*) — **1.** Edomite. **2.** courtier of Josiah.

עַכְבָּר **n.m. mouse.**

עַכָּבִישׁ **n.m. spider.**

עַכּוֹ **n.pr.loc. Acco**, in Asher; a seaport N. of Carmel (= Acre, Ptolemais), mod. *ʿAkka*.

עכן

עָכָן **n.pr.m.** man of Judah.

יַעְכָּן **n.pr.m.** Gadite.

עכס

[עָכֶס] **n.[m.] anklet, bangle** — *bangles*, *anklets* (as ornaments).

[עָכַס] **vb. denom. Pi. shake bangles, rattle, tinkle.**

עַכְסָה **n.pr.f.** daughter of Caleb.

עָכַר **vb. stir up, disturb, trouble — Qal** *disturb*, *trouble*, c. acc. pers. **Niph.** *be stirred up*; *Pt*. f. usu. as n. abstr. *disturbance*, *calamity*.

עָכוֹר **n.[m.] disturbance, trouble**, only in עֵמֶק עָכוֹר *valley of trouble*, W. or SW. from Jericho, on border of Judah.

עָכָר **n.pr.m.** v. עָכָן.

עָכְרָן **n.pr.m.** name in Asher.

עַכְשׁוּב **n.m.** usu. **asp, viper.**

עַל v. עלה. עֹל v. III. עלל.

עֵלָא **n.pr.m.** in Asher.

עַלְבוֹן only in אֲבִי־עַלְבוֹן q.v. supr.

עלג

[עִלֵּג] **adj. speaking inarticulately.**

עָלָה **vb. go up, ascend, climb — Qal 1.** of persons, *go up*, *ascend*, in local relations: **a.**

from low place to high, c. מִן, מִמִּצְרַיִם; מִבָּבֶל; מִן הירדן; מדבר(ן־ה)ם. **b.** out of a place, c. מִן, מִן הארץ; מֵהַבְּאֵר; הַפַּחַת (תּוֹךְ)ם. **c.** c. acc. of place whither: a city בית־אל; a mountain ההר; a bed, gate; c. אֶל־, c. acc. loc. + אֶל־י (v. **2 b**), of going up to Jerusalem (from a distance); c. לְ *to*, לירושלם (from Babylon); c. עַד *unto*; c. בְּ, (constr. praegn.). **d.** to sacred places, c. acc. בית יהוה from palace; c. אֶל. **e.** c. acc. דֶּרֶךְ *by the way to*. **f.** *ascend*, *climb*, c. בְּ *by*, a ladder; c. עַל *upon*, altar by (ב) steps, of priest, the roof, bed; עַל־יָדָיו *on his hands*. **2.** *go up*, in personal relations: **a.** *to meet* or *visit*, c. אֶל pers. (all with implication of *ascent*), (to gate of city), +; c. עַל pers., (+ ה loc., up *to Timnah*). **b.** *go up* unto (אֶל) God, on a height, אל האלהים; אל יהוה (to war); אֵלַי; unto Deborah. **c.** *go up*, in war, c. אֶל *against* (= עַל); oftener c. עַל; c. לַצָּבָא + עַל; c. בְּ; c. וַתַּעַל (ה)המלחמה; במלחמה; + למלחמה; + לְ; **d.** *go up* after, c. אחרי = *follow*. **e.** *go up*, *depart*, c. מֵעַל (q.v.), subj. כבוד יי; = *withdraw*, *retreat*, abs. **3.** of animals, *go* or *come up*: abs. frogs, quails; lion; fox; *rise up*, *fly up*, eagle; c. מִן, cattle out of water, lion מִגְּאוֹן הַיַּרְדֵּן, מִסְּבְכּוֹ, from prey; *climb up* into (ב) houses, locusts; frogs, on (ב) persons; c. עַל, of cattle, sexually; locusts upon the land. **4.** of vegetation, *spring up*, *grow*, *shoot forth*: trees; grass; ears of grain. **5.** of natural phenom., *go up*, *rise*: dew, i.e. disappear; הַשַּׁחַר ע׳ dawn; smoke; fire; flame; stench; incense; well; waters; Nile; c. עַל, of overflow. **6.** of inanimate things (instead of passive construction), abs., shock of grain (to גֹּרֶן); of בָּשָׂר (covering bones in Ezek.'s vision); c. עַל, of garments upon the body; razor on head; yoke upon oxen; lot upon an animal; c. בְּ, weight in balance; entry in (ב) a book; = *be offered* (of sacrif.); אֲרוּכָה (q.v.) in healing, fig. **7.** of thoughts; of anger (ב pers.); temper. **8.** *come up* before God, arrogance; cry, c. acc., abs.; tumult; of evil. **9.** *go up*, *extend*, of boundary, c. מִן *whence*, + acc., אֶל, לְ and even בְּ *whither*. **10.** *excel*: *thou excellest* (עַל) *them*; *be superior to*. **Niph. 1. a.** *be brought up*. **b.** *be taken up*. **c.** (1) pass., *be taken up*, *away*, of (pillar of) cloud, sq. מֵעַל of tabern.; of the glory from upon the cherubim; (2) reflex., *take oneself away from*, *get up from*; מֵעַל; of a besieging army. **2.** reflex.: *take oneself away*. **3.** *be exalted*, of God; c. עַל, *over* all gods. **Hiph. 1.** *bring up* persons: **a.** from a place, c. מִן. **b.** (1) out of a place, c. 2) .מִן) c. בְּ *by means of*. **c.** c. acc. of place whither; c. אֶל; c. לְ. **d.** *cause to ascend*, *climb*. **2.** in personal relations: **a.** *bring up*, c. אל; c. לְ. **b.** in war, c. עַל *against*. **c.** *take away*

(from life). **3.** *bring up* animals, c. עַל, frogs; *bring up* horses to a charge; *draw up* men, under fig. of fish (בְּחַכָּה); *train*, young lion; of cattle, מַעֲלֶה גֵּרָה, i.e. *chewing the cud*. **4.** *cause to ascend*: c. acc. rei, smoke מִן הָעִיר; stench בְּאַף; *bring waters* upon, עַל; *bring up* from (מִן loc.); c. אֶל loc., c. acc. loc.; c. אֵת pers.; c. לְ pers.; c. עַל, *bring* sickness *upon*; עִפֵּר עַל רֹאשׁ ׳הע *throw dust on the head*; *clothe* sackcloth *upon*; flesh upon; *put* ornaments *on*; נֵר ׳הע *light lamp* (make flame go up); *bring up* new flesh (heal; v. **5** .(אֲרוּכָה **.** mentally: גִּלּוּלִים עַל לֵב ׳הע, אֶל לֵב, i.e. make object of thought; *rouse*, *stir up*, c. acc. אַף, *anger*. **6.** מִנְחָה ל ׳הע *offer* a present; *bring up* tithe to (מַס ׳הע ;(ל *raise a levy*. **7.** *exalt*: *if I exalt not Jerus. above* (עַל) *my chief joy*: עלה(ם)אנכי אַעַלְךָ גם־ *I will exalt thee exceedingly* (cf. **Qal 10**). **8.** *cause to ascend* (in flame), *offer* sacrifice, usu. עֹלָה, either alone or foll. by other sacrif.; abs.; c. acc. loc.; c. לְ loc.; c. בְּ loc.; usu. עַל loc. **Hoph. 1.** *be carried away*. **2.** *be taken up* into, *inserted* in, (pass. of **Qal 6**). **3.** *be offered*, of פר. **Hithp.** *lift oneself*.

עָלֶה **n.m. leaf, leafage** (v. עלה **Qal 4**) — *leaf*, *leafage*, of various trees; green, flourishing; but usu. fading; *driven leaf*; עלה לִתְרוּפָה *leaf for healing*.

עֵלִי **n.[m.] pestle** (as instrument *above* the mortar).

עֵלִי **n.pr.m.** Eli, priest at Shiloh.

II. עֹלָה **n.f. whole burnt-offering** (*that which goes up* to heaven (al. on altar)) — the *whole burnt-offering* (beast or fowl) is entirely consumed and goes up in the flame of the altar to God expressing the ascent of the soul in worship. All of the victim is laid on the altar except the hide and such parts as could not be washed clean. If beast the ׳ע must be a male without blemish, of herd or flock; if of flock, either sheep or goat; if fowl, either turtle-dove or young pigeon, the latter usu. offered by the poor. A lamb was offered by individuals, and by the nation at the עֹמֶר offering, and daily at the עֹלַת הבֹּקֶר, and at morning and evening עֹלַת תָּמִיד, עלה תמיד(הַתָּמִיד). These were doubled at the עֹלַת שַׁבָּת. A ram was offered by Aaron and his sons; but a young bullock was of greater value, at consecration of Levites, so calves; on great occasions bullock + rams, bullocks + rams + lambs; one of each kind offered by tribal chiefs. In

ritual of עֹלַת (ה)חֹדֶשׁ and at מצות and Pentecost 2 bullocks, 1 ram, and 7 lambs were added to daily offering; at offering of new bread at Pentecost 1 bullock, 2 rams, and 7 lambs; on the 1st and 10th of the 7th month and at 1 עצרת bullock, 1 ram, and 7 lambs, in addition to the offerings of the new moon; the system culminated in 70 bullocks, 14 rams, 98 lambs for the 7 days of Tabernacles. In early times whole burnt-offerings of children were sometimes made, e.g. Jephthah's daughter; Isaac proposed as, but ram substituted; made to other gods. The offerer imposed his hands on head of animal, then slaughtered it, and flayed it. The priest washed the pieces; arranged them on the altar above the wood; the fire devoured them, they went up in the flame, according to character of offerer. עוֹלוֹת ,עֹלָתָה v. also עוֹלָה sub I. עול.

III. [עֹלָה] **n.f. ascent, stairway.**

[עִלִּי] **adj. upper.**

עֲלִיָּה **n.f. roof-chamber —** chamber on roof, cool and secluded: קִיר־ע *roof-chamber with walls* (permanent); הַשַּׁעַר־ע i.e. over the gateway; הַפִּנָּה־ע i.e. at a corner of the wall; עֲלִיּוֹת מְרֻוָחִים *spacious roof-chambers*; in Sol.'s temple; י־'s chambers in sky, containing rain.

I. עֶלְיוֹן **adj. 1. high. 2.** *upper* Bethhoron, *the upper* (opp. lower), of house; הָעֶלְיוֹנָה *the upper* pool; *the highest* side-chamber (הָעֶלְיוֹנֹת ;)צֵלָע *the upper* chambers (**3** .)לְשָׁכוֹת. of Davidic king exalted above monarchs.

II. עֶלְיוֹן **n.m. Highest, Most High — 1.** name of God; with other divine names: אל עליון; **2** .אלהים עליון ;יהוה עליון. of rulers, either monarchs or angel-princes, אלהים = בְּנֵי עֶלְיוֹן.

מֹעַל **n.[m.] lifting.**

מַעֲלֶה **n.m. ascent — 1.** *ascent* of hill or city: to the royal sepulchres (in Jerus.); הַזֵּיתִית מ־ (v. עַקְרַבִּים ;)**3** זַיִת = *Scorpion-pass*, on S. border of Pal., i.e. prob. the *Naḳb eṣ-ṣafâ* S.W. from Dead Sea; oft. def. by n.pr.loc.: מ־אֲדֻמִּים, S. of valley of Achor, between Jerusalem and Jericho. **2.** of stairs; to a wall.

II. מַעַל **subst., higher part**, only in **adv.** and **prep.** phrases, **above, upwards — 1.** מִמַּעַל

= *above* (v. **1** מִן **c**): **a.** as *adv.* פִּרְיוֹ מִמַּעַל his fruit *above*. **b.** מִמַּעַל לְ as *prep*. (**1** מִן **c**), *on the top of*, *above*, ממעל לָעֵצִים *above* the wood; = *on higher ground than*; fig. **2.** With הָ *loc*. מַעְלָה, מָעְלָה, *upwards* (opp. מַטָּה): **a.** fig. יַעֲלֶה עָלֶיךָ מַעְלָה מָעְלָה *upwards*, *upwards*, i.e. *higher and higher*. **b.** וָמַעְלָה (*a*) of direction in *space*, מֵהַסֶּלַע וָמַעְלָה from the rock *and upwards*. (*b*) of direction in *time*, or age: (*α*) simil. (*β*) מֵהיום ההוא וָמ ´ from that day *and onwards*. (γ) מן היום חזה וָמ ´ from this day *and upwards* (i.e. *and back*). Also מֵעַל *on the part of*, *by*. **c.** לְמַעְלָה *upwards*, more common than מ ´ alone (**a**): (*a*) ויהפכהו למ ´ overthrew it *upwards*, i.e. turned it downside up, אוֹ הַגְבֵּהַּ למ ´ or make it (the request) high *upwards* (*bis* למ ´ למ ´ = *higher and higher*); fig.; sq. a noun, ראשׁ למ ´ *over* the head, sq. מֵעַל on high *above*. (*b*) metaph. = *exceedingly*, the house must be built to J. לְהַגְדִּיל למ ´ so as to shew greatness *exceedingly* (sq. מִן; = *over and above* …). **d.** מִלְמַעְלָה (v. מִן **9 a**), adv., *above* (the more usual *prose* syn. of מִמַּעַל): על הארון מ ´ upon the ark *above*, פְּרֻדוֹת מ ´ separate *above*; *from above*.

I. [מַעֲלָה] **n.f. what comes up.**

II. מַעֲלָה **n.f. step, stair — 1.** *step*, *stair* of temple, and temple porch; of altar; of house, of throne; to the city of David. **2.** *steps* (forming sun-dial). **3.** *stories* of heaven. **4.** *ascent*. **5.** שִׁיר הַמַּעֲלוֹת(ל) *song of ascents*, to the three great pilgrim feasts, i.e. to be sung on way up to Jerusalem, titles of ψψ.

II. תְּעָלָה **n.f. water-course — a.** *water-course*, conducted for irrigation; hence poet., channel for rain. **b.** *conduit*. **c.** *trench*.

II. תְּעָלָה **n.f. healing** (of new flesh and skin forming over wound) (fig.).

עַל, עָל **I. subst. height** (poet.) יָשׁוּבוּ לֹא עָל they return (but) not *up*wards (i.e. not God-wards); as adv. accus., the man הֻקַם עָל (that) is raised up *on high*. With מִן, מֵעָל, שׁמים מֵעָל(ה) (the) heavens *above* (opp. מִתַּחַת. In prose מִמַּעַל). II. As **prep. upon,** and hence **on the ground of, according to, on account of, on behalf of, concerning, beside, in**

addition to, together with, beyond, above, over, by, on to, towards, to, against. **1. Upon** of the substratum *upon* which an object in any way rests, or *on* which an action is performed; as עַל־הָאָרֶץ *upon* the earth, etc., עַל אֶרֶץ רַבָּה *over* a wide country; עַל הָאֲדָמָה *upon* the ground (אֲדָמָה being properly *ground*, *soil*, is construed regularly with עַל, בְּאֲדָמָה being very rare), more definitely עַל מָקוֹם; עַל פְּנֵי הָאֲדָמָה (uncommon: usu. עַל מַמְלַכְתּוֹ; בְּ) *upon* his realm; עַל בָּתִּים very strangely (rd. וַהֲשִׁבֹתִים v. **7 c** α β); constantly after such vbs. as רכב, ישׁב, נוח, etc.; כתב עַל to write (idiom.) *on* a book or other surface; יצא עַל go forth *over*; with נִשְׁעַן, נִסְמַךְ, בָּטַח (fig.), to lean or trust *upon*: to go עַל גְּחֹנְךָ *upon* thy belly, to limp עַל יְרֵכוֹ *upon* his thigh; to smite שׁוֹק עַל יָרֵךְ leg *upon* thigh, i.e. so that the scattered limbs fall on upon another. And with ref. not to a horizontal surface but to a *side*, + זָרַק עַל to pour *against* the altar, to build *against* the temple. Fig. let it not be heard עַל פִּיךָ *upon* thy mouth (in our idiom, *upon thy lips*) לֹא רָגַל עַל לְשׁוֹנוֹ he slandereth not (i.e. prepares not slander) *upon* his tongue. Specifically **a.** (*a*) of *clothing*, etc., which any one wears, the tunic אשׁר עליו which was *upon* him; of a sword. (*b*) With verbs of *covering* or *protecting*, even though the cover or veil be not *over* or *above* the thing covered, but *around* or *before* it ('upon' referred to a *side*): v. גָּנַן, כָּסָה, סָכַךְ, עָטָה; the veil that is *over* (i.e. *before*) the testimony חוֹמָה הָיוּ עָלֵינוּ they were a wall *about* us; סָגַר עַל to shut *in* (or *down*) *upon* he spreadeth his light עָלָיו *about* him. **b.** Of what rests heavily *upon* a person, or is a burden to him הָיוּ עָלַי לְטֹרַח they are a cumbrance *upon* me, I am a burden עָלַי *upon* myself; כָּבַד עַל to be heavy *upon* (v. כָּבֵד); of sin, calamity, etc.: idiomatically, מֵתָה עָלַי רָחֵל Rachel died *upon* me (i.e. to my sorrow), וְהַבָּקָר עָלוֹת עָלַי are giving suck *upon* me (i.e. as a care to me), יִבְכּוּ עָלַי they weep *upon* me (vexing me), to play the mad man *upon* me. **c.** Of a duty, payment, care, etc., imposed *upon* a person, or devolving *on* him, as שָׂם עַל to lay *upon* (שָׂת); with other verbs; with צִוָּה enjoin *upon*, כתב prescribe *to*, נטשׁ cast *upon*; נָקְבָה שְׂכָרְךָ עָלַי fix thy wages *upon* me (*name* thy wages *to* me), הַרְבּוּ עָלַי מְאֹד מֹהַר וּמַתָּן multiply *upon* me, etc. (pregn.) whatsoever thou choosest (and layest) *upon* me; without a verb, רַק כָּל־מַחְסֹרְךָ עָלָי only let all thy wants be *upon* me, עָלַי נְדָרֶיךָ thy vows are *upon* me (i.e. I owe them), זִבְחֵי שְׁלָמִים עָלָי peace-offerings were *upon* me (= were due from me); with an inf. וְעָלַי לָתֵת and it would

have been *incumbent on* me to give, etc.; the service of … was *upon* them; and the government is *upon* his shoulder; מָגִנִּי עַל־א ׳ my shield rests *upon* God (he has undertaken my defence). **d.** עַל is used idiom. to give pathos to the expression of an emotion, by emphasizing the person who is its subject, and who, as it were, feels it acting *upon* him: why art thou cast down, O my soul, וַתֶּהֱמִי עָלַי and disquieted *upon me*? my soul *upon me* is cast down; כְּגָמֵל עֲלַי אִמּוֹ כַּגָּמוּל עָלַי נַפְשִׁי is my soul *upon me*; בְּהִתְעַטֵּף עָלַי רוּחִי when my spirit faints *upon me*; עָלַי לִבִּי דָוֶי: my heart *upon me* is sick, נהפך עלי לבי my heart is turned (altered) *upon me*, וַיִּמְלֹךְ לִבִּי עָלַי and my heart took counsel *upon me*; אעזבה עלי שיחי I will let loose my complaint *upon me*. Denoting with some emph. the subj. of an experience, his sleep נִהְיְתָה עָלָיו was done with *upon* him: also, rather differently; acc. to my perfectness *upon* me. **e.** חָיָה עַל to live *upon* (as upon a foundation or support); על הרבך תחיה *upon* (= *by*) thy sword thou shalt live. **f.** Of the *ground*, or *basis*, *on* which a thing is done, as, if he offers it עַל תּוֹדָה *on the ground of* a thanksgiving. Hence (*a*) the basis being conceived as *regulative*, עַל comes to denote the *norm* or *standard*: the transition may be seen in a passage like the covenant which י ׳ made with you *on the basis of* (עַל), or *in agreement with*, all these words (cf. על פי), the palace shall sit (i.e. be inhabited: v. יָשַׁב) עַל מִשְׁפָּטוֹ *in accordance with* its manner.…על פי *acc. to* the mouth (i.e. command) of …; … עַל שֵׁם *acc. to* the name of … (mostly with *call*, *be called*); עַל צִבְאֹתָם *acc. to* their hosts (usu. עַל יְדֵי;לְ) *acc. to* the hands (direction) of; עַל דִּבְרָתִי ׳ מ *after* the manner of M.; (prob.) a word spoken עַל אָפְנָיו *in accordance with* its circumstances = appositely; of the tune *acc. to* which a song is to be sung. (*b*) The basis being conceived as involving the *ground*, עַל denotes the cause or reason, *on account of*, *because of*, lo thou shalt die עַל הָאִשָּׁה *on account* of the woman, fathers shall not be put to death על־בנים *on account of* children; עָלֶיךָ הָרַגְנוּ *on thy account* are we slain all the day; in the phrases עַל זֹאת, עַל אוֹדוֹת, עַל דְּבַר … and עַל זֶה *on* this *account*, עַל מָה *on* what *account*? עַל־כֵּן = *therefore* (v. דָּבָר, אוֹדָה, etc.); before an inf., as וְעַל נַסּוֹתָם אֶת־י ׳ and *on account* of their trying עַל דּוּשָׁם ׳ י, *on account of* their threshing = because they threshed, etc., עַל אָמְרֵךְ *because of* thy saying; and as a conj. both with and without אֲשֶׁר or כִּי (v.

infr. **III**). And so often of the ground or cause of fear, grief, delight, or other emotions, e.g. (נִהַם *repent*: so oft.). (*c*) Somewhat more strongly, *on behalf of*, *for the sake of*, escape על נפשׁך *for* thy life; I will speak *on thy behalf* to the king (עמד על ;(לְ stand up (in late Heb.) *on behalf of*; התפלל על intercede *for* (usu. בעד); and very often with כִּפֶּר (q.v.) make atonement *for*. (Not very common with other verbs.) (*d*) Sometimes it acquires almost a final force, *for*; עַל־מַה־שָּׁוְא בָּרָאתָ כָל־בְּנֵי־אָדָם *unto* what vanity hast thou created, etc.! (*e*) Of *condition*, or *attendant circumstances* (rare): עֲלֵי זָבַח׃ *upon*, *with* sacrifice עֲלֵי עָשׂוֹר וגו ׳ *with* a ten-stringed instr., *with* a harp, *with* sounding music on lyre; עַל רִיב *upon occasion of* a lawsuit, כְּחֹם צַח עֲלֵי אוֹר *at time* of sunshine, עֲלֵי יָגוֹן *at time of* sorrow: with abstr. substs. to form a periphr. for adverbs, and swear עַל שֶׁקֶר *upon* falseness = falsely, to heal a wound עַל נְקַלָּה *lightly*, *easily*, עַל יֶתֶר = *abundantly*, עַל רָצוֹן = *acceptably*. (*f*) It hence acquires the force of *in spite of*, *notwithstanding* עַל דַּעְתְּךָ *in spite of* thy knowing, על משׁפטי *notwithstanding* my right I am to be a liar. Cf. below, **III c** *b*. (*g*) *Upon*, *concerning*, with vbs. of speaking, as דִּבֶּר, אָמַר, hearing שָׁמַעְתִּי עָלֶיךָ I have heard *concerning* thee, saying, etc., disputing, telling, commanding, being vexed, crying, confessing; of the object of a prophecy or vision; and often with similar verbs. (*h*) In a somewhat weaker sense, *in the matter of*, *as regards*; … עַל־דְּבַר *in the matter of*. **2.** It expresses *excess* (synon. מִן q.v.); I give thee שְׁכֶם אַחַד עַל אַחֶיךָ one shoulder (ridge) *above* thy brethren, מִשְׁנֶה על double *above* or *beyond*, stripes עַל־אֵלֶּה *beyond* these, Jordan מָלֵא עַל was full *over* all its banks, עֶשֶׂר יָדוֹת עַל ten times *above*, לְבַד עַל = *beside* (v. בַּד ;)טוֹבָתִי בַל עָלֶיךָ my welfare is not *beyond* thee, i.e. does not lie outside thee. Of *time*, if she has an issue עַל נִדָּתָהּ *beyond* her time of impurity (cf. **4 b**). **3.** It denotes *elevation* or *pre-eminence*, as עליון על high (fig.) *above*, *al*., יעלה עליך will go up *above* thee; be thou exalted *above* the heavens; with words (q.v.) such as גבר, גדל, חזק, נשׂא, עזז, and esp. those denoting rule or superintendence, as מלך, הפקיד; so with שׂם, נתן, היה, שָׁת; with מֶלֶךְ, שַׂר, פָּקִיד, etc.; abs. Joab was על־הצבא *over* the host; and in the official titles אֲשֶׁר עַל־הַבַּיִת = the Governor of the Palace al. (v. בַּיִת **6**; אֲשֶׁר עַל־הַמַּם the overseer of the forced labour; אשׁר על־העיר the governor of the city. **4.** It

expresses *addition*; viz. **a.** introducing the complement of a verb, as with יָסַף to add *upon* or *to* (v. שָׁת ,(יָסַף to put *to*, נִלְוָה to be joined *to* (also c. נָפַל ,(אֶל to fall *to*, i.e. desert to, עבר to pass *over to*; נֶחְשַׁב to be reckoned *to*. **b.** Used absol., as he took Maḥalath עַל נָשָׁיו *in addition to* his (other) wives (cf. אל) ,עַל חַלְלֵיהֶם *in addition to* their slain; יָמִים עַל שָׁנָה days *upon*, *in addition to*, a year. **c.** Hence, by an easy transition it denotes *together with*, *with*, men *together with* (עַל) women, וְעַיִשׁ עַל־בְּנֶיהָ תַּנְחֵם and the Bear *with* her children, wilt thou lead them? the house of Isr. *with* the house of Judah; and as a techn. term in the regulations for sacrifice, esp. with אכל, עַל־מְרֹרִים יֹאכְלֵהוּ *together with* bitter herbs they shall eat it, his head *with* (עַל) his legs, etc.; in the phrase אכל על הדם to eat *with* the blood. **5.** It expresses the idea of being suspended or extended, *over* anything, without however being in contact with it, **above, over:** let fowl fly *over* the earth השׁמשׁ יצא על had come forth *upon* the earth and thy cloud stood עליהם *over* them, the heavens עַל־רֹאשֵׁךְ *above* thy head, *over* it return thou on high, בְּהִלּוֹ נֵרוֹ עֲלֵי רֹאשִׁי (cf. דעך על be extinguished *over*), his banner *over* me: fig. of protection: with vbs. of motion (expressed or implied) נשׁקף על to incline *over*, הניף על to swing *over*; השׁמיע על to proclaim *over*, cf., נקרא שׁם על a name to be called *over* (v. קרא**.** From the sense of *inclining* or *impending over*, **6** .(עַל comes to denote *contiguity* or *proximity*, Engl. *by* (or sts. *on*): **a.** in designating localities, esp. those beside water, עַל־הַמִּדְבָּר *by* the wilderness, עַל עֵין הַמַּיִם *by* the spring of water, three flocks lying עָלֶיהָ *by* it (the well), עַל־הִים *by* the sea, and they stood עַל־הַיִּרְדֵּן *by* the Jordan, planted *by* the water-courses, על פתח *by* the entrance; על הדרך *by* the way; על גבולו *adjoining* his border; עבר על to pass *by* a place, fig. עבר על פּשׁע to pass *by* transgression, i.e. to overlook it: … עַל יְמִין *on* the right of …, … עַל כֶּתֶף … ,עַל יֶרֶךְ … ,עַל יַד *on* the side of … (see these words): less freq. (exc. as **c**) with ref. to persons, וְהַחֹנִים עָלָיו and those encamping *next* him, **b.** to eat bread ׳ פ עַל שֻׁלְחַן *at* any one's table, to sit עַל־הַלֶּחֶם *at* meat; to tarry long עַל־הַיַּיִן *at* (or *over*) the wine, עַל־אֲבוּסֵךְ׃ *at* thy crib. **c.** Idiomatically, with עָמַד and נִצַּב to stand *by* (lit. *over*, -orig. no doubt with ref. to one supposed to be seated), three men נִצָּבִים עָלָיו standing *by* him, and he עֹמֵד עליו standing *by* him under the tree, *by* the camels;

esp. of persons standing *about* a superior, as servants or courtiers, of persons surrounding a judge, of יי's heavenly ministers; also of one standing *by* (prop. leaning *over*) an altar or sacrifice; of an Ashérah *by* an altar (cf. אֵצֶל) or tree. **7.** In connexion with verbs of *motion* (actual or fig.): — **a.** of motion from a higher place downwards, *down upon*: thus (*a*) המטיר על to rain *upon*, יצק על to pour *upon*, נפל על פניו to fall *on* his own) face, שׂם על to put *upon*, נתן על כף to place *on* the hand of.…(*b*) In diff. fig. connexions, as of sleep falling *upon* one; of fear (v. פַּחַד, חֲרָרָה, אֵימָה); of good or bad fortune, esp. the latter, coming *upon* one, as with בוא and הביא (in good sense); of retribution, reproach, the Divine wrath, etc., with diff. verbs (הביא, נתן, ירד, חול, היה, etc.), as חטאה עָלַי הָיוּ כֻלָּנָה; *upon me* are they all; without a verb, חֲמָסִי עָלֶיךָ my wrong be *upon* thee; of a blessing, a curse, mercies (prob. conceived spec. as descending *from heaven*) (with גבר be mighty *over* or *upon*), שׁלום. (*c*) Introducing the object *upon* which an action, or emotion, esp. if accompanied by a gesture, is conceived as being directed (but with some of these words, esp. when they refer to an *event*, rather than a person, על is to be explained from **1 f** *b*). Thus with verbs denoting the manifestation of joy or grief, as שׂוּשׂ to rejoice *over*, גיל, שׂמח, התענג, התפאר, שׂחק, קינה (משׁל) אבל, ספד, שׂמם, בכה, נשׂא to take up a lament, or proverb, *over* (see these words); prob. also in הִנָּבֵא על prophecy *over*; with חוּס, חָמַל, רִחַם to shew compassion *on*; with שׁמר, שׁקד, הֵעִיר to guard or watch *over*; with יעץ to counsel *upon*, חשׁב to devise (usu. in bad sense, in good), דִּבֶּר (רעה, טובה), הֵקִים דָּבָר. Of more distinctly phys. acts, with בכה to weep *on*, שׁרק to *hiss*, ספק or תקע כף *to clap the hand*, אל || הִכָּה כף); to growl *over* (the goat). **b.** From a lower place upwards, *up upon*, *up to*, as עלה על to go up *upon*: (an *altar*, i.e. to a ledge beside it); to come up *upon* (in diff. connexions) (fig.); fig. עלה על לב (v. לב, לבב, **3 d**); in Hiph. **c.** Expressing direction *towards* (not common, exc. in sense *against*: v. infr.) (*a*) with verbs of motion, properly of a person (or thing) moving to another so as either to stand *above*, or rest *upon*, it; in gen. על in such cases seems to be used merely as a syn. — perh. as a slightly more graphic syn. — of אֶל; thus (*α*) with a *personal* obj., with *assemble* or *be assembled*. (*β*) of *places*. (*b*) With אמר say *to*, speak *to*; v. also הקשׁיב, האזין, הבין,

הִתְבּוֹנֵן, הִשְׂכִּיל. (*c*) Expressing (or implying) the direction of the mind. (*d*) With the force of *over* and *towards* (cf. **5** and **7 a** *b*, *end*): to shine, etc. *on*; הִשְׁקִיף עַל look out *over*. **d.** In a hostile sense, *upon*, *against*: so very often, after every kind of verb expressing or implying attack, as בּא, נָאַסַף, קצף to be angry, לוּן to murmur, עמד stand up, קָם rise up, נלחם, דִּבֶּר; הָיָה עַל: חשׁב to devise, בְּ) besiege, שׁפך סללה, צוּר, חנה, עלה, חרה אף (usu. הִנְנִי עָלַיִךְ (v. **4** אֶל); without a verb פלשׁתים עליך the Philistines are *upon* thee, עָלֶיהָ בְּגוֹרָל Against it by lot! **8.** By writers of the silver age, עַל is sts. used with the force of a *dative*, if it seem good *to* you, **9** .אִם עַל הַמֶּלֶךְ טוֹב **With other particles:** עַל אַחֲרֵי; עַל בֵּין; עַל־יַד, עַל־יְדֵי, עַל פִּי, עַל־פְּנֵי; עַל מֵעַל; עַל עֵבֶר; עַל־כָּכָה; עַל לִפְנֵי. On יָד, פֶּה, v. פָּנִים. **III.** As **conj.**: **a.** עַל אֲשֶׁר *because that* … (cf. above, **II 1 f** *b*), and י ´ plagued the people עַל אשׁר עשׂוּ *because* they had made, etc. (in answer to עַל מה). **b.** עַל כִּי similar in meaning, but less frequent. **c.** עַל alone: (*a*) *because*. (*b*) *notwithstanding that* (above, **1 f** *f*), *although*, עַל לֹא חָמָס עָשָׂה *although* he did no violence. **IV.** Compounds: — **1.** with דְּ (rare and late), **a.** *as concerning*, *as upon*. **b.** (pleon. for כְּעַל גְּמֻלוֹת כְּעַל יְשַׁלֵּם (דְּ *the like of* their deeds is *the like of* (that which) he will repay (כְּעַל repeated on the anal. of דְּ: v. דְּ) = *according to* their deeds is (that which) he will repay, *according to*. **2.** מֵעַל **from upon, from over, from by** — used with much delicacy of application in many different connexions, corresponding mostly with the different senses of עַל. Thus **a.** *from upon*, idiomatically, when removal, motion, etc., from a *surface* is involved, as מעל האדמה, מעל פני האדמה *from upon* (the face of) the ground, usu. with expel, destroy, perish, etc. **b.** Of relief from a burden or trouble: as of a plague, stroke, rod, etc., removed *from* (resting) *on* one; of reproach, iniquity, bloodguiltiness, wrath, murmurings; הֵקֵל מֵעַל to lighten *from upon* one; pregn. that the sea יִשְׁתֹּק מֵעָלֵינוּ may be calm *from off* us; שְׁעֵה מֵעָלָיו *look away from him*; to remove, etc., מֵעַל פָּנַי (v. פָּנִים); to whom shall he go up מֵעָלֵינוּ *from upon us* (relieving us of his presence); so often of an army retiring from a country or raising a siege, esp. with עָלָה, נַעֲלָה; David fled מעל אבשׁלום *from* Absalom (whom his presence had encumbered); לֵךְ מֵעָלַי (contemptuously; be no more obnoxious to me), similarly שׁלחו־נא את־זאת מעלי (Amnon of Tamar). **c.** *From*

beside (cf. **6** עַל **c**), in different *nuances*: God went up מעל אברהם *from beside* A.; *from attendance on* (cf. עַל *ib*.); *from attachment to*, רָחַק מֵעַל י ´; *from companionship with*, עַחַי וֵאלֹהִים סָר מֵעָלַי; *from accompanying protectingly* מֵעָלַי הִרְחִיק; *from adhesion to*. **d.** In late Heb., = עַל *above*. **e.** מֶעַל לְ (chiefly late, and pleon. for עַל, or else = the more class. syn. מִמַּעַל לְ): (*a*) *upon*, *over* the border (territory) of Israel, *upon* mount Zimaraim. (*b*) *beside*; *off the side of* (**6** מִן) = *at a little distance from*; *upon*, *by the side of*.

I. עַלְוָה transp. fr. עַוְלָה (q.v.).

II. עַלְוָה **n.pr.m.** in Edom.

עַלְוָן **n.pr.m.** in Edom.

[עָלַז] **vb. exult** (‖ form of עלץ q.v.) — **Qal** *exult*, *triumph*; of Isr.'s foes, of wicked; of Isr; fig. of field; of י ´.

עָלֵז **adj. exultant, jubilant**; as **n.**

[עַלִּיז] **adj. exultant, jubilant —** *jubilant*.

עֲלָטָה **n.f. thick darkness;** attending sunset.

עֵלִי, עֲלִי, עִלִּי, עַלְיָה, עֶלְיוֹן v. עלה.

עֲלֵי v. עַל. עַלְיָה, עַלְיָן v. עלה, עלון.

I. [עָלַל] **vb. Po›ēl, act arbitrarily** (toward) *act severely*, alw. c. ל pers.; *deal severely with*. Vid. also ע ´ **denom.** infr. **Pō›al** *my pain which is severely dealt out to me*. **Hithpa. 1.** *busy*, *divert oneself* with, alw. c. ב pers; esp. *deal wantonly*, *ruthlessly* with (ב pers.) **Hithpō›.** *to practise practices* in wickedness.

עוֹלֵלוֹת **n.f.pl.intens. gleaning** (*going over a second time*) — *gleaning* (of grapes and

olives; לֶקֶט of grain), always fig. of remnant; fig. of warlike achievement. [עלל] **vb.denom. Pō. glean** (grapes or olives; לְקֵט of grain).

עֲלִילָה **n.f. wantonness, deed — 1.** *wantonness*, *wantonness of words*, i.e. baseless charges. **2.** *deed*: **a.** in gen., of men. **b.** of עַל ׳נוֹרָא ע ׳י; *he is terrible in deed toward*, etc. **c.** usu. *practices = evil deeds*.

עֲלִילְיָה **n.f. deed;** of ׳י.

[מַעֲלָל] **n.m. deed, practice — 1.** usu. bad *practices* of men, רַע מַעֲלָלִים he was *evil in* his *practices*. **2.** *deeds* of ׳י, of **3** .אֵל **.** *acts*, in gen., of youth.

[מעליהם ,[מעליל Kt, v. foreg. **1.**

תַּעֲלוּלִים **n.m.pl.abstr. wantonness, caprice;** יִמְשְׁלוּ בָם ׳ת *caprice shall rule over them*; תַּעֲלֻלֵיהֶם *their wanton dealing*, i.e. that inflicted on them.

II. עלל

עוֹלֵל, עוֹלָל **n.m. child —** *child* (sts. disting. from men and women); (heirs of father); dashed in pieces (רטשׁ) by foe; taken captive; stillborn.

[עָלַל] **vb. denom. act** or **play the child;** only **Pō.** *Pt.* עַמִּי נֹגְשָׂיו מְעוֹלֵל *my people — its ruler is acting the child*.

III. [עָלַל] **vb. insert, thrust in;** only **Pō.** fig. of humiliation.

עֹל **n.m. yoke —** *yoke*, for cattle; usu. fig. of servitude; שָׁבַר ע ׳ *break the yoke*; fig. of transgressions; of hardship, נָשָׂא ע ׳.

עֲלִיל appar. **n.[m.]** *furnace*, *crucible*.

I. [עָלַם] **vb. conceal — Qal** *Pt. pass*. as subst. *our secret*, i.e. hidden sin (|| עֲוֹנֹת). **Niph.** *be*

concealed, of wisdom; of a fact or condition (all c. מִן pers.); *Pt*. **1.** נֶעְלָם *concealed*, c. הָיָה in periphrastic conjug. (מִן pers.); abs. **2.** *obscured (as to the senses; fig. for* swoon). **3.** *those who conceal themselves*, i.e. their thoughts, *dissemblers* (‖ שָׁוְא, מְתֵי). **Hiph.** *conceal*, *hide*, c. מִן pers.; usu. *hide* the eyes from (מִן), i.e. *disregard*; מִן om.; *hide* the eyes by (בְּ) a bribe (i.e. pervert justice, but v. I. **3** עַיִן **d**); *hide* (cover) the ear (turn a deaf ear); *hide* (obscure) counsel (עֵצָה); *why dost thou* [י ׳] *hide*, sc. thine eyes (so most), or *practise concealment* (= hide thyself)? **Hithp.** *hide oneself completely*.

תַּעֲלֻמָה **n.f. hidden thing, secret** — *what is hidden*; תַּעֲלֻמוֹת חָכְמָה *secrets of wisdom*.

עַלְמוֹן **n.pr.loc.** priestly city in Benj.; mod. ʿ*Almît*, c. 1 hour NE. of Jerusalem.

עַלְמוֹן דִּבְלָתָיְמָה **n.pr.loc.** in Moab.

עֲלָמוֹת, עַל־מוּת etc., v. עַלְמָה sub II. עלם.

1 עָלֶמֶת **n.pr.m.** a Benjamite. **2. n.pr.loc.** (= עַלְמוֹן q.v.).

יַעְלָם **n.pr.m.** Edomite.

II. עלם

עֶלֶם **n.m. young man.**

עַלְמָה **n.f. young woman** (ripe sexually; maid or newly married); עַל־עֲלָמוֹת *to* (the voice of) *young women*, either lit., or of soprano or falsetto of boys.

[עֲלוּמִים] **n.pl.abstr. youth, youthful vigour.**

III. עלם

עוֹלָם **n.m. long duration, antiquity, futurity — 1.** of past time: **a.** *ancient time*: יְמֵי ע ׳ *days of old*; עַם ע ׳ *ancient people*; חָרְבוֹת ע ׳ *old waste places*; פִּתְחֵי ע ׳ *ancient gates*;

מִן ׳ ע(ם) *from of old*, of the fathers, the prophets, the ancient נפלים ע ׳בהם; *long in them*. **b.** מֵתֵי ע ׳ *the long dead*. **c.** of God, מֵע ׳: former acts; as redeemer; of love, judgment, dominion; long silence; his wisdom personif.; his existence. **d.** of things: גבעות ע ׳ *ancient hills*. **e.** pl. שְׁנוֹת עולמים *years of ancient times*; לעלמים *in olden times*. **2. a.** indef. *futurity*, c. prep. *for ever*, *always* (sts. = *during the lifetime*); עֶבֶד עולם *slave for ever*; עָבַד לע ׳ *serve for ever*; גְּאֻלַּת ע ׳ *redemption at any time*; הֲרַת ע ׳ *ever pregnant* (womb); כְּלִמַּת ע ׳ of persecutors of Jeremiah; שַׁלְוֵי ע ׳ *alway at ease*; יחיה ׳ (יְחִי לע) *may the king live alway*; so of the pious; other phr.; אשירה ׳ע *I will sing for ever* (as long as I live); other emotions and activities continuous throught life. **b.** = *continuous existence*, (1) of things: the earth; other phr., heavens and contents, ruined cities, ruined lands; לעד עד ע ׳ *for a witness for ever*, in a book; (2) of nations: (Babylon loqu.); ישב לע ׳ of Judah; (3) families; the dynasty of Saul; house of Eli; (4) national relations: איבת ע ׳ *continual enmity*; of exclusion from קהל י, ׳עד ע ׳; various relations; חרפת ע ׳ *perpetual reproach*, of dynasty of David, families. **c.** of divine existence: חי הע ;׳חֵי אנכי לע ;׳אלהי ע ;אל עולם; of divine name, שמי לְע זה ׳; blessing and praise of it; of י ׳ himself; attributes, אהבה; reign; presence in Zion; his salvation; זרעת ע ׳ *everlasting arms*. **d.** of God's covenant: בְּרִית ע ׳ *everlasting covenant*; covenant with Noah, לְדֹרֹת ע ׳; God remembers it; will not break it, לע ׳. **e.** of God's laws; temple to bear God's name, עד ע ׳; consecrated; its ceremonies; Levit. priesthood; Aaronic priesthood. **f.** of God's promises: his word, יקום לע ׳; promised dynasty of David; of holy land; given לע ׳, inherited לע ׳; dwelt in עד ע ׳; other blessings; Jerus. to abide לע ׳. **g.** of relations between God and his people, לע ׳. **h.** of Messianic dynasty and king: ל)ע ׳); having divine throne; name endures; established; God blesses him; of his reign. **i.** = *indefinite*, *unending future*: live לע; יִחְיוּ ׳הלע הנביאים *the prophets*, *can they live for ever*?; c. neg. *never*. **j.** after death. **k.** = *age* (*duration*) *of the world*: את העלם נתן בְּלִבָּם *the age of the world he hath set*, etc. **1.** pl. intens. *everlastingness*, *eternity*. **m.** special phr.: ((מן עולם(ה) עד(ו) עולם(ה)ם *from everlasting to everlasting*, of חסד ׳י ,׳; benedictions; the

land given; מעתה ועד עולם *from now and for ever* (i.e. as long as one lives); of people's hope in God; dynasty of David; of God's acts, words, etc.; v. further I. עַד.

עֵילוֹם v. עוֹלָם. עֶלְמוּת v. עַלְמָה, II. עלם.

עַל־מוּת, לַבֵּן עַל־מוּת v. עַלְמָה, II. עלם.

[עָלַס] **vb. rejoice** (|| with עָלַז, עָלַץ, q.v.) — **Qal** *rejoice*. **Niph.** (of ostrich's wing) = *flap joyously*. **Hithp.** *let us delight ourselves* in (ב) love.

[עָלַע] **vb.**

[עָלַף] **vb. cover — Pu.** *covered*, *encrusted*, *enshrouded*, *enwrapped*, i.e. senses obscured = *have swooned away*. **Hithp.** *enwrap oneself*; = *swoon away*.

עֻלְפֶּה v. foregoing.

עָלַץ **vb. rejoice, exult — Qal**.

[עֲלִיצוּת] **n.f. exultation.**

עֲלוּקָה עלק. **n.f. leech.**

עֹלָתָה etc., v. עוֹלָה sub עָוַל.

I, II. עִם, עַם v. sub I. עמם.

עָמַד **take one's stand, stand — Qal 1. a.** *stand*, *be in a standing attitude*: c. עַל *by*, עַל *on*; c. ב loc.; c. אֶל loc. (+ לְ pers.); c. אֶל pers.; c. אֵצֶל; c. לִפְנֵי; before ´י, for intercession; *take one's stand* and do a thing; sq. inf. **b.** *stand forth* (to speak, etc.). **c.** *take a stand* against (עַל), in opposition to (but *stand* over, = have charge of); cf. עַל־דַּם *against the blood of*, i.e. seek one's blood, life; c. יָחַד *together*, i.e. against each other. **d.** *present* oneself before (לִפְנֵי); before ´י (in sanctuary); so in heaven; c. ב loc. of child at birth, in palace (as retainer,

courtier). **e.** c. לִפְנֵי *attend upon*, *be*(*come*) *servant of*; servant of יְ֫; priests (לִפְנֵי יְ֫ וְלְשָׁרְתוֹ; of Levites, *stand* before congreg. for menial duties. **f.** *stand* afar מֵרָחוֹק; *stand* aloof, מִנֶּגֶד. **g.** *stand* (silent). **h.** *stand* (appealingly). **i.** *stand*, subj. עַל) רֶגֶל loc.), (בְּ loc.) (fig.). **j.** *stand*, of water, עַל־הָרִים. Vid. also preps. עִם, מִמַּעַל, עַל, אֵצֶל, אֶל, etc. **2. a.** *stand still*, *stop*, cease moving, of moon, sun, both; of pers.; *stop* flowing (of oil); *remain standing*, c. תַּחְתֵּינוּ; of eruption in skin = remain unchanged. **b.** = be inactive. **c.** = be attentive. **d.** *stop*, *cease* doing a thing; c. מִן. **3 a.** *tarry*, *delay*. **b.** *remain*, c. בְּ loc.; c. עִמְּדִי; + inf. purpose. **c.** *continue*, *abide*; = dwell (עַל loc.); בְּתוֹךְ ;לְעוֹלָם ;לָעַד; of plan = be established; = maintain itself. **d.** *endure*. **e.** *be steadfast*. **f.** *persist*. **4.** *make a stand*, *hold one's ground*; c. לִפְנֵי, בִּפְנֵי; c. עַל, for one's life. **5.** *stand upright*: **a.** *remain standing*; of head *remain upright* upon him (עָלָיו); of house (fig. of endurance). **b.** *stand up*, opp. sit (+ קוּם); opp. lie prostrate (עַל־רַגְלֶיךָ); of revival after death (late for קוּם). **c.** *stand up*, *rise*, of water (+ appos. נֵד אֶחָד). **d.** *be erect*, *upright*, of boards. **6. a.** *arise*, *appear*, *come on the scene* (= קוּם; late); c. תַּחַת *instead of*; of war, deliverance. **b.** *stand forth*, *appear* = come into being. **c.** *rise up* as foe, c. עַל *against*, c. לְנֶגְדִּי *against*. **7.** rare usages are: **a.** אֶת־עִ֫ *stand with*, as attendant, servitor. **b.** *take one's stand* in covenant, בַּבְּרִית. **c.** *stand* עַל־חֶרֶב (resort to the sword). **d.** *stand* בְּסוֹד יְ֫ (v. סוֹד). **e.** *be appointed*. **f.** *stand* before (לִפְנֵי) beast (carnal intercourse). **g.** *grow flat*, *insipid*, taste of wine (fig. of Moab), or *remain unchanged*. **Hiph. 1.** *station*, *set*, c. acc. (בֵּין); for duty (בְּ) ,(סְבִיבֹת loc.), c. עַל *against*. **2.** *cause to stand firm* (c. עַל loc.); *maintain* (opp. overthrow). **3.** *cause to stand up*, *set up*, *erect*, c. acc. + עַל־רַגְלַי, so עַל־עָמְדִי; temple (עַל loc.); esp. doors; Asherim. **4.** + לִפְנֵי *present* one *before* king, יְ֫ (in sanctuary), priest. **5.** *appoint*; c. עַל *over*, c. inf. purpose, c. 2 acc.; = assign (land) to (לְ); *appoint* courses of priests; *ordain* commandments, עַל pers.; *establish* בְּ) עַד־הָעוֹלָם loc.); c. acc. of covenant; c. חָזוֹן *vision*. **6.** other meanings: **a.** אֶת־פָּנָיו עִ֫ *have a fixed look*. **b.** c. acc. בְּ + רַגְלַי loc. (fig.). **c.** *make to stand* (in a covt.). **d.** *restore* waste places. **e.** + לְפָנֶיהָ, i.e. *make servant to*. **f.** *cause* wind *to arise*. **g.** = *raise* an army. **Hoph.** *be presented* (of goat), + לִפְנֵי יְ֫; *caused to stand*, i.e. propped up, in (בְּ) his chariot.

[עֹמֶד] **n.[m.] standing-place.** [עֶמְדָּה] **n.f. standing-ground.**

עַמּוּד, עַמֻּד **n.m. pillar, column — 1.** *pillar*, supporting house; *pillars* in tabern. עַמּוּדֵי שִׁטִּים *pillars of acacia* wood; *pillars* in Sol.'s palace, עַמּוּדֵי אֲרָזִים *pillars of cedar*; in Ezek.'s temple. **2.** two bronze pillars. **3.** *columns*, *uprights*, of silver. **4.** עַמּוּד עָשָׁן *column of smoke*. **5. a.** עַמּוּד בַּרְזֶל (fig. of proph.). **b.** poet. of pillars of earth, of heaven. **c.** of wisdom's house.

[מַעֲמָד] **n.[m.] office, function, service; 1.** *station*, *office*, *post*. **2.** *office*, *function*. **3.** *service*, prob. specif. *waiting* at table (strictly *mode of standing*).

מָעֳמָד **n.[m.] standing-ground, foothold** (in fig.).

עִמָּדִי v. עִם infr. sub עמם.

עמה

[עָמִית] **n.m. associate, fellow, relation.**

עַמִּיאֵל and similar n.pr. v. sub I. עמם.

עָמַל **vb. labour, toil — Qal** *labour* (very late): in building, c. בְּ; tillage, c. בְּ; gen., c. בְּ, c. לְ, c. לְ + inf.

I. עָמָל **n.m. f. trouble, labour, toil — 1.** *trouble* (|| *sorrow*): one's own suffering. **2.** *trouble*, *mischief*, as done to others. **3.** *toil*, *labour* (late in Heb.); = fruit of labour.

II. עָמָל **n.pr.m.** name in Asher.

I. עָמֵל **n.m. labourer, sufferer — 1.** *labourer*, *workman*. **2.** *sufferer*.

II. עָמֵל **adj. verb. toiling.**

עֲמָלֵק **n.pr.gent. Amalek —** ancient people, S. of Canaan -in Negeb, fierce and warlike

Bedawin, foes of Isr. during Exodus; later marauders in Isr. territory, defeated by Saul, and by David (cf. **adj.gent.** infr.); as grandson of Esau; appar. connected with Ephr. territory.

עֲמָלֵקִי **adj.gent.**; coll. = (*the*) *Amalakites*.

I. עָמַם **vb.**

I. עַם, עָם **n.m.** (v.infr.) **people — 1.** *a people*, *nation* (sts. || גּוֹי), n. coll.: עַם אֶחָד = all mankind; peoples in gen.; קְהַל עַמִּים *an assembly* (multitude) *of peoples*; one's own people; particular peoples, Egypt; but esp. Isr.; called יהוה ׳ע, and (by עַמִּי ׳ (י (all periods); fig. of ants, the *shaphan*, locusts. **2.** = smaller units, e.g. **a.** inhab. of a city. **b.** inhab. of a locality [appar. not = tribe; v. sub **d**]. **c.** retainer, followers. **d.** people bearing arms; כְּבֵד ׳ע, i.e. a powerful force. **3.** = common people (opp. rulers). **4.** *people* in gen., *persons*; persons labouring; superior persons (iron.); עַם עוֹלָם *people of long ago* (now in She‹ôl). **5.** phrases are: **a.** (עַמָּהּ, עַמּוֹ בְּנֵי (עַמִּי, עַמְּךָ *members of one's people*, *compatriots*, *fellow-countrymen*, etc. **b.** בְּנֵי הָעָם = *common people* (v. **3**); *people* in gen. שַׁעַר בְּנֵי הָעָם i.e. *public gate*. **c.** עַם הָאָרֶץ *the people* at large, as a body; common people; disting. from prince, from priests; = Canaanites; mixed post-exil. population. **d.** עַמֵּי הָאָרֶץ usu. *peoples of the earth*; of heathen peoples about and in Pal. after exile; traders. **e.** מִשְׁפְּחוֹת עַמִּים **f.** בַּת־עַמִּי = people personif. **g.** designations of Isr. are: סְגֻלָּה ׳ע; קְדוֹשִׁים ׳ע, קֹדֶשׁ(ה) ׳ע, עַם־קָדוֹשׁ. **h.** of foreign (non-Isr.) peoples: נָכְרִי ׳ע, אַחֵר ׳ע, עִמְקֵי שָׂפָה ׳ע. **i.** עַם עֻבְרָתִי, חֶרְמֵי ׳ע, ־מִבְחָרָיו ׳ע, עַמֵּי תוֹעֵבוֹת הָאֵלֶּה; לֹא עָם בִּינוֹת.

עִם **prep. with 1a.** of fellowship and companionship, as ולוט עמו and Lot *with* him. Coupling substantives, *together with*, chiefly in poetry. Usually, אמר עם הספר he ordered *in conjuction with* writing, in a written order. Poet. or late uses; in Jb of the companionship of sufferings or prosperity. Hence, in partic. **a.** of *aid*; esp. of God. *With the help of*. **b.** Of actions done jointly *with* another, as ירשׁ עם inherit *with*, חָלַק (חִלֵּק) עם to share *with*. **c.** If the common action be of the nature of a contest or combat, עִם is *with* in the sense of *against*: so often with נִלְחַם *to fight*, נִשְׁפַּט *to dispute*, נֶאֱבַק *to wrestle*, רִיב *to strive* (see these verbs); בּא בְּמִשְׁפָּט עם to enter into judgment *with*; hence, without a verb expressing the idea

explicitly, מִי יָקוּם לִי עִם מְרֵעִים *in the struggle with* evil-doers? **d.** Of dealing *with* a person, or of the relation in which one stands *with*, or *towards*, another: as עָשָׂה חֶסֶד עִם to do kindness *with*; רָצָה עִם be well pleased *with*; דִּבֶּר עִם to speak *with* (subj. usu. God) (v. דִּבֶּר **3 e**), hence דָּבָר עִם a word (spoken) *with*; and with adj. תָּמִים עִם perfect *with* (i.e. *toward*). **e.** Of a common lot, הָאַף תִּסְפֶּה צַדִּיק עִם רָשָׁע *together with* the wicked; hence *like* וְעִם אָדָם *with* (i.e. *like*) men (in general), עִם הַכְּסִיל i.e. *like* the fool. **f.** Of equality or resemblance generally עִמּוֹ i.e. *like* him. **g.** Of *time*, = *as long as* יִרְאוּךָ עִם שֶׁמֶשׁ *as long as* the sun *endureth*. **2.** Of a locality, *close to*, *beside*. By a *person*; of one living *near* another. **3.** Of persons, עִם is spec. **a.** *in the house* or *family* or *service of*. **b.** *In the possession of* עִמּוֹ *with him*, *at his side*; = *stored up with*; of ethical or mental attributes. **c.** *In the custody* or *care of*. **d.** *Beside* = *except* וְאֵין עִמְּךָ לַעֲזֹר there is none *beside thee* to help. **e.** *With* = *friendly with* (syn. אֶל *towards*). **4.** Idiom. of a *thought* or *purpose* present *with* one: **a.** פֶּן יִהְיֶה דָבָר עִם לְבָבְךָ בְּלִיַּעַל a wicked thought *with* thy heart; וְיִהִי עִם לְבַב דָּוִד לִבְנוֹת וגו׳ i.e. it was David's *purpose* to build, etc.; rather differently, to *muse* or *talk with* one's heart. **b.** עִם alone, = in one's *consciousness*, whether of knowledge or memory or purpose (cf. **3** אֵת **b**). Also sts. *in the judgment* or *estimation of*. **5.** Metaph. *together with* = *in spite of*, *notwithstanding*. מֵעִם *from with* or *beside*: hence **a.** after verbs of departing, taking, removing, etc.; of heart turning יְ׳ מֵעִם; after שָׁאַל *to ask*; דָּרַשׁ *to require* (to *inquire*). Sq. a word denoting a place, *away from*, *far from* (si vera l.). **c.** *From the possession*, or *custody*, *of* (cf. **3** עִם **b, c**): so with גָּזַל, עָרַב to take pledge, גָּנַב, יָצָא (subj. a slave; cf. **3** עִם **a**), לָקַח, קָנָה. **d.** Expressing *origination* or *authorship*: established *from*, on the part of God. And of a judgment proceeding *from* any one: נְקִי מֵעִם יְ׳ = *pronounced* guiltless *by* יְ׳, הַמֵּעִמְּךָ *at thy judgment* shall he requite? (cf. מִן **2 d** *end*).

עִמָּנוּאֵל **n.pr.m. Immanuēl** (*with us is God*); name of child, symbolizing presence of יְ׳ to deliver his people; declaration of trust and confidence, *with us is God*.

II. [עַם] **n.[m.] kinsman** (on father's side) — *father's kinsmen*.

I. [עֻמָּה] **n.f. juxtaposition**, but only in st. c. with force of a **prep. close by, side by side with, parallel to, agreeing with, corresponding to**; always c. לְ **a.** *close by*, *side by side with*; esp. of what is *parallel*, the wall *alongside of* the chambers; of the contiguous portions in Ezek.'s division of the land, *alongside of* each other; of movement in parallel lines, Shimei was going along לְעֻמָּתוֹ *parallel with* him, לְעֻמַּת פְּנֵיהֶם *by the side of* their face (which, as antagonism is implied, = *against*). **b.** *agreeing with*, *corresponding to* (a common result of juxtaposition), a screen five cubits high לעמת קלעי החצר *agreeing with* (*answerable unto*) the hangings of the court (in height). מִשְׁמָר ׳מִשְׁמָר ל ward *corresponding to* ward. **c.** *correspondingly to*, they also cast lots לְעֻמַּת אֲחֵיהֶם *correspondingly to* their bretheren. **d.** before a sentence לְעֻמַּת כַּקָּטֹן כַּגָּדוֹל *correspondingly to* (the principle) *of* as the small so the great; כְּל־עֻמַּת שֶׁבָּא *quite exactly as* he came, so shall he go. **e.** מִלְּעֻמַּת (v. **1** מִן **c, 9 a**) *close beside*.

II. עֻמָּה **n.pr.loc.** v. עִבּוֹ.

עַמּוֹן **n.pr.gent. Ammon;** people apparently akin to Isr., but usu. hostile, dwelling E. of Jordan, NE. of Moab, between Arnon and Jabok.

עַמּוֹנִי, עַמִּנִי **adj.gent. Ammonite;** *an Ammonite* (generic); as subst. coll.; fpl. as adj.

עַמִּיאֵל **n.pr.m.** (*my kinsman is God*) **1.** E. of Jordan name. **2.** a Danite. **3.** David's father-in-law. **4.** son of Obed Edom.

עַמִּיהוּד **n.pr.m.** (*my kinsman is majesty*) **1.** a Geshurite. **2.** an Ephraimite. **3.** a Simeonite. **4.** a Naphtalite. **5.** a Judahite.

עַמִּיזָבָד **n.pr.m.** (*my kinsman hath bestowed*) son of Benaiah.

עַמִּיחוּר Kt. v. עַמִּיהוּד.

עַמִּינָדָב **n.pr.m.** (*my kinsman is noble*); **1.** Aaron's father-in-law. **2.** Levites.

עַמִּישַׁדָּי **n.pr.m.** (*my kinsman is Shaddai*) a Danite.

II. [עָמַם] **vb. darken, dim — Qal** *eclipse*; be dimmed, *hold dark*. **Hoph.** *dim*.

עֲמָמִים, עַמְמֵי v. I. עַם supr.

עִמָּנוּאֵל v. sub עִם supr.

[עָמַשׂ? ,עָמַס] **vb. 1. load. 2. carry a load — Qal 1.** *load* (obj. om.) upon (עַל) ass. **2.** *carry a load* (ִי ´, for (לְ) his people), *carry as a load* (fig.), pass. (lit.), (fig.). **Hiph. load** upon (acc. rei + עַל pers.).

עָמוֹס **n.pr.m.** Amos the prophet.

עֲמַסְיָה **n.pr.m.** name in Judah.

מַעֲמָסָה **n.f. load, burden;** אֶבֶן מַ ´ *a stone of burden* = heavy stone, hard to lift.

עַמְעָד **n.pr.loc.** in Asher.

[עָמֹק] **vb. be deep — Qal. Hiph.** *make deep*; sq. vb., with adverbial force שִׁחֲתוּ ´ה = *they are in the depth of corruption* (v. שׁחת).

עֵמֶק **n.m. vale** (prop. *deepening*, *depth*, cf. בִּקְעָה, גַּיְא, נַחַל) -*vale*, *valley*, *lowland*, opp. הָהָרִים, amid mts., e.g. about Jerus.; = *open country*; of Jordan-valley; of Philistine plain; fit for chariots, so also אֶרֶץ הָע ´; cultivated, fertile; v. also בָּכָא, בְּרָכָה, אַיָּלוֹן, II. חָרוּץ, יְהוֹשָׁפָט, סֻכּוֹת, עָכוֹר, קְצִיץ, רְפָאִים, שִׁדִּים; בֵּית הָע ´.

עֹמֶק **n.[m.] depth.**

[עָמֵק] **adj. deep, unfathomable;** i.e. *unintelligible of speech*.

עָמֹק **adj. deep 1.** ע ´ lit. **2.** = *unsearchable* עָמֹק.

עָמוֹק **n.pr.m.** a priest.

מַעֲמַקִּים **n.m.pl. depths.**

I. עמר

I. עֹמֶר **n.m. sheaf** (*swath*, row of fallen grain); fig. of food (abs.); lit.

II. עֹמֶר **n.m. omer**; a measure; itself; amount measured; = 1/10 ephah.

עָמִיר **n.[m.] swath, row of fallen grain** (*hay*); (on cart), (falling behind reaper), (brought to threshing-floor), (inflammable).

[עִמֵּר] **vb. Pi. denom. bind sheaves.**

II. [עָמַר] **vb. Hithp. deal tyrannically** with (ב).

עֲמֹרָה **n.pr.loc. Gomorrah;** alw. c. סְדֹם .q.v. fig. of iniquity.

III. עמר

עָמְרִי **n.pr.m. 1. Omri,** king of Israel. **2. a.** name in Benj. **b.** in Judah. **c.** in Issachar.

עַמְרַם **n.pr.m. 1.** father of Moses.

עַמְרָמִי **adj.gent.** of **1**, c. art. as n.coll.

עמשׂ v. עמס.

עֲמָשָׂא **n.pr.m.** (cf. **1** (?עמשׂ ,עמס. Absalom's general. **2.** Ephraimite.

עֲמָשַׂי **n.pr.m.** (cf. foreg.) **1.** warrior of David. **2.** Levites. **c.** priest.

עֲמַשְׂסַי **n.pr.m.** a priest.

ענב

עֵנָב n.m. grape(s); — *grapes* (all as yielding juice for drink), (sim.), (parable), poet.; eaten; אֲשִׁישֵׁי ע ׳ *raisin-cakes*; רוֹשׁ ע ׳ *grapes of poison*.

עֲנָב n.pr.loc. in hill-country of Judah, mod. *ʿAnab*, 18 1/2 miles SW. from Hebron.

עָנוּב n.pr.m.

[עָנַג] **vb. be soft, delicate, dainty — Pu.** *daintily bred*, fig. of Jerusalem. **Hithp. 1.** *be of dainty habit* (woman). **2.** *take exquisite delight* (עַל rei); (מִן rei); (ב rei). **3.** c. עַל, in bad sense, *make merry over*, *make sport of*.

עֹנֶג n.[m.] daintiness, exquisite delight.

עָנֹג adj. dainty; man; woman; (Bab. personif.); all || [רך]ה.

תַּעֲנוּג n.[m.] daintiness, luxury, exquisite delight; — 1. *luxury*. **3.** *delight* of love.

[עָנַד] **vb. bind around, upon — Qal.**

מַעֲדַנּוֹת n.f.pl. bonds, bands.

I. **עָנָה vb. answer, respond — Qal 1.** *answer*, *respond to* sthg. said, actual or implied; esp. **a.** of men, c. acc. pers.; specif. *be responsive*, i.e. *answer kindly*, grant request (sf. pers.); = *be amenable*, *docile* (toward ׳ י) (of Isr. in fig.); seldom and late, c. acc. of thing replied to. **b.** of God answering (graciously): usu. c. acc. pers.; by oracle, fig.; by deed, cf. בְּאֵשׁ. **c.** rarely c. acc., or cl., of answer; they *responded*, *Amen*! *they made reply against* Isr. (c. עַל *against*) + quoted answer; c. acc. pers. + answer *Jonathan answered Saul*, *David asked leave*, etc.; c. 2 acc.; so = *grant*, *vouchsafe to*, נוֹרָאוֹת תַּעֲנֵנוּ *terrible things dost thou* [׳ י] *vouchsafe to us*. **d.** oft. + אָמַר Abr. *answered and said*; ע ׳ ;לְ ׳ א + ;אָמַר + אל + acc. pers. + אמר, *he answered Saul and said*; seldom + ע ׳ ,לֵאמֹר + acc. pers. + ׳ לא. **e.** seldom + ע ׳ ;דִּבֶּר + acc. pers. + ׳ **2** .ד.

a. *respond* to an occasion, speak in view of circumstances: (acc. pers. + quot.), (+ אָמַר). **b.** fig. יַעֲנֶה אֶת־הַכֹּל money *meets all demands*. **3. a.** specif. *respond* as a witness, *testify*, so perh. pt. עֹנֶה (abs.) (in good sense); c. בְּ pers. = *in the case of* = *for*; usu. *against*; c. בְּפָנָיו; c. +) לְפָנָיו *as witness*); c. בְּ pers. + acc. of charge, סָרָה, of false witness שֶׁקֶר, עֵד־שֶׁקֶר; abs. (bad implic.). (עַל *concerning*). **b.** less oft. *make response* as one accused (*respondent*). **Niph. 1.** *make answer*, subj. יְ ´ c. לְ pers. **2.** *be answered*: **a.** (subj. words). **b.** of man = *receive answer*. **Hiph.**

[עֹנָה] **n.f. cohabitation.**

עֵת **n.f.** and (seldom, mostly late) **m. time — 1.** *time* of an event, etc.: **a.** usu. c. prep.: c. בְּ, esp. בָּעֵת הַהִוא ´ *in that time*; בְּכָל־עֵת *at all times*; = *continually*, בְּכָל־עֵת אֲשֶׁר *as long as* I see Mordecai; c. לְ (cf. **6**, supr.), *at the time*, *for distant times*, cf. לְעֵת כָּזֹאת; c. דְּ (cf. **1** ד **a**, supr.), מָחָר כָּעֵת הַזֹּאת ´ *tomorrow about this time*, usu. כָּעֵת הָרִאשׁוֹן ;מָחָר כָּעֵת ´ *at the former time*; כָּעֵת alone *at this time = now*; c. מִן; c. עַד, הָיָה עַד־הָעֵת ´ *up to that time*; c. אֶל־, אֶל־עֵת מֵעֵת. **b.** oft. cstr. defined by n.foll. לְעִתּוֹת בַּצָּרָה *at times of destitution* (v. בַּצָּרָה), **c** sq. inf. **d.** sq. cl. c. vb. fin. (poet. or late). **2. a.** = *usual time*: צֵאת לְעֵת ´ *at the time of* king's *going forth*. **b.** *proper*, *suitable time*: rain בְּעִתּוֹ; sq. inf. הָעֵת לָקַחַת *is it a time to take money*?; abs. כִּי עֵת. **c.** *appointed time*, בְּעֵת תֵּת ´וגו *at the appointed time of giving*. **d.** as uncertain. **3.** = *experiences*, *fortunes*. **4.** *occurrence*, *occasion* (= עִתִּים רַבּוֹת ,פַּעַם) *great numbers of times* (= very often).

עֵת] קָצִין] **n.pr.loc.** on border of Zebulun; site unknown.

עַתָּה, עָתָּה **adv.** of time, **now** (prop. acc. of עֵת), *at the time*, in partic. of the present time, i.e. *now*; — *now*: **1.a.** ועתה and *now*; whether in opp. to past time, or to future; = *after all*; = *now at last*. **b.** of the imminent or impending future. **c.** of a time *ideally* present (= *then*, from our point of view). **d.** describing a present state = *as things are*. **e.** with an Imv., as an encouragement, implying that the time has come for the exhortation or advice to be followed. **2.** Phrases: **a.** עַתָּה זֶה) **4** זֶה **h**). **b.** ועתה and, *now*, or *now*, therefore (וְ **4**), drawing a conclusion,

esp. (cf. **1 e**) a practical one, from what has been stated: *and now*. **c.** וְעַתָּה הִנֵּה stating the ground on which some conclusion or action is to be based (with ועתה usu. repeated after the הנה-clause). **d.** גם עתה. **e.** מֵעַתָּה *from now*, *henceforth* (acc. to some, here = from *just now*); מעתה ועד עולם, v. supr. **1 a** *end*. **f.** עַד־עַתָּה *until now*; esp. after clause with מִן. **g.** כִּי עִתָּה *for in this case*, in our idiom, *for then* (עתה pointing to a condition assumed as a possible contingency); (*a*) כי עתה for *then*; sq. impf. for *then* (if it were weighed) it would be heavier, etc., *for then* would I be silent and die; (*b*) after a protasis, *surely then* (see כִּי **1 d** *b*).

עַתַי **n.pr.m. 1.** of Judah. **2.** of Gad.

עִתִּי **adj. timely, ready** — *readiness*.

יַעַן prop. **subst., purpose, intention**, but always used as **prep.** or **conj., on account of, because — 1.** as **prep.,** rarely with a subst.; with a ptcp. יען אמרים *because of men saying* to you; freq. with inf. c., יַעַן הִתְמַכֶּרְךָ *on account of* thy having sold thyself. **2.** As **conj.: a.** יַעַן אֲשֶׁר, usu. with pf., as יען אשר עשׂית זאת *because that* thou hast done this; with impf. (in frequent. sense). **b.** יַעַן כִּי. **c.** יַעַן alone, with pf.; with impf. (freq.). Once יַעַן אֲשֶׁר of the fut. *because* he shall not see, etc. Usu. the vb. follows immediately, but sometimes the obj. first for emph. **3.** יַעַן וּבְיַעַן, q.d. *because and by the cause* (that), sq. perf.; יַעַן בְּיַעַן sq. inf.

יַעְנַי **n.pr.m.**

מַעֲנֶה **n.m. answer, response;** abs. רַךְ מ *a gentle answer*; מ אֱלֹהִים i.e. *response* for guidance; *response* = obedience; *reply*, refutation; לַמַּעֲנֵהוּ = for its purpose, that for which it *answers*.

[מַעַן] **subst.** purpose, intent, only with לְ, in לְמַעַן **prep.** and **conj. for the sake of, on account of, to the intent** or **in order that** (abbrev. from מַעֲנֶה: cf. מַעַל); with sf. **1. prep.: a.** למען חמשים הצדיקים *for the sake of* the 50 righteous?; לְמַעֲנִי (of י) *for my own sake*,

i.e. to vindicate my name; יְ׳ is said (or entreated) to act (לְמַעַן שְׁמוֹ, שְׁמְךָ, שְׁמִי i.e. to maintain his reputation, or character; simil. לְ׳ חַסְדְּךָ i.e. to maintain it consistently). **b.** *In view of*, *on account of* (but not expressing causation distinctly, like מִן **2 f,** or לְמַעַנְכֶם, מִפָּנַי) *on your account*, לְ׳ זֹאת *in view of this*, לְ׳ שׁוֹרְרָי *on account of* my watchful foes, לְ׳ מִשְׁפָּטֶיךָ *in view of* thy judgments. **c.** Sq. inf. לְמַעַן הָבִיא יְ׳ *for the purpose of* J.'s bringing = *to the intent that J. might* bring, לְ׳ הַצִּיל *in order to* rescue. **2. Conj.** (sq. impf.) **a.** לְמַעַן אֲשֶׁר I have known him לְ׳ אֲשֶׁר יְצַוֶּה *to the end that* he might command, etc.; more often. **b.** without אֲשֶׁר. **c.** Sq. לֹא: (*a*) לְ׳ אֲשֶׁר לֹא; (*b*) לְ׳ לֹא (Less common than לְבִלְתִּי or מִן with inf., or פֶּן־). Note I. לְמַעַן is always *in order that*, never merely *so that*.

II. [עָנָה] **vb. be occupied, busied with** (בְּ) **Qal**.

עִנְיָן **n.m. occupation, task** — *task*, and in weakened sense, *a bad business*, *bad affair*.

מַעֲנָה **n.f. place for task** (?), specif. **field for ploughing;** לְמַעֲנוֹתָם Kt *ploughing-grounds* (Qr מַעֲנִיתָם).

מַעֲנִית Qr v. foregoing.

III. [עָנָה] **vb. be bowed down, afflicted — Qal 1.** *be put down* or *become low*, of song of triumph (others as **Hiph.** *he putteth down*, || **2** .(תַּכְנִיעַ **.** *be depressed*, *downcast* (of lion; || **3** .(יֻחַת **.** *be afflicted*. **Niph. 1.** *humble one-self* **2** .מִפָּנַי **.** *be afflicted*. **Piel. 1.** *humble*, *mishandle*, *afflict*: individual; by imprisonment and bonds; a nation by war or in bondage; dynasty of David. **2.** *humble*, a woman by cohabit. **3.** *afflict* as a discipline (God agent). **4.** *humble*, *weaken*, obj. נֶפֶשׁ; מִשְׁפָּט; כֹּחַ *oneself*, by fasting; by an oath. **Pu. 1.** *be afflicted*, in discpline by God. **2.** *be humbled* by fasting. **Hiph.** *afflict*, in discipline. **Hithp. 1.** *humble oneself* (c. **2** .(תַּחַת יָדֶיהָ **.** *be afflicted*, by men; by God in discipline. **3.** *humble oneself* in fasting.

עָנִי **n.m. poor, afflicted, humble, meek** (Kt; Qr **1** — (עָנְיִי **.** *poor*, *needy* (Qr). **2.** *poor and weak*, oppressed by rich and powerful (Kt). **3.** *poor*, *weak and afflicted* Israel (usu. rendered *meek*). **4.** *humble*, *lowly*, *meek* (Moses); (Qr).

עֲנָוָה **n.f. humility 1.** *humility*, *meekness*. **2.** *condescension*.

עֲנוּת **n.f. affliction.**

עָנִי **adj. poor, afflicted, humble — 1.** *poor*, *needy*; having right to gleanings. **2.** *poor and weak*, oppressed by rich and powerful. **3.** *poor*, *weak*, *afflicted* Israel, or *pious* in Israel *afflicted* by wicked nations or the wicked in Israel itself; of Zion; God does not forget them, but has pity on them, saves, delivers and bestows various favours, the king also judges, and delivers. **4.** *humble*, *lowly* (victorious king).

עֳנִי **n.m. affliction, poverty — 1.** *affliction*. **2.** *frustration*.

[תַּעֲנִית] **n.f. humiliation,** by fasting.

IV. עָנָה **vb. sing — Qal** *sing*, *utter tunefully*, *and Miriam sang to* (ל) *them*; of uttering shout (הֵידָד), as in vintage (´ י subj.; + אֶל־ pers.), in attack (+ עַל־ pers.); c. ל rei v. pers. laudat.; c. acc. rei laudat. **Pi.** intens.: *sing sweetly* קוֹל עַנּוֹת *the sound of distinct singing*; cf. לְעַנּוֹת.

עֲנָה **n.pr.m.** Horites.

ענו Kt v. עֲנִי. עֲנוֹק v. I. עֲנָק.

ענז

עֵז **n.f. she-goat 1.** as **property. 2.** as food: גְּדָיֵי (גְּדִי) עִזִּים *kid*(*s*) *of she-goats*. **3.** as sacrificial victim. **4.** עִזִּים = *goats*' hair, as material. **5.** in sim., of flowing, undulating hair. **6.** ´ צְפִיר הע *he-goat* in vision.

עֲנִי **n.pr.m.** Levites.

עֲנָיָה **n.pr.m.**

עָנָיו v. עָנָו sub III. עָנִים .ענה.

עִנְיָן v. II. [עָנֵם .[ענה v. עֵין גַּנִּים.

עֲנָמִים **n.pr.gent.** in (or near) Egypt; locality unknown.

עֲנַמְּלֶךְ **n.pr.div.** of סְפַרְוַיִם (q.v.).

I. ענן

I. עָנָן **n.m. cloud-mass, cloud — 1.** *cloud-mass*: **a.** esp. of theophanic cloud; in temple; hence in gen, as symbol of protection; as a barrier. **b.** of rain-bow cloud. **c.** עֲנַן־בֹּקֶר (sim. of transitoriness); sim. of invasion. **d.** poet. in various connex.; c. אוֹר as thunder-cloud. **e.** symbol. of gloom. **2.** קְטֹרֶת ע׳ *cloud of incense*.

[עָנַן] **vb. denom. Pi.** c. acc. cogn. *bring clouds*.

עֲנָנָה **n.f. cloud.**

II. [עָנַן] **vb. Pō͘. practise soothsaying.**

II. עָנָן **n.pr.m.**

עֲנָנִי **n.pr.m.**

עֲנַנְיָה **n.pr. 1. m. 2. loc.;** perh. mod. *Beit Hanîna*, c. 4 miles NNW.from Jerusalem.

ענף

עָנָף **n.[m.] branch(es), bough(s);** usu. sg. coll., abs. ע׳ *branches* of vine; *boughs* of tree; sg. abs. (in fig.), of cedar.

[עָנֵף] **adj. full of branches;** (of vine, in fig.).

ענק

I. עֲנָק **n.[m.] neck**, only in **epith.gent.** בְּנֵי הָעֲנָק *long-necked* (tall) *men*, early giant people about Hebron and in Philistia; called also עֲנָקִים *long-necks*.

II. עֲנָק **n.m. necklace, neck-pendant** (Aramaism); (ornament of camels), (of youth).

[עָנַק] **vb.denom. serve as necklace; Qal** pride *is necklace for them*. **Hiph.** *make a necklace for him*, fig. for *richly load him*.

עָנֵר **n.pr. 1.** appar. **m.** ally of Abram. **2. lcc.** in Manasseh.

ענשׁ

עֹנֶשׁ **n.[m.] indemnity, fine;** of individual.

[עָנַשׁ] **vb. denom. fine, mulct**; — **Qal** (לְ pers.); = *punish* (in gen.); *Pt. pass.* עֲנוּשִׁים *those fined*, *mulcted*. **Niph.** *be fined*; more gen. *be mulcted*, *punished*.

עֲנָת **n.pr.m.** father of Shamgar; v. also בֵּית עֲנוֹת, עֲנָת ב׳.

עֲנָתוֹת and עֲנָתֹת **n.pr. 1. loc.**; mod. *ʿAnâtâ*, c. 3 miles NNE. from Jerusalem. **2. m.**

עַנְּתֹתִי **adj.gent.** of foreg.

עַנְתֹתִיָּה **n.pr.m.** Benjamite.

[עָסַס] **vb. press, crush,** by treading, **tread down; Qal.**

עָסִיס **n.m. sweet wine** (prop. *pressed out* juice).

עפאים Kt, עֲפָיִם Qr **n.[m.]pl. foliage.**

I. עָפַל **vb. swell; Pu. Hiph.** v. II. עפל.

I. עֹפֶל **n.[m.] mound, hill**, only as acropolis; fortified mound or hill within city, of Jerus.; S. end of eastern hill; of Samaria.

II. [עֹפֶל] **n.m. hemorrhoid;** only pl. Kt בְּ(ב)עֳפָלִים); Qr in all טְחֹרֵי, טְחֹרֵיכֶם ,(ב)טְחֹרִים, v. [טְחוֹר].

II. [עָפַל] **vb.** perhaps **be heedless.**

עָפְנִי **n.pr.loc.** in Benj.

עפעף v. עוף.

I. עפר

עָפָר **n.m. dry earth, dust — 1.** lit.: **a.** *dry*, *loose earth*, thrown (in malice) (sign of grief); loose earth (on surface of ground), made into seige works; of sand-storm; as serpent's food, token of punishment and humiliation (cf. **2 e** infr.). **b.** specif. as material of human body, to which it returns (שׁוּב אֶל־); so (c. עַל). **c.** = surface of ground (הָאָרֶץ ׳ע), surface of (whole) earth; = *soil*. **d.** *powder* of anything pulverized (cf. דָּק), hence = ashes. **e.** *debris* of ruined city. The foll. are late: **f.** earth of the grave. **g.** *mortar* (i.e. dried mud) for plastering houses. **h.** (iron-)*ore*; עַפְרַת זָהָב *gold-dust* (but v. סַפִּיר). **i.** material of earth, cf. רֹאשׁ עַפְרֹת תֵּבֵל *the first of the earth-particles of the world*. **2.** fig.: **a.** of abundance; with added idea of commonness, worthlessness. **b.** of worthlessness (alone). **c.** sim. of the scattered, dispersed. **d.** of self-abasement. **e.** of humiliation (sitting or lying in dust); licking dust; of ׳י raising from the dust; of lifting oneself.

[עָפַר] **vb.denom. Pi.** וְעִפַּר בֶּעָפָר *and kept dusting* (him) *with dust* (throwing [lumps of] dry earth at him).

II. עפר

עֹפֶר **n.m. young hart, stag.**

עֵפֶר **n.pr.m. 1.** 'son' of Midian. **2.** in Judah. **3.** in Manasseh.

עַפְרָה v. בֵּית לְעַ ׳ supr.

עָפְרָה **n.pr. 1. loc.: a.** in Benj. **2. n.pr.m.**

עֶפְרוֹן **n.pr. 1. m.** Hittite, Abr.'s time. **2. loc.** Kt (עֶפְרַיִן Qr), cf. **1** עָפְרָה **a. 3. mont.** הַר־עַ ׳, on N. border of Judah.

עֶפְרַיִן Qr v. עֹפֶרֶת **2.** עֶפְרוֹן **n.m. lead** כִּכַּר ע ׳ *a round weight* (disc) *of lead*; with other metals (v. בְּדִיל).

עֻפָּתָה v. עֵיפָה sub II. עוף. עֵץ v. II. עצה.

I. [עָצַב] **vb. hurt, pain, grieve — Qal** *pain*; *hurt*. **Niph.** *be pained* for (אֶל pers.); *be hurt*; *be grieved*. **Pi.** *vexed*. **Hiph.** *cause pain*. **Hithp.** *be vexed*.

I. עֶצֶב **n.[m.] pain, hurt, toil 1.** *pain* (of travail). **2.** *hurt* (of mind). **3.** *toil*.

I. עֹצֶב **n.[m.] pain** (of travail); דֶּרֶךְ־ע ׳ *hurtful way* (of any wicked habit); of the *pain* of exile.

[עַצָּב < ,עָצֵב] **n.[m.] toiler** (prop. *sufferer*; less well עֶצֶב *toil*).

[עַצֶּבֶת] **n.f. hurt, injury, pain —** *hurt*; *pain*.

עִצָּבוֹן **n.[m.] pain, toil —** *toil* (of travail).

מַעֲצֵבָה **n.f. place of pain** (> simply *pain*) — *place of pain*.

II. [עָצַב] **b. Pi. shape, fashion — Pi.** *shape*. **Hiph.** *fashion*, i.e. make images of.

II. עֶצֶב **n.m. vessel** (as *fashioned*) — *vessel* (fig. of Coniah = Jehoiachin).

II. [עֹצֶב] **n.m. idol.**

[עָצָב] **n.[m.] idol.**

עצד

מַעֲצָד **n.[m.] axe.**

I. [עָצָה] **vb. shut — Qal** *shut*.

II. עצה

עֵץ **n.m. tree, trees, wood — 1. a.** a standing *tree*; to be felled; of vine עֵץ הַגֶּפֶן; תַּחַת כָּל־עֵץ רַעֲנָן place of illicit worship. **b.** coll. *trees*; עֵץ פְּרִי *fruit*-bearing *trees*; עֵץ הַזַּיִת *olive trees*; סֶבֶךְ־עֵץ *thicket of trees*. **c.** pl. of *trees* felled for building. **2.** (pl., to denote *pieces* [or articles] *of wood*) **a.** *wood*, as material; for building; כְּלִי־עֵץ *article of wood*. Hence **b.** עֵצִים = *articles of wood*; specif. הָעֵץ = helve of axe; esp. *timbers* of a house, of a city; עֵץ of *pole* on which bodies of slain (criminals and others) were exposed; late (in Pers.) used for executing criminals (? by hanging = *gallows*). **c.** of idols, עֵץ וְאֶבֶן; so עֵץ alone. **d.** (fire-)*wood*; esp. for sacrifices. **e.** עֵץ (הָ)אֶרֶז *cedar-wood*, used in purifications. **f.** פִּשְׁתֵּי הָעֵץ *woody-flax*, i.e. flax on the stalk.

II. עֵצָה **n.f. coll. trees 1.** עֵצָה v. sub יָעַץ.

III. עצה

עָצֶה **n.[m.]** either **spine** or **os sacrum**, bone close to fat-tail.

IV. עצה

עֶצְיוֹן גֶּבֶר **n.pr.loc.** near Elath at head of Gulf of Aḳaba.

[עָצַל] **vb. Niph. be sluggish**.

עָצֵל **adj. sluggish, lazy;** elsewhere subst. *sluggard*.

עַצְלָה **n.f. sluggishness**.

עַצְלוּת **n.f.** id.

I. [עָעַם ,]עָצַם **vb.** be **vast, mighty, numerous — Qal 1.** *be mighty*, (c. מִן comp.). **2.** *be numerous*; c. מִן comp.; alone. **Hiph.** *make strong*, + מִן comp.

עֹצֶם **n.[m.] might, bones — 1.** *might*. **2.** *bones* (coll.).

עָצְמָה **n.f. might**.

I. עֶצֶם **n.f. bone, substance, self — 1.** *bone*: **a.** of living pers. (hyperb.); fig. of close relationship (all + בָּשָׂר). **b.** ´ בָּשָׂר + ע = *body*; pl. = *bodily frame* (sim.), *limbs*, *members*, לַעֲצָמֶיהָ i.e. *limb by limb*; as seat of vigour. **c.** (poet.) as seat of disease and pain and (esp. of personif. Isr.). **d.** pl. as representing entire person = one's whole being, (esp. of personif. Isr.), (|| נֶפֶשׁ); of individ. (inclu. physical and moral). **e.** sg. = *external body*. **f.** esp. of dead; oft. (pl.) = *remains*. **2.** *bone* of animal; (symbol.); of (living) hippopot. **3.** sg. *substance*, *self* (cf. **3** גֶּרֶם): *like the substance of the sky* = the sky itself; תֶּמוֹ ׳בְּע i.e. full prosperity; esp. הַיּוֹם הַזֶּה אֶת־ע׳ *this selfsame day*.

II. עֶצֶם **n.pr.loc.** in Negeb of Judah, Simeon.

עָצוּם **adj. mighty, numerous — 1.** *mighty*, esp. of people, *strong* in numbers, of locusts; less oft. of individual; of waters; ´ ע alone *the mighty*; *his mighty ones* (i.e. claws, of lion). **2.** *numerous*, *countless* (all || רַב); as subst. = *many*.

II. [עָצַם] **denom. Pi. break one's bones.**

[תַּעֲצֻמָה] **n.f. might;** עֹז וְתַעֲצֻמוֹת *strength and abundant might*.

עַצְמוֹן **n.pr.loc.** on extreme S. border of Canaan.

III. [עָצַם] **vb. shut the eyes — Qal** *shutteth his eyes from* seeing. **Pi.** *he hath tightly shut your eyes* (cf. I. עצה).

IV. עצם

[עֶצֶמָה] **n.f. defence —** *defence*, defensive arguments.

ה)עצנו) v. I. עָדִין sub I. עדן.

עָצַר **vb. restrain, retain — Qal 1.** *restrain*, c. acc. pers. (+ מִן, i.e. prevent); sq. inf.; c. acc. pers. alone *hinder*, *stop*; c. acc. of sky (hindering rain); pt. pass. abs. *shut up*, or *hindered* (for reasons not given); = *shut up* (c. בְּ, in prison); on עָצוּר וְעָזוּב, v. I. עזב; עֲצָרָה לָנוּ women have been *kept away* with ref. to us; = *detain*, c. acc.; c. בְּ; בְּעַמֵּי ע֑ is *rule over*. **2.** (late) *retain*, c. acc. כֹּחַ; + inf. = *be able to*; om. כֹּחַ. **Niph.** *be restrained*, *stayed*, of plague; *be shut up* (of sky); *be under restraint* or *detention*.

עֶצֶר **n.[m.] restraint** (?).

עֹצֶר **n.[m.] restraint, coercion —** *coercion*; רֶחֶם ע֑ *restraint of womb*, barrenness.

עֲצָרָה, עֲצֶרֶת **n.f. assembly** (? as *confined*, *held in*) — **1.** sacred *assembly*, rejected by י֑; for Baal; occasional. **2.** *assemblage*, *company* (in gen.), בֹּגְדִים ע֑ *an assemblage of deceivers*.

מַעְצוֹר **n.[m.] restraint, hindrance**.

מַעְצָר **n.[m.] restraint, control**.

עקב

I. עָקֵב **n.m. heel, footprint, hinderpart — a.** *heel*, of man, as obj. of attack from behind; as instrument of attack, הִגְדִּיל עָלַי עָ֑ hath *made great the heel against me*, i.e. given me insiduously a great fall (fig. for, taken some cruel advantage of me); of an animal. **b.** *mark of*

heel, *footprint*, יִשְׁמְרוּ עֲקֵבַי they mark my *footprints*, i.e. watch me insidiously wherever I go, עִקְּבוֹתֶיךָ לֹא נוֹדָעוּ thy *footprints* were not known (the waters closing over them). **c.** *hinder-part*, *rear* (of a troop of men).

עָקַב **vb. follow at the heel,** fig. **assail insidiously, circumvent, overreach** (denom. from עָקֵב) — **Qal** *attack at the heel*, *overreached*. **Pi.** *attack at the heel*.

II. עָקֵב **adj.verb. overreacher,** i.e. of those who would take some insidious advantage.

I. עַקֹּב **adj. insidious, deceitful. 2. foot-tracked** (denom. from I. עָקֵב).

II. עָקֹב **adj. steep, hilly.**

עָקְבָה **n.f. insidiousness.**

עֵקֶב **n.[m.] consequence**, usu. as **adv. acc. as a consequence of, because** (that), also **reward, end — 1.** *consequence*, עַל עֵקֶב בָּשְׁתָּם (pleon.) *according to the consequence of* their shame, i.e. *in consequence of* the disgrace falling upon them. Hence as **conj.** עֵקֶב אֲשֶׁר *as a consequence of* (the fact) *that*, *because*. **2.** *consequence = gain*, *reward*. **3.** *end* (of time), adv. acc.

עַקּוּב **n.pr.m. 1.** descendant of David. **2.** heads of post-exilic families. **3.** Levites.

יַעֲקֹב, יַעֲקוֹב **n.pr.m.** et **gent. Jacob,** son of Isaac and Rebekah, father of tribes of Isr. (expl. fr. עָקֵב *heel*, i.e. *supplanter*; cp. with עָקַב *overreach*, *one closely following*) — **1.** as **n.pr.m.**; also בֵּית יַעֲ ´ of people (v. **5** בַּיִת **d**(γ)), בְּנֵי יַעֲ ´ (v. **1** בֵּן **j** (β)), זֶרַע יַעֲ ´ (v. **4** זֶרַע **f**), עֵין יַעֲ ´ (v. עַיִן), etc. **2.** as **n.pr.gent.**; || יִשְׂרָאֵל; specif. of N. Isr.; of Judah; גְּאוֹן יַעֲ ´ v. גְּאוֹן.

יַעֲקָבָה **n.pr.m.** Simeonite.

I. [עָקַד] **vb. bind — Qal.**

עֵקֶד **n.[m.]** in עַ ׳בֵּית הָרֹעִים.

II. עקד

עָקֹד **adj. striped, streaked;** of Jacob's goats and sheep; as subst. (coll.); pl. as attrib., pred.

[עָקָה] **n.f.** v. עוק.

עקה

מַעֲקֶה **n.[m.] parapet.**

[עָקַל] **vb. bend, twist — Pu.** *be bent out of shape*, *crooked*, *Pt*. fig. מִשְׁפָּט מְעֻקָּל *crooked justice*.

[עַקְלְקַל] **adj. intens. crooked**.

עֲקַלָּתוֹן **adj. crooked.**

עֲקָן **n.pr.m.** in Edom.

עקר

I. עֵקֶר **n.m. offshoot, member.**

[עָקַר] **vb. denom. pluck** or **root up — Qal. Niph.**

עִקֵּר **vb. Pi. denom.** (from עֵקֶר or other like word = (*root-sinew*), *hamstring*) — **hamstring** horses; עִקְּרוּ שׁוֹר *they hamstrung an ox*.

עָקָר **adj. barren;** of male, of female (mankind and beasts); elsewhere of women; of personif. Zion.

II. עֵקֶר **n.pr.m.** in Judah.

עַקְרָב **n.m. scorpion;** abs. (coll.; of wilderness), (fig. of enemies).

עֶקְרוֹן **n.pr.loc. Eḳrôn**, Philistine city, one of the famous five; mod. *ʿAḳir*.

עֶקְרוֹנִי **adj.gent.** of foregoing, c. art. = subst. the *Eḳrônite*.

[עָקַשׁ] **vb. twist — Niph.** *crooked*. **Pi.** *twist*; *make crooked*. **Hiph.** *declare crooked*, devious (in life).

I. עִקֵּשׁ **adj. twisted, perverted;** *twisted*; as n.m. (of one devious in life) *the perverted*, of things.

II. עִקֵּשׁ **n.pr.m.** a Tekoan.

עִקְּשׁוּת **n.f. crookedness —** עִקְּשׁוּת פֶּה *crookedness of mouth* (cf. עִקֵּשׁ).

[מַעֲקָשׁ] **n.[m.] twisted, crooked place;** (opp. מִישׁוֹר).

I. עָר **n.pr.loc.** in Moab, S. of Arnon; usually interpreted as capital *city* (עִיר = עָר) of Moab.

II. עָר **n.m.**

עֵר v. I. עוּר.

I. ערב

I. עֵרֶב **n.m. mixture, mixed company —** heterogeneous body attached to a people; to Israel; to Egyptians; to Chaldeans.

II. עֵרֶב **n.[m.] woof** (as *mixed*, interwoven, with warp).

עָרֹב **n.m.** prob. **swarm** (*mixture*, from incessant, involved motion); of plague of stinging flies, coming in a *swarm*.

II. עָרַב **vb. take on pledge, give in pledge, exchange — Qal 1.** c. acc. pers. *take on pledge*, i.e. *go surety for* the safety of; for the debts of; of God *go surety for me*; acc. pers. om., עָרַב־לְ *go surety to* one (in behalf of another); c. acc. rei. **2.** *give in pledge*, c. acc. rei. **3.** *exchange* (in trade), c. acc cogn. **Hithp. 1.** recipr.: הִתְעָרֵב נָא אֶת־אֲדֹנִי *exchange pledges* (make a bargain) *with my lord*. **2. a.** *have fellowship* with, בְּ pers.; c. לְ pers., c. עִם pers. **b.** *share* in, בְּ rei.

עֵרְבָּה **n.f. thing exchanged, pledge, token;** = *a token from*, i.e. response, token of welfare; abs. as acc. cogn. *give a pledge*.

עֵרָבוֹן **n.[m.] pledge;** נָתַן עֵרָבוֹן *give a pledge*, לָקַח עֵרָבוֹן, *receive* (back) *a pledge* (when condition is fulfilled).

I. [מַעֲרָב] **n.m.** usu. **coll. articles of exchange, merchandise;** as acc. cogn. c. עָרַב.

[תַּעֲרֵבָה] **n.f. pledge;** in phr. בְּנֵי הַתַּעֲרֵבוֹת i.e. *hostages*.

III. [עָרַב] **vb. be sweet, pleasing — Qal** my sleep *was sweet to me* (לִי); of offering c. עַל pers., to whom *thou wast pleasing*; (of sacrif.).

עָרֵב **adj. sweet, pleasant.**

IV. ערב

עֲרַב **n.[m.] desert-plateau, steppe.**

עֲרָבִי **n. gent.** of foregoing, **steppe-dweller.**

עֲרָב **n.pr. gent. coll. steppe-dwellers** of N. Arabia.

עַרְבִי **adj. gent. Arabian** (in strictly ethnographic sense); as subst. Geshem *the Arabian.*

I. עֲרָבָה **n.f. desert-plain, steppe — 1.** earliest use: **a.** arid steppe W. of Dead Sea (in S. Judah), whence name יָם הָעֲרָבָה. **b.** Jordan-valley W. of river + adjacent plain; near ford (opp.

Jericho). **c.** Jordan-valley E. of river. **2. a.** esp. of E. Jordan plain, E. half of Jordan-valley; of entire Jordan-valley (between כִּנֶּרֶת and Dead Sea, mod. *El-Ghôr*, *the Depression*); W. Jordan plain only; depression S. of Dead Sea (mod. *Wady el-ʿArabah*). **4.** appar. N. Arabian desert. **5.** in gen. *the steppe* (oft. ‖ מִדְבָּר), (fig. of invader); in sim., of a *plain*, of future land of Judah.

עַרְבָתִי v. בֵּית הָעֲרָבָה.

V. ערב

עֶרֶב **n.[m.]** (sun)**set,evening — 1. a.** *evening*, orig. sun*set*, and hence perh. לְעֵת ע *at the time of* sun*set*; usu. ע alone = *time of sunset*, *evening*: בָּע *in the evening = every evening*; לִפְנוֹת ע *at the turn of evening*; ע **as adv. acc.; as marking** duration of impurity, in phr. עַד־הָע; of Day of Atonement עד־ע מֵע. **b.** du. in phrase בֵּין הָעַרְבַּיִם *between the two evenings*, i.e. prob. between sunset and dark. **c.** other phrases are: צִלְלֵי ע (dist. fr. צָהֳרַיִם and ע זְאֵבֵי ;מִנְחַת ע(הָ) לָיְלָה), v. I. זְאֵב; for all combin. with בֹּקֶר *morning*, v. **1** ב **d, e. 2.** (late poet.) = *night*.

[עָרַב] **vb. denom. become evening; grow dark — Qal** *has grown dark*. **Hiph.** *doing it* at morning and *at evening*.

II. מַעֲרָב **n.[m.] west** (late) (place of sun*set*); מִמַּעֲרָבָה *from its setting-place*; לַמ *westward*; c. ה loc. מַעֲרָבָה *westward*, sq. לְ = *to the west of*.

VI. ערב

אֹרֵב **n.pr.m.**

עֹרֵב **n.m. raven;** כָּעוֹרֵב black *as the raven*; בְּנֵי עֹרֵב *young ravens*.

II. [עֲרָבָה] **n.[f.] poplar.**

[ערג] **vb. long for — Qal** (of stag, c. עַל rei in sim.); c. אֶל, of longing for God (subj.

נַפְשִׁי), so תַּעֲרוֹג (of beasts, craving water).

[עֲרוּגָה] **n.f. garden terrace** or **bed;** עֲרוּגַת הַבֹּשֶׂם *bed of balsam* (sim.).

I. עֲרָד **n.pr.loc.** Can. city in the Negeb; prob. mod. *Tel Arad*, 16 1/2 miles S. of Hebron.

II. עֲרָד **n.pr.m.** Benjamite.

[עָרָה] **vb. be naked, bare — Pi. 1.** *lay bare*; of laying foundations bare, i.e. tearing down walls. **2.** *lay bare* by removing contents, *empty*, water-jar (+ אֶל loc.), chest. **3.** *pour out* (i.e. slay). **Hiph. 1.** *make naked*, of sexual offences. **2.** *pour out* (fig. for *slay*, cf. **Pi. 3**). **Niph.** pass. of **Hiph. 2:** *be poured*. **Hithp. 1.** *make thyself naked* (of Edom under fig. of drunken woman). **2.** *Pt.* מִתְעָרֶה usu. *pouring himself*, i.e. *spreading himself out* like a tree.

[עָרָה] **n.f. bare place.**

עֶרְוָה **n.f. nakedness, pudenda — 1.** *pudenda*, of man, רָאָה ע ׳ implying shameful exposure; mostly of woman: fig. of Jerus. (c. רָאָה); usu. c. גלה: lit. תִּגְלֶה ע ׳ i.e. be exposed to view, so as shameful punishment, fig. of Egypt, of Jerus (obj. of act. vb.); chiefly euphem. for cohabit.; fig. of Jerus. (vb. pass.); כִּסָּה ע ׳ *cover nakedness*; reviling words are לְבֹשֶׁת ע ׳ אִמֶּךָ. **2.** עֶרְוַת דָּבָר *nakedness of a thing*, i.e. prob. *indecency*, *improper behaviour*. **3.** fig. עֶרְוַת הָאָרֶץ ׳ע i.e. its exposed, undefended parts.

עֶרְיָה **n.f. nakedness;** בֹּשֶׁת ׳ע (in) *nakedness*, (in) *shame* (fig. of town Shaphir); of Jerus.; of bow (v. II. עור).

[מַעֲרֶה ,]מַעַר **n.[m.] bare, naked place — 1.** *bare place*, or *space*. **2.** fig. of Nineveh (*pudenda* exposed in shameful punishment; cf. עֶרְוָה).

מַעֲרֶת **n.pr.loc.** in Judah.

תַּעַר **n.m.** and **f. razor, sheath; — 1. a.** *razor*, abs. (fig.); (sim. of tongue). **b.** הַסֹּפֶר ׳ת =

penknife. **2.** *sheath*, always sf. of sword; of drawing sword; of sheathing.

עָרוֹד **n.[m.] wild ass.**

עָרַךְ **vb. arrange** or **set in order — Qal 1. a.** *arrange in order*, seven altars, i.e. I have built seven altars *in a row*, flax-stalks; esp. **b.** *set* or *lay in order*, as wood; offerings; lamp(s), lamp (fig. of dynasty); 'shew'-bread (upon [עַל] sacred שֻׁלְחָן; both c. acc. cogn.). **c.** in common life, *arrange* a table (i.e. dishes in order upon it), (fig. of wisdom), (of Jerus. in fig.); (fig.; subj. God); in idolatr. worship. **d.** *arrange* a battle, i.e. draw up in battle order, אֵת + ;מִלְחָמָה ʻע *with*, i.e. *against*, אֶל + ; לִקְרַאת + ;עִם *against*, + לְ ,על *against*. **e.** *arrange* weapons of army *in order* for battle. **f.** *arrange* words (אֶל +) (מִלִּין *against*), so (obj. om.) (+ לִפְנֵי). **g.** *state in order*, *set forth* a legal case. **2. a.** *compare* (as result of arranging in order): תַּעַ֫רְכוּ־מָה־דְּמוּת לוֹ *what likeness will ye compare to him*? **b.** intrans. *be comparable*, c. דָּמָה || לְ), c. sf. of thing compared.

עֵרֶךְ **n.m. order, row, estimate — 1.** *order*, *row*, בְּגָדִים ʻע *a* (complete) *suit of clothes* (laid out in order); לֶחֶם ʻע i.e. loaves arranged in a row, so ʻע alone; עֶרְכּוֹ *his symmetry* (v. חִין sub **2** .(חנן. *estimate*, *valuation*, made by ordering, classifying: כְּעֶרְכִּי a man *acc. to my valuation*, fig. for *my equal*; elsewhere of priest's valuation of trespass-offering, vows, and redemption-money.

[עָרַךְ] **vb. denom. Hiph. value** (for taxation), **tax** (from עֵרֶךְ **2**); c. acc. pers.

[מַעֲרָךְ] **n.[m.] arrangement;** מַעַרְכֵי־לֵב to a man belong *arrangements* (plans) *of the mind* (cf. לֵב **3**).

מַעֲרָכָה **n.f. row, rank, battle-line — 1. a.** *battle-line*; nearly = battle. **b.** pl. *ranks*= army. **2.** נֵרוֹת הַמַּעֲרָכָה *lamps of the row*, i.e. arranged in a row. **3.** *order*, *arrangement*: בַּמʻ *in the* (proper or ususal) *arrangement* of an altar, cf.**1** עָרַךְ **a** of altar.

מַעֲרֶכֶת **n.f. row, line;** only of the rows of 'shew'-bread; מַעֲרֶכֶת לֶחֶם *the row of bread*, so תָּמִידʻמ *the row of continuity*, bread continually present in rows.

ערל

עָרְלָה **n.f. foreskin** — *foreskin*, cf. גִּבְעַת הָעָרְלוֹת *hill of the foreskins*, near Gilgal; of circumcision, אִישׁ אֲשֶׁר לוֹ ע ׳, ברת ע, i.e. one uncircumcised; fig. of fruit trees, עָרְלָתוֹ; fig. of heart, לבב ע ׳.

[עָרַל] **vb. denom. count as foreskin,** i.e. as uncircumcised — **Qal** c. acc. cogn. וַעֲרַלְתֶּם עָרְלָתוֹ *ye shall regard* its fruit *as uncircumcised*, and not eat it (for three years). **Niph.** *be counted uncircumcised*, i.e. be object of mockery.

עָרֵל **adj. having foreskin**, i.e. **uncircumcised** — *uncircumcised person*, Philistines; of other nations, esp. as slain; עָרֵל זָכָר *uncircumcised male*; בָּשָׂר ע ׳ *uncircumcised flesh*; fig. of fruit trees; שְׂפָתַיִם ע ׳ fig. of incapacity to speak; of character, לב ע ׳, cf. לְבָבָם הֶעָרֵל, עֲרֵלָה אָזְנָם *their ear is uncircumcised* (unreceptive).

עֵרֹם, עָרֹם, עָרוֹם v. II. עור.

I. [עָרַם] **vb. Niph. be heaped up.**

עֲרֵמָה **n.f. heap** — *heap* of rubbish; ע ׳ = ruin-heap; = grainheap (of threshed grain); of grain and fruit.

II. ערם

עַרְמוֹן **n.[m.] plane-tree** (as *stripped* of bark).

מַעֲרֵמֵיהֶם v. sub II. עור.

[עָרַם] **vb. be shrewd, crafty — Qal** *be crafty*. **Hiph.** *be crafty*; *be* or *become shrewd*; *make crafty*.

[עֹרֶם] **n.[m.] craftiness.**

עָרְמָה **n.f. craftiness, prudence — 1.** בְּעָ ´ *craftily*. **2.** in good sense, *prudence*.

עָרוּם **adj. crafty, shrewd, sensible — 1.** *crafty*, as pred., of serpent; pl. as subst. **2.** in good sense (opp. פֶּתִי, כְּסִיל, אֱוִיל); as attrib. אָדָם עָרוּם *a shrewd* or *sensible man*; as subst. = *id*.; = *prudent man*.

עֵרֶן, עֵרָנִי, v. sub I. עור.

ערס

[עֲרִיסָה] **n.f.** meaning dub., usu. **coarse meal.**

עַרְעָר, עַרְעֹר, עֲרֹעֵר, עֲרוֹעֵר v. II. ערר.

I. ערף

עֹרֶף **n.m. back of neck, neck — 1.** *back of neck* of fleeing foe אֹיְבֶיךָ יָדֶךָ בְּעָ ´; *turn* (פָּנָה, הָפַךְ) *one's back before* (לִפְנֵי) a foe; fig. of apostasy; of ´ י's disfavour. **2.** fig. in ´ קְשֵׁה־ע *stiff of neck*, i.e. *obstinate*, of Isr.; with vb. ´ ע הִקְשָׁה i.e. be obstinate, intractable; of individual. **3.** of bird: nip its head מָמוּל עָרְפּוֹ.

[עָרַף] **vb. denom. break the neck of an animal — Qal** fig. of breaking down altars.

עָרְפָּה **n.pr.f.** sister-in-law of Ruth.

II. [עָרַף] **vb. drip, drop — Qal** שָׁמָיו יַעַרְפוּ־טָל *his heavens drop dew*; fig., of speech, intrans., יַעַרְפ כַּמָּטָר לִקְחִי *let my teaching drop like the rain*. Cf. רָעַף.

[עָרִיף] **n.[m.] cloud.**

עֲרָפֶל **n.m. cloud, heavy cloud**; ´ ע in which God dwells; as swaddling-bands of sea; fig. of misery; of ´ י's judgment, as a past day יוֹם עָנָן וַעֲ ´ = (of future day of ´ י).

[עָרַץ] **vb. cause to tremble, tremble** (in terror, or awe) -**Qal 1.** *cause to tremble* (i.e. strike with awe) c. acc.; הֲעָלֶה נִדָּף תַּעֲרֹץ *wilt thou strike with awe the driven leaf*? abs. *cause trembling = inspire awe*. **2.** intrans. *tremble*; c. acc. because *I stood in awe of* the great multitude. **Niph.** אֵל נַעֲרָץ *El*, *terrible* in the company of the holy ones (‖ נוֹרָא). **Hiph. 1.** *regard*, or *treat*, *with awe*, *as awful*. **2.** *inspire with awe* (cf. **Qal 2**); הוּא מַעֲרִיצְכֶם *he* shall be *your awe-inspirer*.

[עָרוּץ] **adj. dreadful** (prop. Pt. pass.) בַּעֲרוּץ נְחָלִים *in the* (most) *dreadful of ravines*.

עָרִיץ **adj. awe-inspiring, terror-striking;** pl. as subst. עָרִיצִים, in bad sense of formidable adversaries, personal, and national; esp. of Chaldeans, עֲרִיצֵי גוֹיִם *most terrifying of the nations*; without specif. ref. גּוֹיִם עָרִיצִים *awe-inspiring nations*; late, of wicked in gen, as *ruthless*; as subst.

מַעֲרָצָה **n.f. awful shock, crash;** of יְ׳s lopping off (tree-)crown (fig.).

[עָרַק] **vb. gnaw — Qal**.

עַרְקִי **adj.gent. Arḳite,** inhabitant of city ʿArḳa; mod. ʿArḳa, near Mediterranean, c. 60 miles N. of Beirut.

I. ערר

מְעָרָה **n.f. cave** — *cave*, esp. as place of sojourn or refuge, hence פָּרְצֵי מ׳ *robbers' cave*; *den* (of wild beasts); as burial place, הַמַּכְפֵּלָה מ׳ (v. מ׳ = (מַכְפֵּלָה alone. אֲשֶׁר לַצִּידֹנִים מ׳, cave-region in Lebanon E. of Sidon, mod. *Mughâr Gĕzzîn*.

II. [עָרַר] **vb. strip oneself** (‖ form of ערה, II. עור) — **Qal**. **Pō.** *lay bare*, i.e. destroy; so **Pilp.** + **Hithpalp.** *be laid utterly bare*, cf. ערה **Pi. 1.**

עֲרִירִי **adj. stripped,** specif. **childless.**

עַרְעָר **adj. stripped, destitute;** תְּפִלַּת עָרְעָר as subst. *the prayer of the destitute*.

I. עֲרוֹעֵר **n.[m.]** prob. a tree or bush; **juniper**?

II. עֲרֹעֵר, עֲרוֹעֵר, עַרְעָר **n.pr.loc. 1.** city on N. bank of Arnon, S. limit of E. Jordan Isr.; Moabitish; mod. *ʿAr ʿâr*. **2.** city near Rabbah in Ammon, site unknown. **3.** city in S. Judah.

עֲרֹעֵרִי **adj.gent.** of foreg.

ערשׂ

עֶרֶשׂ **n.f. couch, divan** — *couch*, *divan*; for lying at night, עֶרֶשׂ יְצוּעָי *the couch of* (consisting in) *my bed*; couch of sickness; marriage couch; perhaps transf. to sarcophagus, as last couch.

ערשׁ

יַעֲרֶשְׁיָה **n.pr.m.** Benjamite.

עשׂב

עֵשֶׂב **n.m. herb, herbage** — *herb*, *herbage*, in oldest use oft. gen. (therefore incl. grass [דֶּשֶׁא]; hence עֵשֶׂב as food for cattle; but as human food (hence excluding דֶּשֶׁא); disting. fr. דֶּשֶׁא, עֵץ.

I. עָשָׂה **vb. do, make — Qal I. 1.** *do*: **a.** (1) c. acc. act.; *do* right in eyes of יְהוָה, evil (cf. 1. עַיִן **3 c**); *do* God's commands, statues, etc.; חַיִל עָשָׂה *do might*, i.e. mightily, valiantly; *do efficiency*, i.e. efficiently; = commit (offence); sq. מִן part., וְעָשָׂה מֵאַחַת מֵהֵנָּה *and shall do a single one of them* (things prohibited; v. מִן **3 b** (d)); *do* = *perform* a work, c. acc. cogn. מַעֲשֶׂה; c. acc. מְלָאכָה; c. acc. מְלוּכָה עַל עָשָׂה דְּרָכֶיהָ; = *exercise sovereignty over*; of יְהוָה performing signs (אוֹתוֹת), so Moses. (2) *do* something to one (לְ pers.); c. עַל reflex. *do evil against ourselves*; esp. יְהוָה subj., c. לְ, *do* good to, or evil; in phr. *so may God do to me*, etc. (v.

יסף **Hiph. 1**). (3) *do* something for one (ל pers.), dir. obj. om.; + ל rei *what shall we do for them*, *for wives*? c. עַל pers.; c. dat. eth. (ל); c. לְ, of ´י doing kindness for; executing vengence (+ מִן of enemy); ´י doing a sign (אוֹת) (elsewhere 4) .(נָתַן אוֹת לְ) do someth. (in relation or intercourse) with (עִם ,אֵת pers.), ´י subj. *all that he did with you*, human subj. (5) seldom c. ב, usu. of executing judgment upon, more gen. *what shall we do with the queen*? also subj. ´י, (on false gods); in good sense. (6) of ´י *doing* the justice (מִשְׁפָּט) of any one, i.e. maintaining his cause. (7) c. adv. *do thus*, כֹּה, *acc. to* דְּ; *acc. as*, כַּאֲשֶׁר; c. בְּ of manner. **b.** *work* for (ל rei); c. ל pers. (for ´י); *work* in (ב) gold or other material; c. בָּהּ (i.e. בָּעֲבֹדָה) *in toil*; *work* w. (עִם) God, so prob. of God's working with (אֵת) Moses and Aaron (usu. *appoint*); c. עִם *with* (of pers. in whose company, in whose field) (gleaning); work; without prep. **2.** *deal* with, c. עִם) כַּאֲשֶׁר *acc. as*.); c. בְּ + ,בְּ + ,אֵת of manner; c. לְ pers. + בְּ; c. בְּ pers., + דְּ *acc. to*. **3.** oft. in phr., *do* kindness (חֶסֶד) with: c. עִם) עִמָּדִי); c. עַל; abs.; obj. אֱמֶת + חֶסֶד, c. עִם; c. אֵת *with*; c. לְ; so טוֹב ׳ע, c. עִם; c. אֵת *with*. **4.** abs. *act*, *act with effect*, esp. of ´י; of men; c. ל pers. **II. 1.** *make*: **a.** c. obj. concr., ark, altar, idols, etc. **b.** oft. of God's making (creating); making man (made by God's hands), in th womb; making, constituting nation; pt. sf. עֹשֵׂהוּ *his Maker*. **c.** *make* something, c. לְ reflex., *make for thee*, for (ל) another; obj. מִשְׁתֶּה *banquet*, also (no ל) and (fig., ´י subj.); c. ל rei; c. ל of animal. **d.** *make* a name (שֵׁם) for oneself (ל), also (no ל); a new heart for oneself (ל). **e.** *make* war with (אֶת); c. עִם; abs.; c. ל reflex.; pt. עֹשֵׂה מִלְחָמָה; *make* peace, c. ל pers.; אִתִּי בְרָכָה ׳ע *make an agreement with me*. **f.** c. ,ב פֶּרֶץ ב ׳ע ׳י *brought a catastrophe upon* (cf. פרץ). **g.** c. 2 acc., *make* something into something; *make* something כָּלָה, i.e. utterly destroy it; c. pt. pass. as 2nd acc. *they made it* נְבוּב לֻחֹת *hollow with boards*; but also c. acc. + לְ, gold they made into (ל) the Baal; *make* something for (ל pers.), + מִן of material. **2.** *produce*, *yield*: of grain, yielding meal, vineyard, grapes, tree, fruit; branches and (fig.); land, fruit; of seed, vine, shoots (fig.); of cows, *yielding* milk; hippop. producing fat. **3.** *prepare*, esp. of dressing and cooking food (pass.), (+ ל reflex.); a bullock for sacrifice; a chamber; *prepare* to build (+ ל pers. and inf.). **4.** *make* offering, e.g. עוֹלָה, (+ ל dei), various offerings; also c. acc. of thing sacrificed (perh. orig. *prepare* or

provide, v. supr.); abs. = *offer sacrifice* (+ לי ׳), to (ל) heathen gods. **5.** *attend to*, *put in order*: pare (the nails); wash (feet); trim (beard). **6.** *observe*, *celebrate*, religious festival, e.g. passover, also (+ לי ׳); sabbath; feast of weeks, booths, Purim, etc. **7.** *aquire* property of various kinds (cf. 'make money'); + ל reflex.; of fruits from vineyard. **8.** *appoint* priests (all + מִן source), a feast (+ ל pers.); *ordain* a sacrifice, a festal day; *institute*, אוֹב וְיִדְּעֹנִי *ghost and familiar spirit*. **9.** *bring about*, of י ׳'s effecting a deliverance; *cause*, sq. cl. c. **10** .שׂ **.** *use*. **11.** *spend*, *pass*, days of life. **Niph. 1.** *be done* (pass. of **Qal I 1**): **a.** subj. מְלָאכָה (c. ב instr.) (c. מֵאֵת אֱלֹהִים); subj. om., indef.; c. כֵּן; *be done*, כַּתּוֹרָה; *be commited*, of offence; c. neg. *not* (yet) *done*, i.e. future; *be accomplished*, *performed*, *fulfilled*; *be executed*, *carried out*, of sentence, decree; *be followed* of counsel; nearly = *occur*, subj. מַעֲשֶׂה, subj. הֶבֶל, עִנְיָן. **b.** *Impf.* c. neg., *is* (*are*) *not done*, not acc. to usage of flagrant offences; hence *not to be done*, forbidden by י ׳. **c.** *be done to*, c. ל of animal; ל pers.; *be done for*, ל pers., עִם pers.; ל rei. **d.** *be done* upon, against (.(ב **2.** (pass. of **Qal II**): **a.** *be made*, of concr. things (throne), (ark); c. acc. mat. **b.** *be produced* from (מִן) vine. **c.** *be prepared*, of food. **d.** *be offered*, מִנְחָה, kid. **e.** *be observed*, passover (ל dei); Purim. **f.** *be used* + ל rei. **Pu.** *be made*.

עֲשָׂהאֵל **n.pr.m. 1.** brother of Joab and Abishai. **2.** Levites. **3.** post-exil. name.

עֲשִׂיאֵל **n.pr.m.** Simeonite.

עֲשָׂיָה **n.pr.m. 1.** servant of Josiah. **2.** Simeonite. **3.** Levites.

יעשׂו) Kt, יַעֲשִׂי) Qr, **n.pr.m.** one with foreign wife.

יַעֲשִׂיאֵל **n.pr.m 1.** hero of David. **2.** Benjamite ruler.

מַעֲשֶׂה **n.m. deed, work** — oft. acc. cogn. c. **1** — עשׂה **. a.** (1) *deed*, *thing done* by man; (2) implic. evil, sg. coll. *doing*(*s*); specif. of idolatr. practices; (3) implic. right, praiseworthy; of duty in gen. אֲשֶׁר יַעֲשׂוּן ׳הַמ = *what they are to do*; explic.; (4) as basis of judgment (good or bad). **b.** (1) *work*, *labour*, husbandry; enforced labour of Isr. in Egypt; in gen.; also of product of labour; שֵׁשֶׁת יְמֵי הַמ ׳ *the six working days*; of religious work; (2) *business*, *pursuit*; in gen.,

occupation; (3) *undertaking*, *enterprise*; (4) *achievement*; (5) in weakened sense, מַעֲשֶׂיךָ *thine affairs*; nearly = *ocurrances*. **c.** *deed*(*s*), *work*(*s*) of יְ֫, esp. in deliverance and in judgment. **2. a.** (1) *work*, *thing made*, by man, מַ֫אֲפֶה *baker's work*; oft. of furnishings of tabern.; of holy oil, etc. מַ֫רְקַחַת; hence מַ֫ = *work of art* (of coiffure); sq. n. of material, pattern, etc., מַ֫עִזִּים (i.e. goats' hair); in temple; = *materials* of (prepared for); in theoph.; מַ֫ of ships; in gen.; = *thy manufactures*, *wares*; מַעֲשַׂי = *my verses* (*poem*); (2) *workmanship*; (3) מַ֫עֲשֵׂה יְדֵי אָדָם of idols (contemptuously); מַ֫עֲשֵׂה יָדָיו of altars. **b.** *work* (made by) God; esp. (poet. and late), of created things; of man; of a nation; of weights. **c.** *product* of olive-tree; fig. *product of righteousness*.

מַעֲשֵׂיָהוּ, יָהּ-, מַעֲשַׂי **n.pr.m.** (*work of* יְ֫ **1** — (**1.** priest, Je.'s time. **3.** Levites. **4.** officials. **5.** son of Ahaz. **6.** Levite. **10.** a priest. II. [עָשָׂה] **vb. Pi. press, squeeze** (unchaste act).

עֵשָׂו **n.pr.m. Esau —** *Esau*, elder son of Isaac; identif. with אֱדוֹם, Edomites; dwelling in Mt. Seir; בְּנֵי עֵשָׂו = Edomites; עֵשָׂו = Edom.

[עָשַׂק] **vb. Hithp. contend**.

עֵשֶׂק **n.pr.font.** in SW. Pal.; locality unknown.

עשׂר

עֶשֶׂר, עֲשָׂרָה **n.m.** and **f. ten — 1.** *a ten*, only f.pl. *tens* in phr. שָׂרֵי עֲ֫ *captains of tens*. **2.** *ten*, enumerating pers. or things, usually without other num.: **a.** עֶשֶׂר bef. n.f.pl.; bef. בָּ֫אַמָּה = *ten cubits*. **b.** עֲשָׂרָה bef. n.m.pl.; bef. n. coll. בָּקָר; n. om., sc. *men*; sc. *shekels* (weight); כֶּ֫סֶף עֲ֫ (sc. *shekels*, value); sc. *measures* (of grain); c. art. *the ten* (sc. *men*), (*id*. = *every ten*); as pred. **c.** עֲשֶׂרֶת bef. n.m.pl. **3.** rarely + other num.: **a.** עֶשֶׂר after larger num. **b.** עֲ֫ before larger num. **c.** עֲשָׂרָה after larger num. **d.** עֲשָׂרָה after smaller num.; before smaller num. + n.sg.

עָשָׂר, עֶשְׂרֵה **n. ten,** only after units to make num. 11-19, both cardinal and ordinal; עֶשְׂרֵה

c. **n.f.,** עָשָׂר c. **n.m.,** thus: **1.** *eleven*: **a.** אַחַד עָשָׂר (c.n.m.). **b.** אַחַד עֶשְׂרֵה (c.n.f.); also = *eleventh*. **c.** עַשְׂתֵּי עָשָׂר (c.n.m.); ord. **d.** עַשְׂתֵּי עֶשְׂרֵה (c.n.f.); ord. **2.** *twelve*: **a.** עָשָׂר שְׁנֵי(ם) (c.n.m.); ord. **b.** שְׁתֵּי(ם) עֶשְׂרֵה (c.n.f.). **3.** *thirteen*: **a.** שְׁלֹשָׁה עָשָׂר (c.n.m.); ord. **b.** שְׁלֹשׁ עֶשְׂרֵה (c.n.f.); ord. **4.** *fourteen*: **a.** אַרְבָּעָה עָשָׂר; ord. **b.** אַרְבַּע עֶרְרֵה; ord. **5.** *fifteen*: **a.** חֲמִשָּׁה עָשָׂר; ord. **b.** חֲמֵשׁ עֶשְׂרֵה. **c.** חֲמֵשׁ עֶשְׂרֵה; ord. Vid. also **3** עֶשֶׂר **d. 6.** *sixteen*: **a.** שִׁשָּׁה עָשָׂר; ord. **b.** שֵׁשׁ עֶשְׂרֵה. **7.** *seventeen*: **a.** שִׁבְעָה עָשָׂר; ord. **b.** שְׁבַע עֶשְׂרֵה; ord. Vid. also **3** עֶשֶׂר **d. 8.** *eighteen*: **a.** שְׁמֹנָה (שְׁמֹנַת) עָשָׂר; ord. **b.** שְׁמֹנֶה עֶשְׂרֵה; ord. **9.** *nineteen*: **a.** תִּשְׁעָה עָשָׂר; ord. **b.** תְּשַׁע עֶשְׂרֵה; ord. These num. usually take sg. of the nouns most often used, שָׁנָה, יוֹם, חֹדֶשׁ, cf. (sts.) אַמָּה, אִישׁ, etc.; otherwise pl.; rarely (late usage) they follow noun, which is then usu. pl.

[עָשַׂר] **vb. denom. take the tenth of, tithe — Qal** (c. acc. of thing tithed). **Pi.** *give a tenth of*, c. acc. rei; *taking the tenth*. **Hiph.** c. acc. cogn. i.e. *taking*, *reckoning*, *tithe*; *receiving tithes*.

עָשׂוֹר, and עֲשֹׂר **n.[m.] a ten, decade — 1.** usu. of days: **a.** *a period of ten days*. **b.** in phr., בֶּעָשׂוֹר (עָשֹׂר) לַחֹדֶשׁ *on the tenth day of the month*. **2.** of strings of instr.: נֵבֶל ע ´ *harp*, *a ten*(-*stringed* one); ע ´ alone, upon *a ten*(-stringed instrument).

עֶשְׂרִים **n.pl.indecl. (a) twenty — I.** as cardinal: **1.** without other num.: **a.** usu. sq. n.s. (esp. שָׁנָה, אִישׁ, אַמָּה, etc.) **b.** sq. n.pl. **c.** sq. n.s. coll. **d.** n.pl. precedes. **e.** n. om. **2.** + other num.: **a.** c. units, usu. 20 + (c. וְ) unit + n.s.; n. om. + 2 t. pred.; less oft. unit + 20 + n.s.; unit + 20 + בָּאַמָּה. **b.** 20 + unit + n.pl.. **c.** n.pl. + 20 + unit. **d.** c. hundreds, 20 usu. foll.; sq. n.s.; n. om.; 20 + 100 (n. om.). **e.** n.pl. + 100 + 20; cf. futher מֵאָה. **II.** as ordinal: **1.** 20 alone, בִּשְׁנַת ע ´ *in the twentieth year*; n. om. **2. a.** 20 + unit + n.s. **b.** n.s. + 20 + unit; n.s. + unit + 20; 20 + בִּשְׁנַת + unit, etc. Vid. reff. sub עֶשֶׂר.

עַשְׂרִי **m.,** עַשִׂירִיָּה, and עַשִׂירִית **f. adj. num. ord tenth — 2.** as subst. *a tenth part*.

עִשָּׂרוֹן **n.m. tenth part** (of ephah) as measure of סֹלֶת used in meal-offering.

מַעֲשֵׂר **n.m. tenth part, tithe — 1.** *tenth part* of homer, of bath. **2.** *tithe*, *payment of tenth part*: c. מִן rei; usu. cstr. bef. n. rei; abs.; שְׁנַת הַמַּעֲשֵׂר *the year of the tithe* (i.e. of tithing); c. genit. pers. paying tithe.

I. עָשׁ prob. error for עִישׁ, v. עִישׁ.

II. עָשׁ v. עשׁשׁ.

עַשְׁוָת **n.pr.m.** in Asher.

עשׁן

I. עָשָׁן **n.m. smoke — 1. a.** of burning city; heralding a foe. **b.** in fig. of destruction of Isr. **c.** sim. of dust-cloud; of transitoriness; sim. of the unpleasant. **d.** breath of crocodile. **2. a.** attending theoph.; of mt. **b.** of God's anger.

עָשַׁן **vb. denom. smoke, be wroth — Qal 1. a.** *smoke*, of mt. **b.** fig., c. בְּ *against*. Hence **2.** subj. pers., *fume*, i.e. *be wroth*.

עָשֵׁן **adj. smoking** of mt.; הָאוּדִים הָעֲשֵׁנִים *the smoking firebrands* (dying out; in fig.).

II. עָשָׁן **n.pr.loc.** in Shephelah of Judah, in Simeon, Levit. city; = בּוֹר עָשָׁן, q.v. supr.

עָשַׁק **vb. oppress, wrong, extort — Qal 1.** *oppress*, *wrong* (oft. by extortion, || גָּזַל), c. acc. pers.; esp. the poor and helpless; also c. acc. cogn. עֹשֶׁק עָ (וְ)גָזַל גָּזֵל *practise extortion*, *take by extortion* and (c. acc. rei); abs. *practise extortion*; *deal tyrannically* (of God); pt. *oppressor*, *extortioner*; pt. pass. as subst. *the oppressed*. **2.** *oppress* a nation, pt. act. *oppressor*, pt. pass. *oppressed*, in predict. **Pu.** *crushed* (of conquered Sidon under fig. of woman).

עֹשֶׁק **n.m. oppression, extortion — 1.** c. genit. subj.; as acc. cogn. c. עָשַׁק (q.v.). **2.** national *oppression*. **3.** concr., *gain of extortion*; as acc. cogn. (|| גָּזַל).

עֵשֶׁק **n.pr.m.** Benjamite.

עָשְׁקָה **n.f. oppression, distress** עָשְׁקָה־לִי *oppression to me*! = I am oppressed, distressed.

עָשׁוֹק **n.[m.] oppressor, extortioner.**

עֲשׁוּקִים **n.pl.abstr. oppression, extortion.**

[מַעֲשַׂקָּה] **n.f. extortionate act;** pl. abs. רַב מַעֲשַׂקּוֹת *great in extortions*; בֶּצַע מ ´ *gain of extortions*.

[עָשַׁר] **vb. be** or **become rich — Qal** *become rich*; *be rich*. **Hiph. 1.** *make rich*, c. acc. pers. **2.** *gain riches*, abs. **Hithp.** *one enriching himself*.

עֹשֶׁר **n.m. riches.**

עָשִׁיר **adj.** et **n. rich — adj. m.** (opp. רָאשׁ), (opp. דַּל); usu. **n.m.** *the rich*; opp. דַּל; opp. רָשׁ; opp. אֶבְיוֹן; alone.

[עָשַׁשׁ] **vb. waste away Qal** *be wasted*.

II. עָשׁ **n.m. moth** (as *waster*, *consumer*); in sim.; symbol of fragility.

I. [עָשַׁת] **vb. be smooth** or **shiny** (?), si vera l. (cf. עֶשֶׁת); only **Qal** שָׁמְנוּ עָשְׁתוּ (fig.) *they have grown fat*, *they are smooth* (or *shine* from fat).

עֶשֶׁת **n.[m.] plate** (as *smooth*, *shiny*?) שֵׁן ´ע *a plate of ivory*.

עָשׁוֹת **adj. smooth?** as merchandise of Tyre.

II. [עָשַׁת] **vb. Hithp. think** (Aramaism) — **Hithp.** *give a thought* (cf. חשׁב).

עַשְׁתּוּת **n.f. thought.**

[עֶשְׂתּוֹן] **n.f.id.** עַשְׁתֵּי **n.num. one** — only + עָשָׂר, עֶשְׂרֵה (q.v.) = *eleven*, *eleventh*.

עַשְׁתֹּרֶת **n.pr.deae.** ›**Aštōreth, <** ›**Aštart,** ›**Aštéreth** (v. infr.) -›*Aštart*, ›*Aštereth*, ancient Sem. goddess (with male counterpart in Moab., Sab. and appar. Ph.); Phoenician deity;

elsewhere pl., of various local goddesses, called עַשְׁתָּרוֹת, usu. + (בעל)ים, as Canaanitish deities.

I. עַשְׁתָּרוֹת v. foregoing.

II. [עַשְׁתָּרוֹת] **n.pl.f.** usu. interpr. either as **a.** = *ewes* or as **b.** = *young*.

III. עַשְׁתָּרוֹת **n.pr.loc.** E. of Jordan (name from worship of diff. forms of ʾAštart; in Egypt. ʾastiratu, as E. Jordan loc.) in Bashan (near Edrei; site prob. either *Tel ʾAštara*, 21 miles E. of Sea of Galilee, or *Muzeirib*, 8 miles further S.

עַשְׁתְּרָתִי **adj. gent.** of foreg.

עֵת v. I. ענה.

[עָתַד] **vb. be ready — Pi.** *make ready*. **Hithp.** *be prepared* (destined) *for* (i.e. to be).

עָתוּד] ,עָתִיד] **adj. ready, prepared — 1.** abs. עָתִיד לַבִּידוֹר a king *ready for the onset*. **2.** *ready* = skilled הָעֲתִידִים עֹרֵר *those skilled in rousing* Leviathan. **3.** *prepared* = impending, וְחָשׁ עֲתִדֹת *the impending things are hastening*. **4.** *prepared* = stored up.

[עַתּוּד] **n.m. he-goat —** as property, food; as leaders of flock (sim.), hence fig. of princes and chief men, v. also infr.; as sacrif. victims, and (iron.); fig. of people and princes in יְ´'s great sacrifice (sim.), and (idea of sacrif. dropped).

עַתָּה, עַתַּי, עִתִּי v. עֵת sub I. ענה.

עֲתָיָה **n.pr.m.**

אֲתָד **n.pr.loc.** in Judah.

עֲתַלְיָה, עַתְלָי(וּ)עֲתַלְיָה. עתל **n.pr.f.** et **m.** (? יְ´ *is exalted*) — **1. f.** Athaliah, daughter of Ahab and Jezebel, mother of Ahaziah king of Judah. **2. m. c.** one with foreign wife.

[עַתַם] **vb.** dub.; **Niph.**

עָתְנִי **n.pr.m.** Levite.

עָתְנִיאֵל **n.pr.m.** son of Ḳenaz, a hero in Isr.; name of family.

[עָתַק] **vb. move, proceed, advance — Qal 1.** *move*. **2.** *advance* (in years; Aramaic sense) (‖ יִחְיוּ); hence = grow old and weak (of eye, ‖ עָשְׁשָׁה). **Hiph. 1.** *move forward* (sc. tent) = proceed; so fig. (v. supr.) words *have moved away* from them (**2** .(מֵהֲם**.** *he who removeth mountains*. **3.** very late *transcribe* (*remove* from one book or roll to another).

עָתָק **adj. forward, arrogant** (of speech).

עָתֵק **adj.** (*ancient* and so) **valuable; < advanced, eminent, surpassing —** ´ הוֹן ע *eminent wealth*.

עָתִיק **adj. eminent, surpassing, choice** (v. ´מְכַסֶּה ע ;(עָתֵק) *choice attire*.

[עַתִּיק] **adj. removed, old — 1.** *removed*, i.e. weaned. **2.** *old*, *ancient* (Aramaism).

I. [עָתַר] **vb. pray, supplicate** (always to God) — **Qal Niph.** *be supplicatied*, *entreated* (and grant entreaty; always of God), usu. c. ל of worshipper (v. **5** ל **d**). **Hiph. = Qal**, *make supplication*, c. אֶל, לְ; also c. ל pers. *in behalf of* whom, c. בַּעֲדִי.

I. [עָתָר] **n.[m.] suppliant, worshipper.**

II. עָתַר] **vb. be abundant,** si vera l. (as Aram. loan-word) — **Niph.** (of enemy's kisses; excessive). **Hiph.** הַעְתַּרְתֶּם עַלַי דִּבְרֵיכֶם *ye have multiplied against me your words*.

עֲתָרֶת **n.f. abundance** (Aramaism, si vera l.) *abundance* of peace.

עָתָר **n.pr.loc.** in Judah, in Simeon.

III. עתר. II. [עָתָר] **n.[m.] odour** (si vera l.) of incense.

II. [עָתָר] **n.[m.] odour** (si vera l.) of incense.

פ, פ

פ ,פ ,פ, *Pê*, seventeenth letter; used as numeral 80 in post B. Hebrew.

פֹּא v. פה.

[פָּאָה] **vb.** perh. (si vera l.) **cleave in pieces — Hiph.** *cleave in pieces*.

פֵּאָה n.f. corner, side — 1. *corner* of divan; table; field; land; **רֹאשְׁכֶם ׳פ** (i.e. *your temples*); **קְצוּצֵי פֵּאָה** *those clipped on the temples*; *temples of Moab* (under fig. of man). **2.** *side*: **a.** usu. of Ezekiel's temple, the tabern., the holy city and the land, or its subdivisions: (**פְּעַת קָדִים**)ה *East side*; (**׳פ צָפוֹן**)ה *North side*; (**׳פ נֶגֶב**) **נֶגְבָּה** *South side*; (**׳פ יָם**) **יָמָּה** *West side*. **b. פְּאַת פָּנָיו** *side* (border) *of his face* (forehead and temples).

פאם v. פימה.

I. [פָּאַר] **vb. Pi. beautify, glorify. Hithp. 1.** *glorify oneself*, c. **עַל** pers.: = boast; as polite address to king, *assume the honour over me* (to decide) *when*, etc. **2.** *get glory to oneself*, *be glorified*, *by means of* (**ב**), of **׳י**; of people [by **׳י**].

פְּאֵר n.m. head-dress, turban (? orig. *ornament*); abs. **׳פ** of bridegroom, sign of joy (opp. mourning, and so) (worn by men of position); of priests; pl. abs. (of luxurious women).

תִּפְאָרָה n.f. beauty, glory — 1. *beauty*, *finery*; of garments; jewels; flock; a man; city of

Samaria; diadem. **2.** *glory*: **a.** of rank: apparel of h.p.; עֲטֶרֶת ת׳ *crown of glory*; greatness of monarch; house of David and inhabitants of Jerus. **b.** of renown. **c.** attribute of י׳; hence ת׳ in י׳'s sanctuary; ת׳ as י׳'s gift to Isr.; of future fruit of land; design. of ark of י׳. **3. a.** *honour* of nation Isr. **b.** *glorying*, *boasting*, of individ.; warrior; monarchs; nations, מַקֵּל ת׳ *rod* (*sceptre*) *of glorying* (others **1**).

II. פאר

[פְּאֹרָה] **n.f. bough**, all in fig.: of vine, abs.; of cedar.

פארה Kt., פּוּרָה Qr **n.f.coll. boughs.**

[פֵּאֵר] **vb. denom. Pi. go over the boughs.**

פָּארוּר n.[m.].

פָּארָן n.pr.loc. Paran — usu. מִדְבַּר פ׳ home of Ishmael, traversed by Isr. in Exodus; it lay NE. fr. (the traditional) Sinai, with Gulf of Akaba and the ʿArabah as its E. border (s. איל פארן); — perh. coast-range of mts. along W. shore of Gulf of Akaba; פ׳ alone (betw. Midian and Egypt).

פגג

[פַּגָּה] **n.f. early fig.**

פגל

פִּגּוּל n.m. foul thing, refuse, but only as term. techn. of unclean sacrificial flesh; it is פ׳ if eaten on third day; cf. בְּשַׂר פ׳ (undefined).

פָּגַע vb. meet, encounter, reach — Qal 1. *meet*, *light upon*, c. acc. pers., c. sf. pers.; c. ב pers.; c. ב loc. **2.** *meet*, with kindness, c. acc. pers. (subj. י׳). **3.** *encounter* with hostility, *fall*

upon c. בְּ pers.; of God, c. acc. (sf.), + בְּ instr. **4.** *encounter* with request, *entreat*, c. בְּ pers., sq. cl., + לְ pers. on whose behalf. **5.** *strike*, *touch*, of boundary, c. בְּ loc. **Hiph. 1.** *cause to light upon*, c. acc. rei + בְּ pers. **2.** *cause one* (acc.) *to entreat* (בְּ pers.). **3.** *make entreaty*, c. בְּ pers.; more gen. *interpose*, c. לְ pers. in whose behalf; *one interposing*. **4.** *make attack*, *assailant*.

פֶּגַע n.m. occurrence, chance — evil *occurrence*; time and *chance*.

מִפְגָּע n.[m.] thing hit, mark — (cf. also **פָּגַע Hiph. 1.**).

פַּגְעִיאֵל n.m. Asherite.

[**פָּגַר**] **vb. Pi. be exhausted, faint —** *faint*.

פֶּגֶר n.m. corpse, carcass — 1. of men, sg.; usu. pl.; sg. coll.; fig. of idols. **2.** of animals.

[**פָּגַשׁ**] **vb. meet, encounter** (syn. **פָּגַע**) — **Qal** *meet*, c. acc., so c. sf.; *meet*, *encounter*, of bear, c. בְּ pers., of ׳י (like a bear) (c. sf. pers.). **Niph.** *meet together*, *each other*. **Pi.** intens. *keep encountering*.

פָּדָה vb. ransom — Qal *ransom*: **1.** for an assessed price. **2.** fr. violence and death. **3.** God subj. (underlying thought of payment): **a.** fr. Egypt. **b.** from exile. **c.** in gen. **d.** c. acc. individ.; Abraham. **Niph.** (+ **Hoph.** *Inf. abs.*) הָפְדֵּה לֹא נִפְלְדָתָה *she hath not been at all ransomed* (from bondage). **Hiph.** *let be ransomed*. **Hoph.** *Inf. abs*. v. **Niph.**

פְּדוּיִם n.[m.]pl.abstr. ransom.

פְּדוֹן n.pr.m. (*ransom*) head of family of Nethinim.

פְּדוּת n.f. ransom; fr. exile; fr. iniquities; in gen.

פְּדְיוֹם n.m.ransom; v. פדה **Qal**, and **פְּדוּיִם** supr.

פִּדְיוֹן n.m. id.

פְּדַהְאֵל **n.pr.m.** (*El hath ransomed*); prince of Naphtali.

פְּדָהצוּר **n.pr.m.** (*the Rock hath ransomed*) Manassite.

פְּדָיָה, פְּדָיָהוּ **n.pr.m.** (יְ *hath ransomed*) — **1** :פְּדָיָה**.** father-in-law of Josiah. **2.** father of Zerub. **4.** Benjamite. **5.** Levite. **6.** פְּדָיָהוּ, Manassite.

יִפְדְּיָה **n.pr.m.**

פַּדָּן **n.pr.loc.** (? *garden*, *field*); abbrev. fr. פַּדַּן־אֲרָם (? = *garden*, *field of* [*in*] *Aram*).

[פָּדַע]

[פֶּדֶר] **n.[m.] suet,** of עֹלָה.

פֶּה **n.m. mouth — 1. a.** *mouth*, of man, organ of eating and drinking; fig. as finding things sweet; fig. of earth, swallowing Korah, etc.; fig. also of She‹ôl. **b.** external organ; of kissing; of mocking triumph. **c.** of יְ in theoph., sending out fire. **2. a.** much oftener, as organ of speech, of man: פ speaks; speak; open, abs.; shut פ (be silent); guard פ; words, etc., are in (בְּ) mouth, also (God subj.); of utterance; depart fr. mouth (cease to be mentioned); אִמְרֵי פ *words of my mouth*; of agency, בְּפ *by the mouth of*; דִּבֶּר פִּיו עִם־פִּיו *speaketh mouth to mouth*; פ *speech*; כְּבַד פ *heavy of speech* (not eloquent); אֶהְיֶה עִם־פ, i.e. aid thee in speaking; יִהְיֶה־לְךָ לְפ *he shall be mouth for thee*; מִפִּיו יִקְרָא אֵלַי, i.e. dictate; כָּתַב מִפִּי v. **1** כָּתַב **b** (3); bad qualities ascribed to it. **b.** as laughing; panting. **c.** of God; his mouth speaks; he speaks בְּפ; wd. proceeds מִפִּי; he creates בְּרוּחַ פִּיו; he executes judgment בְּשֵׁבֶט פִּיו; esp. = *command*. **d.** of idols. **e.** of musical instr. = sound (cf. **6 d**). **3.** of animals: bird (carrying), (chirping); ass (speaking); bear, lion (seizing), (*id*.), hippop. (drinking), crocod. (breathing flame); also of human foes, under fig. of ravenous beasts; hence of *edge* of sword, חֶרֶב פִּיּוֹת *a sword with edges* (in sim.); v. also **6 c** (2), infr. **4.** *mouth* = opening, orfice; of well; cave; ravine, abyss (si vera l.); also of She‹ôl; of a sack; high-priest's robe; of a round opening; of *mouth* (others *brink*); gate of city. **5. a.** *extremity*, *end* פֶּה לָפֶה *from end to end*, of a temple;

city, מִפֶּה אֶל־פֶּה of land. **b.** = portion, **6** .פִּי שְׁנַיִם **.** with preps.: **a.** אֶל פִּי v. infr. **d** (2). **b.** כְּפִי: (*a*) *acc. to the command of*; (*b*) *acc. to the mouth of*, i.e. *in proportion to*, they gathered it אִישׁ כְּפִי אָכְלוֹ each *in proportion to* his eating (לְפִי). As **conj.,** כְּפִי אֲשֶׁר *acc. as*; and without אשר *in such proportion that*. **c.** לְפִי, nearly i.q. כְּפִי (v. **5** לְ **i** *b*), but more common: (1) *acc. to*; sq. inf. לְפִי הֵעָלוֹת הֶעָנָן = *acc. as* the cloud was lifted up. (2) in the phr. לְפִי חֶרֶב *acc. to the mouth*, or *measure*, of the sword, i.e. as the sword devours, without quarter. **d.** 1) :עַל פִּי) *acc. to* (**1** עַל **f** *a*) *the mouth of*, i.e. (α) the command of; (β) the evidence or sentence of. (2) *acc. to the measure of*, *in accordance with*. In the same sense אֶל פִּי.

פֹּה, and פּוֹ, also פֹּא, **adv.loc. here, hither — 1.** *here*: **a.** Cf. the syn. **2** כֹּה ,בָּזֶה **. b.** עַד־פֹּה. **c.** מִפֹּה or מִפּוֹ. **d.** with the interog. אֵי ,אֵיפֹה *where*? **2.** after a verv of motion, *hither*.

פּוּאָה ,פֻּוָּה **n.pr.m.** in Issachar.

פּוּנִי **adj.gent.** of פֻּוָּה, c. art.

[פּוּג] **vb. grow numb — Qal** of hand (si vera l., v. נגר), i.e. drop helpless; of תּוֹרָה, i.e be ineffective. **Niph.** *benumbed*.

פּוּגַת **n.f. benumbing** (fig.), *cessation*; *benumbing*.

[הַפּוּגָה] **n.f. id.**

[פּוּח] **vb. breathe, blow — Qal** *breathe*. **Hiph. 1.** *cause* garden (acc.) *to exhale* (sc. odours). **2. a.** *puff*, *snort*, against, בְּ pers. **b.** עַל pers. with the fire of my wrath *will I blow against thee*. **c.** *excite*, *inflame* city. **d.** c. לוֹ *puff*, = *pant for it*. **3.** *breathe out*, *utter*.

פִּיחַ **n.[m.] soot —** פ׳ (הַ)כִּבְשָׁן *furnace-soot*.

פּוּט **n.pr.gent.** prob. **Libyans,** or Lib. tribe; usu. named with African peoples.

פּוּטִיאֵל **n.pr.m.** Eleazar's father-in-law.

פּוֹטִיפַר **n.pr.m.** Joseph's master.

פּוֹטִי פֶרַע **n.pr.m.** priest of On, Joseph's father-in-law.

פּוּךְ **n.[m.] antimony, stibium** — black mineral powder, for increasing brilliance of eyes by darkening edges of lids; fig. of dark cement setting of precious stones. Cf. n.pr. קֶרֶן הפּוּךְ, and כָּחַל.

פּוֹל **n.[m.] coll. beans.**

פּוּל **n.pr.m.** = תִּגְלַת פִּלֶאסֶר (q.v.).

[פּוּן] **vb.** (?). פּוֹנָה v. פּוּנִי .פָּנָה v. פּוּאָה.

פּוּנֹן **n.pr.loc.** 2nd station of Isr. fr. Hor; betw. Petra and Zoar, famous for mines.

פּוּעָה **n.pr.f.** a midwife.

I. [פּוּץ] **vb. be dispersed, scattered — Qal** *be dispersed*, *disperse*; *be scattered*, of enemies; of Isr. (among nations) under fig. of flock; of besieging army; people from (מִן) possessions; men (from Babel) (עַל loc.). **Niph. 1.** *be scattered*, of army (מֵעַל pers.), (אֶל loc.); of dispersed Isr. c. ב loc., as flock (עַל loc.), (שָׁם); Egyptians; of battle *scattered* over country by defeat. **2.** *be spread abroad*, of peoples. **Hiph. 1.** trans. *scatter*: **a.** c. acc. pers. (עַל loc.); c. ב; Isr. among (ב) nations; c. (שׁם(ה; c. אֶל loc.; abs., under fig. of flock; Egyptians (c. ב); inhab. of earth. **b.** c. acc. rei, arrows (fig. for lightnings); cloud; seed. **2.** intrans., *scatter*, c. ב loc., c. מֵעַל pers.; of wind (עַל loc.).

מֵפִיץ **n.m. scatterer, disperser.**

[תְּפוּצָה] assumed as sg. of **n.f.pl.**

II. פוּץ **vb. flow, overflow — Qal** *overflow*.

I. [פּוּק] **vb. reel, totter — Qal** *reel*; *tottereth* (v. עוק). **Hiph. 1.** *totter* (of idol).

פּוּקָה **n.f. tottering, staggering;** fig. for qualm of conscience.

פִּיק ,פְּק **n.[m.]** id. lit. — פְּק בִּרְכַּיִם *tottering of knees*.

II. פּוּק **vb. Hiph. bring out, furnish, promote — 1.** *produce*, *furnish*. **2.** *bring out*, *elicit*, *obtain*, c. acc.; + מִן pers. **3.** *promote*.

פּוּר **n.m. lot.**

I. פּוּר

פּוּרָה **n.f. wine-press.**

פָּרוּר **n.[m.] pot —** *pot* (earthen? v. פרור).

II. פּוּר v. II. פרר.

פּוֹרָתָא **n.pr.m.** son of Haman.

I. [פּוּשׁ] **vb.** appar. **spring about, Qal.**

II. [פּוּשׁ] **vb. Niph. be scattered.**

פּוּתִי **adj.gent.** c. art., a family in Judah.

פַּז v. I. פזז.

I. [פָּזַז] **vb. Hoph. be refined** (?).

פַּז n.m. refined, pure gold; in compar. of value or beauty.

II. [פָּזַז] **vb. be supple, agile — Qal** of arms. **Pi.** *shew agility*, *leap* (in dance).

[פָּזַר] **vb. scatter — Qal** *scattered* (i.e. driven off, isolated). **Niph.** *are scattered*. **Pi.** *scatter*, of Isr. running hither and thither to strange gods; abs. of spending money (alms). **Pu.** *scattered*, of Isr.

I, II. פַּח v. פחח.

פָּחַד vb. dread, be in dread, in awe — Qal 1. *be in dread*, abs.; לֹא פ ׳ sign of callousness; c. acc. cogn. פַּחַד; c. מִן pers., and (c. מִפְּנֵי); c. עַל rei; c. אֶל, pregn., *turn in dread* to each other, submitting to י׳ **2.** *be in awe* (at י׳'s favour), abs. **Pi.** *be in great dread*, c. מִפְּנֵי rei. **Hiph.** *filled with dread*.

פַּחַד n.m. dread — 1. *dread*, פ׳ י׳, i.e. before י׳, oft. (not alw.) terrifying, unfitting for action, so אֱלֹהִים פ׳, c. sf. *trembleth for dread of thee*; c. genit. obj. of Isr., of individual; c. genit. obj rei; abs., in gen.; as acc. cogn. c. פָּחַד (v. פָּחַד); c. genit. subj. **2.** = *object of dread*; מִקּוֹל הַפַּחַד *sound of the disaster*, for מִפְּנֵי הַפ׳ of orig., but קוֹל פְּחָדִים = a sound of terrors. **3.** as design. dei.

[פַּחְדָּה] **n.f. dread, religious awe.**

II. [פַּחַד] **n.[m.] thigh.**

פֶּחָה n.m. governor (loan-word fr. As.) — as Assyr. captains; of Babylon, and Bab. allies; of Media; Pers. *governor* of עֵבֶר הַנָּהָר, i.e. in Pal.; Pers. *satraps* in gen.; applied to Sol.'s *governors*; Benhadad's *captains*.

[פָּחַז] **vb. be wanton, reckless — Qal** of prophets *extravagant*.

פַּחַז n.[m.] wantonness, recklessness, unbridled license; abstr. for concr. (+ כַּמַּיִם *like* [boiling, or overflowing] *water*).

[פַּחֲזוּת] **n.f. recklessness, extravagance**; of prophets.

פחח

I. פַּח **n.m. bird-trap — 1.** lit. (as metaph.), (c. אָחוּז; both in sim.). **2.** usually fig. **a.** of calamities and plots; ׳פ alone. **b.** = source or agent of calamity.

[פָּחַח] **vb.Hiph.denom. ensnare;** c. בְּ loc. *an ensnaring*.

II. [פַּח] **n.[m.] plate of metal.**

פחם

פֶּחָם **n.[m.] coal** (coll.); abs. ׳פ, as inflammable; of glowing coal.

פחת

פַּחַת **n.m. pit —** *pit*; fig. of calamity.

פְּחֶתֶת **n.f. a boring** or **eating out;** of leprous decay in garment.

פַּחַת מוֹאָב **n.pr.m.** post-exil. name.

פְּטְדָה **n.f. (m.) topaz** or **chrysolite —** named with other precious stones.

פַּטִּישׁ **n.m. forge-hammer.**

פָּטַר **vb. separate, remove, set free — Qal 1.** intrans. *remove* oneself, specif. *escape*. **2.** trans. *set free* fr. duty (acc. pers.); pass. פְּטוּרֵי צְצִים term. techn. of ornament in temple. **Hiph.** *separate*.

פֶּטֶר **n.[m.] that which separates, first opens;** ׳פ רֶחֶם i.e. firstborn, of man and beast; appos. רֶחֶם ;בְּכוֹר.

[פִּטְרָה] **n.f.** id.

פטיר Kt v. פִּי **2.** פטר v. פֶּה.

פִּי־בֶסֶת **n.pr.loc.** in Egypt — in mod. *Tel-Basṭa*, near Zaḳaziḳ, c. 30 miles NNE. fr. Cairo.

פִּי הַחִירֹת **n.pr.loc.** on E. border of Egypt. Site unknown.

פיד, פוד

פִּיד **n.[m.] ruin, disaster.**

פִּיוֹת, פֵּיוֹת v. פֶּה. פִּיַח v. פוח.

פִּיכֹל **n.pr.m.** captain of Abimelech of Gerar.

פִּילֶגֶשׁ v. פִּלֶגֶשׁ.

פִּים, perh. < פאם.

פִּימָה **n.f. superabundance** (of fat).

פִּינְחָס **n.pr.m. 1.** grandson of Aaron. **2.** son of Eli.

פִּינֹן **n.pr.m.** Edomite — cf. פּוּנֹן.

פִּיפִיּוֹת v. פִּיק. פֶּה v. I. פוק.

פִּישׁוֹן **n.pr.fl.** one of the rivers of Eden.

פִּיתוֹן **n.pr.m.** descendant of Saul.

פכך

פַּךְ **n.m. phial, flask;** for anointing.

פָּכָה **vb. Pi. trickle —** *trickling*.

פִּכֶּרֶת הַצְּבָיִם **n.pr.m.** (*blindness*) head of post-exilic family.

פלא

פֶּלֶא **n.m. wonder — 1.** *wonder*: extraordinary, hard to be understood, God's dealings with His people; the testimonies of the Law; פֶּלֶא יוֹעֵץ *marvel of a counsellor*, *wonderful counselor* (of Mess. king); pl. as adv. acc. וַתֵּרֶד פְּלָאִים *she* (Jerus.) *hath come down marvellously*. **2.** *wonder*: of God's acts of judgment and redemption; of extraord. trials קֶצֶף הַפְּלָאִים.

[פָּלָא] **vb.denom.Niph.** etc., **be surpassing, extraordinary — Niph. 1.** *be beyond one's power*, *difficult* to do, לעשׂות; c. מִן pers. *too difficult for* , for **2**. יְ. *be difficult* to understand; c. מִן pers. *too difficult for*, to decide. Esp. **3. a.** *be extraordinary*, *wonderful*; of God's acts. **b.** *Pt*. as subst. *marvellous things* (acts of God), (presumptuous words); as adv. *wondrously*. **4.** נִפְלָאוֹת = *wonderful acts* of יְ in judgment and redemption. **Pi.** לְפַלֵּא נֶדֶר *make a special votive offering*. **Hiph. 1.** *do a hard or difficult thing*: (הפ׳ נֶדֶר (לִנְדֹּר *make a hard vow* (cf. **Pi.**). **2.** *make wonderful*, *do wondrously*: of God, הפ׳ מַכּוֹת *make plagues wonderful* (exceptional); הפ׳ עֵצָה *make counsel wondrous*, *do wonderfully with people*, + עשׂה עמכם הַפְלֵא וָפֶלֶא; לה *dealt with you doing wondrously*; הפ׳ לְהֵעָזֵר *did marvellously in receiving help*; of the temple **3**. גָּדוֹל וְהַפְלֵא. of God, מַפְלִא לעשׂות *working wonders in doing*. **Hithp.** *shew thyself marvellous* (act inexplicably).

פַּלּוּא **n.pr.m.** son of Reuben.

פַּלְאִי **adj.gent.** of foregoing, c. art. as n. coll.

[פָּלִיא] v. following.

[פְּלְאִי] **adj. wonderful, incomprehensible.**

פְּלָאיָה **n.pr.m.**

פְּלָיָה **n.pr.m.**

[מִפְלָאָה] **n.f. wondrous work.**

[פָּלַג] **vb. split, divide — Niph.** *divided* **Pi. 1.** *cleave*. **2.** *divide*.

I. פֶּלֶג **n.m.** (cleft) **channel,** (artif.) **canal —** sim., metaph., of tears; (i.e. irrigating canals fr. river, metaph.); (fig. of prosperity); poet. of channel for rain.

II. פֶּלֶג **n.pr.m.** son of Eber.

[פְּלַגָּה] **n.f. 1. stream. 2. division — 1.** *streams*. **2.** *divisions*, *sections* of tribe.

[פְּלֻגָּה] **n.f. division** (= מַחֲלֶקֶת q.v.), of priests, for service.

[מִפְלַגָּה] **n.f.** id.

פִּלֶגֶשׁ, פִּילֶגֶשׁ **n.f. concubine — 1.** *concubine*. **2.** either = *paramour*, or < *concubinage* (fig. of Jerusalem doting on Babylon).

[פְּלָדָה] **n.f.** usu. **iron, steel.**

פִּלְדָּשׁ **n.pr.m.** Nahorite.

[פָּלָה] **vb. Niph. be separated, distinct — 1.** *be distinct*, c. מִן pers. **2.** *wonderful*. **Hiph.** of יִ֫, *make separate*, c. acc. (by treating differently); *set apart*; *distinguish* between, בֵּין rei, בֵּין pers.

I. פְּלֹנִי **pron. a certain one;** always joined with אַלְמֹנִי (prop. *one not mentioned*), '*a certain* unnamed *one*,' i.e. *such a one*; in the phr. אִ֫ם מְקוֹם the place of *such a one = such*

and such a place.

[פָּלַח] **vb. cleave —Qal** *cleaving*, ploughing. **Pi. 1.** *cleave open*, *through*, of piercing kidneys, liver (both fig.); of cutting up (fruit) into pot. **2.** *cause to cleave open*, of animals bringing forth young.

פֶּלַח **n.f. cleavage, mill-stone** (mill *cleft* betw. the stones?) — **1.** *mill-stone*, רֶכֶב פ ׳ *mill-stone of riding*, i.e. upper stone, wh. is turned (cf. תַּחְתִּית פ ׳ ;(רֶכֶב *lower mill-stone* (sim. of hardness). **2.** *cleavage*, *split* hence *slice* פֶּלַח הָרִימוֹן sim. of human temple.

פִּלְחָא **n.pr.m.** post-exilic name.

[פָּלַט] **vb. escape — Qal** *escape*. **Pi.** causat. **1.** *bring into security*; esp. of י ׳, *deliver*, c. acc. pers.; + מִן *from*; pt. c. sf., *my deliverer*. **2.** *cause to escape*, *cast forth*, of cow calving (cf. [מָלַט] **Hiph.**). **3.** appar. intrans. *be delivered*, c. מִן. **Hiph.** *bring into security*; of Assyria, under fig. of lion, carrying off prey (opp. הִצִּיל); (cf. **Pi. 1**)

פֶּלֶט **n.pr.m.** Vid. בֵּית פֶּלֶט.

I. פַּלְטִי **adj.gent.** v. בֵּית פֶּלֶט.

פַּלֵּט **n.[m.] deliverance** (si vera l., prop. Inf. of foregoing) — רָנֵּי פ ׳ *shouts of deliverance*.

פָּלִיט **n.m. escaped one, fugitive —** (+ מִן loc.); c. genit. subj. *fugitives of Ephr*., so c. sf.; c. genit. obj., *escaped of*, i.e. *from*.

[פְּלֵיט] **n.m. id.**

פְּלֵיטָה **n.f. escape — 1.** *escape*, *deliverance*. **2.** elsewh. prob. alw. *escaped remnant*: **a.** of green things (fr. locusts). **b.** of pers.; + מִפְּנֵי. **c.** specif. of *those* of Judah *escaped* fr. Assyr. (+ מִן); fr. Bab.; after י ׳'s future judgment.

II. פַּלְטִי **m.pr.m. 1.** Benjamite. **2.** second husband of Michal.

פִּלְטָי **n.pr.m.** priest.

פַּלְטִיאֵל **n.pr.m.**

פְּלַטְיָהוּ, פְּלַטְיָה **n.pr.m. 1.** a prince of people. **2.** grandson of Zerub. **3.** Simeonite.

יַפְלֵט **n.pr.m.** Asherite.

יַפְלֵטִי **adj.gent.** c. art. as n. coll. *the Japhlites*, family or clan on SW. border of Ephraim.

מִפְלָט **n.[m.] escape** or **place of escape.**

פְּלָיָה, פְּלִי v. פלא.

פלך

פֶּלֶךְ **n.[m.] 1. whirl of spindle. 2. district** (prop. *circle*, *circuit*) — **1.** *whirl of spindle*. **2.** *district*.

[פָּלַל] **vb.** prob. **intervene, interpose** (hence both *arbitrate*, *judge*, and *intercede*, *pray*) — **Pi.** *mediate*, *judge*: *arbitrate*; *mediate for* (ל pers.); *interpose*. **Hithp. — 1.** specif. *intercede* (with ־י), c. בעד, *on behalf of*; c. לְ; c. בעד + אל־האלהים; c. על־יהוה; c. על *for* pers. **2.** gen. *pray*, c. אֶל, unto idol; unto Israel. **3.** *pray* (to ־י), abs., c. לִפְנֵי; על יהוה; אֶל־י; c. לְ; c. אֶל of thing prayed for; c. אֶל *against*; עַל־זֹאת *because of this*; c. אֶל loc.; c. acc. **4.** of *poetical*, *liturgical* prayer, abs., c. אֶל.

תְּפִלָּה **n.f. prayer — 1. a.** *prayer*. **b.** *pray a prayer*, הִתְפַּלֵּל־ת; specif. of intercession, נשׂא ת, c. בְּעַד *in behalf of*. **c.** אֶל־אֱלֹהִים ,לְאֵל־ת; c. vb. + לפני. **d.** בית ת־ *house of prayer* (temple); c. vb. + אֶל־י + אל־היכל־; c. vb. + למען ק. **e.** *hear prayer* is (אֶת־) ת־ שְׁמַע אֶל־ת; שְׁמַע; **2.** פנה אל ת־. in ψ-titles, poetic, liturgical prayer.

פָּלָל **n.pr.m. a wall-builder.**

[פָּלִיל] **n.m. judge.**

פְּלִילָה **n.f. office of judge or umpire —** *umpire's office*.

פְּלִילִי **adj. for a judge, calling for judgment.**

פְּלִילִיָּה **n.f. the giving a decision.**

פְּלַלְיָה **n.pr.m.** (*´ י hath interposed*) — priest.

אֶפְלָל **n.pr.m.** in Judah.

פַּלְמֹנִי v. I. פְּלֹנִי sub פלה.

II. פְּלוֹנִי, פְּלֹנִי **adj.gent.** erron.; I. פְּלֹנִי v. פלה.

פלס, פלשׂ

פֶּלֶס **n.[m.] balance, scale —** lit., fig.

[פָּלַס] **vb.Pi.denom. weigh, make level — 1.** *weigh out* (fig.). **2.** *make level*, smooth, c. acc. of path (fig.).

[מִפְלָשׂ] **n.[m.] swaying, poising.**

[פָּלַץ] **vb. Hithp. shudder —** *shudder*.

פַּלָּצוּת **n.f. shuddering.**

מִפְלֶצֶת **n.f. horrid thing** (thing *to shudder at*); (of some abominable object of idolatry, not precisely known).

[תִּפְלֶצֶת] **n.f. shuddering, horror —** *horror*.

פלשׁ v. פלס.

[פָּלַשׁ] **vb. Hithp. act of mourning,** poss. **roll in** (dust, etc.; weakened fr. *burrow into*).

פְּלֶשֶׁת **n.pr.terr. Philistia**, poet. and late.

פְּלִשְׁתִּי **adj.gent. Philistine** — only as subst.: הַפְּלִשְׁתִּי *the Philistine* (Goliath) slain by David; one slain by Abishai; elsewhere pl. *the Philistines*.

פֶּלֶת **n.pr.m. 1.** Reubenite. **2.** Judahite.

פְּלָתִי **adj.gent.** from unknown n.pr.; only c. art. as n. coll. with הַכְּרֵתִי (q.v.) of David's guard.

פֶּן־ (alw. with Makkeph) **conj.** (averting, or deprecating), **lest** — *lest*: **1.** with *impf.* ye shall not eat thereof … פֶּן־תְּמֻתוּן *lest* ye die; oft. after הִשָּׁמֶר־לְךָ *take heed to thyself*; after a vb. of fearing, and once, even, of swearing; deprecating pathetically, how shall I go up, etc.? *lest* I look upon the evil that will befal my father. Once, unusually, preceding the principal clause, אֹרַח חַיִּים פֶּן־תְּפַלֵּס *lest* she should make level the path of life. Note esp. **a.** the idiom פֶּן־ כִּי אָמַר (אָמַרְתִּי) *for he* (*I*) *said*, *Lest* … , implying always that some precaution has been taken to avert the dreaded contingency. **b.** פֶּן־ at the beg. of a sentence, with a dissuasive force, (Beware) *lest*. **2.** with *Pf.*, the result feared being conceived as having possibly already taken place.

פַּנַּג **n.[m.]** unknown word.

פָּנָה **vb. turn — Qal 1. a.** *turn* toward, אֶל pers., lit., (i.e. attentively); c. עַל of direction; fig. c. אֶל־י (in worship), other gods; for help; c. acc.; c. ה loc.; c. דֶּרֶךְ; fig. לְדֶרֶךְ; c. acc. כֹּל אֲשֶׁר־יִפְנֶה, so, + שָׁם, fig. **b.** *turn* from, מִן loc., fig., of heart, c. מֵעִם י, abs. = *turn away*; in phr. עֹרֶף פ *turn* (with) *the back*, + לִפְנֵי (of flight), fig., + אֶל־י. **c.** *turn* and do a thing; to do a thing (inf.). **d.** *turn*, *decline*, of day, days of life. **e.** *turn toward*, *approach*, of evening, לִפְנוֹת עֶרֶב; of morning, בֹּקֶר(הַ) לִפְנֵי. **2. a.** *turn and look*, *look*, lit., אֶל pers.; c. לְמַעְלָה; abs. *look* (back); c. אַחֲרֵי *look behind one* (and see, or say), *look after* another (fig. for

seek alliance with); c. אֶל of direction. **b.** of inanimate things, *face*, c. אֶל loc., usu. of facing points of compass, c. ה loc. **c.** esp. fig. *look* at, אֶל־ pers., *regard*, (1) graciously; of יְ֫הוָה; c. 2) ;אֶל־תְּפִלָּה) sternly. **d.** *look* for (אֶל rei). **e.** fig. *look* at, consider (+ ב). **Pi.** *turn away*, *put out of the way*, c. acc. pers.; hence *make clear*, c. acc. הַבַּיִת, i.e. clear away things scattered about, make orderly; *empty* it; fig., c. acc. דֶּרֶךְ *make clear*, free from obstacles; acc. om. *clear away* (ground) before it, i.e. to plant it (fig.). **Hiph. 1.** *turn*, c. acc. **2.** *make a turn*, *shew* (signs of) *turning*, + נָסוֹג; opp. אֶל + ;נָסוֹג pers. **Hoph.** *turn back*! (in flight); מָפְנֶה צָפוֹנָה the gate … *which is faced northward* (cf. **Qal 2 b**).

[פָּנֶה], pl. פָּנִים **n.m.f. face,** also **faces** (as *turned* toward one) — **I. 1.** *face*, *faces* **a.** lit., of man; pale (from alarm), flushed; tearful; sad; covered with shame, whence fig. of confusion, discomfiture. **b.** of יְ֫הוָה. **c.** פָּנִים אֶל־פָּנִים *face to face*, of seeing (God), knowing, judging, speaking; נִתְרָאֶה פָנִים *see each other* (in the) *face* = meet each other in battle. **d.** of relations with יְ֫הוָה פְּנֵי, in worship (v. also נשׂא); in spiritual sense. **e.** of יְ֫הוָה himself. Vid. further sub **7**. **2. a.** = *presence*, *person*, of יְ֫הוָה; of יְ֫הוָה in anger; of Absalom; in weakened sense, nearly = sf. (cf. **4** נפשׁ **a**). **b.** c. ראה technically, *see* one's *face*, i.e. appear before one, in one's presence: before a man; esp. as priviledge, = have access to, man of rank, king; implying favour of person seen, man God. **3.** *face* of seraphim, cherubim. **4.** *face* of animals; of crocodile. **5.** *face* (= *surface*) of ground (הָאֲדָמָה), so הָאָרֶץ פְּנֵי, תֵּבֵל, תֵּבֵל פְּנֵי; of a field; ;תְּהוֹם פְּנֵי, הַמַּיִם פְּנֵי לְבוּשׁוֹ פְּנֵי *the expanse of his* [the crocodile's] *coat*; *front* (esp. Ezek.), of house; of gate; of chamber; of pot (הַמִּלְחָמָה פְּנֵי ;(סִיר *battle front*; = *van* of locust-army (opp. סְפוֹ); *front*, i.e. *edge*, of sword, of axe; = condition, state of a thing, as denoted by its *appearance*; of flock; הַדָּבָר פְּנֵי *the appearance* (situation, attitude) *of the affair*. **6.** as **adv.loc.** מִפָּנִים וּמֵאָחוֹר *before and behind* = פְּנֵי ;וְאָ֫ פְּנֵי *toward*, also *in front* (to the East?) *of* (v. לִפְנֵי **d** infr.); לְפָנִים *toward* (opp. מִלְּפָנִים ;(לְאָחוֹר v. פְּנִימָה; **adv. temp.** לְפָנִים *formerly*; מִלְּפָנִים *from beforetime* (|| **7** .(מֵרֹאשׁ. for other phrases see: אוֹר **vb. Hiph. 5;** אוֹר **n. 10**; בּוֹשׁ **Hiph.**; בקשׁ **Pi. 3**; זָעַם **2;** הָדַר **1;** בּשֶׁת **Niph.; 1** חָבַשׁ **1;** זָעַף **a**; I. חָדָה; I. חָזַק ;חָוַר **Pi. 5**; II. חלה; IV. יָעַד ;טָחַן ;חָפָה ;חמר **Hoph.;** כּוּן ;**3** יְשׁוּעָה **Hiph. 3**; כָּסָה ;**1** כִּפֶּר **Pi. 1,2**; [נָבַט] **Hiph. 3**; **1,2** נָגַד**c**; נָכַר ;נִכַּח **Hiph.**; **3** נָפַל **b**, and **Hiph. 5**; **1** נָשָׂא **b** (3); **2** נָתַן **b**; סָבַב

Hiph. 1 a; סָתַר **Hiph. 2**; **2** סֵתֶר **a**; עַז ,עָז **Hiph.**; עָמַד **Hiph. 6 a**; II. קָדַם] ;[צָרַב] ;עֻמָּה] **Pi.**; שׁוּב ;שִׂים **Hiph.**; שִׁית; II. שָׁנָה **Pi.**; תֹּפֶת I. **2** עֵבֶר. **II.** פְּנֵי, with prepositions: **1.** אֶל־פְּנֵי: **a.** *to the presence of* (= before); c. יָצָא = *to confront*. **b.** *to the front of*, after a vb. of motion. **c.** *towards* or *on the front of* (אֶל = עַל). **d.** *on to the surface of*. **2.** אֵת־פְּנֵי *close by* (II. אֵת) *the face* or *front of*: hence **a.** *in the presence of*. Spec. אֵת־פְּנֵי יְ. **b.** *in front of* מֵאֵת פְּנֵי *from before*, v. II. **4** אֵת **a. 3.** בִּפְנֵי: (*a*) *in the face of*, mostly in partic. phrases, with hostile import: thus, with יָרַק *to spit*; התיצב *to make a stand*, and עָנָה ;עמד *to answer* (give evidence) *against*; וְנָקְטוּ בִּפְנֵיהֶם = feel loathing *against* their own selves. (*b*) *in front of*. **4.** לִפְנֵי prop. *at the face* or *front of*, the most general word for *in the presence of*, *before*: after a vb. of motion, וַיַּצִּיגֵם לפני פ and set them *before* Ph. In partic. **a.** With the implication of (*a*) *under the eye* or *eversight of*. (*b*) *under the eye and regard of*. (*c*) fig. for *in* (or *into*) *the full* (mental) *view of*. (*d*) *openly before*, and with collat. idea of deserving (and receiving) regard, esp. לפני יְ. (*e*) *in presence of* the moon or sun, i.e. as long as they endure. (*f*) *free before*, *at the disposal of*. (*g*) *in the sight* (estimation) *of*. (*h*) לִפְנֵי יְ, spec. of acts done with a solemn sense of יְ's presence, often, but not always, at a sanctuary: that I may eat and bless thee *before* יְ, before I die, to eat bread *before* God, ye wept *before* יְ; of residents in Jerus. **b.** In other phrases: (*a*) עַמַד לִפְנֵי *to stand before*, i.e. *wait upon*, *be in attendance on* (v. **1** עָמַד **e**). Simil. הָיָה לִפְנֵי; עָבַד ל. (*b*) הִשְׁתַּחֲוָה לִפְנֵי *to bow down before* (v. sub שָׁחָה; also **3** נָפַל **b**): so with הִתְפַּלֵּל *to pray*. (*c*) *to be smitten* (נִגַּף) *before* a foe; v. נָגַף Niph. [contrast נוּס מִפְּנֵי: infr. **6 a**]. So with נָתַן ;נָפַל (in helplessness or flight). (*d*) עָמַד לִפְנֵי *to stand* (make a stand) *before* (not quite so strong as בִּפְנֵי ע, supr. **3**). (*e*) in hostile sense (rare), יָצָא לִפְנֵי go forth *to face*. (*f*) (נָתַן, of food, to set or place *before*. (*g*) נָתַן לִפְנֵי to *set before*, i.e. propound for acceptance or choice, usu. of laws. **c.** With reference to *position*: (*a*) *in front of*, *before*, esp. with vbs. of motion (with which נֶגֶד is hardly used); in the description of a march or procession; of flocks before a shepherd; of captives or booty driven before a conqueror. (*b*) of a leader, etc. = *at the head of*; *before* whom (at whose head) he was. (*c*) denoting superiority, *before*, *above*. **d.** Of *places* (not very common): *before* Pi-haḥiroth … , *before* Baal-ṣephon; *before* the temple, veil, altar, etc. **e.** Of time, *before*: לפני הָרַעַשׁ *before* the earthquake. לְפָנַי

before me (i.e. before I came to thee). Sq. inf. לִפְנֵי שַׁחֵת יְ׳ *before* יְ׳'s destroying, etc. **f.** *In the manner of*, *like* (rare and dub.). **5.** מִלִּפְנֵי *from before*: **a.** *from the presence of* (properly, from a position *before* a person or object: to be distinguished from מִפְּנֵי; v. **6**): (*a*) *from before*; *from before* a place. (*b*) of taking, etc., *from before* a person, to bury my dead *from before* me. (*c*) with בקשׁ; and to express the idea of *proceeding* from a person. (*d*) of cutting off, etc., *from before* יְ׳ (cf. לִפְנֵי **a** *b*, *c*). (*e*) of expelling *from before* an invader. **b.** (Chiefly late) to express the *source* or *cause*, with the force of the לְ weakened, in cases where the earlier language would have used מִפְּנֵי: with vbs. of fearing; failing, etc.; being humbled; crying for help [cf. מפני], singing, fleeing. **c.** of time, once, = לִפְנֵי. With later usages of מִל׳. Cp. מִפְּנֵי. **6.** מִלְּפָנִים *from the face* or *presence of*, *from before*, וַיִּסַּע עמוד הענן מִפְּנֵיהֶם removed *from before* them; so **a.** (oft. with suggestion of causation (v. מִן **2 d, e, f**), *because of*, *for fear of*) after vbs. of hiding; and esp. of escaping, or fleeing (v. בָּרַח and נוּס), and expelling, destroying, etc. Pregn.…כַּעֲזוּבַת ׳אשׁר עזבו מפני בני ישׂר which they forsook (fleeing) *from before*, etc. **b.** implying causation more distinctly יאבדו מפניך perish *from before* thee or *at thy presence*: very oft. with vbs. of fearing, as גור, יגר, חיל, ירא, ערץ, פחד, קוץ etc. (mostly when the object inspiring fear is a person: when it is a thing, מִן alone is preferred); of being alarmed or dismayed; of humbling oneself; with other words, to indicate the *external ground* of an action or effect, as הַס מִפָּנָיו be silent *at* (i.e. *because of*) his presence; the mts. flowed מפני יְ׳ *at the presence of* יְ׳; כן היינו מפניך so were we *through thy presence* (more than לפניך, — implying that their state was *due to* יְ׳); קום מפני to rise up *at the presence of*. **c.** of the *cause*, whether nearer or more remote: (*a*) *because of*; *by reason of*. (*b*) stating the reason for which a thing is *not* done. (*c*) with אֲשֶׁר as a **conj.**, twice, *because that*. **7.** עַל־פְּנֵי has different meanings according to the different senses of the noun and the prep.: **a.** From the sense of *face* or *front*: (*a*) *in front of* (more definite and distinct than לפני): as dust *before* the wind (cf. לפני); = *in the sight of*, עַל־פניך *before* thee: defiantly, אם־לא על־פניך יְבָרֶכְךָ will renounce thee *to thy face*; to die *in the presence of* any one (= in his lifetime). (*b*) *before*, to the exclusion of another, i.e. *in preference to*. (*c*) *in addition to*. (*d*) of localities, *in front of*, mostly = *east of*, the porch *in front of*. (*e*) with vbs. implying direction *over towards*; *overlooking*; to sprinkle *against the front of*; in a hostile sense (rare). **b.** From the sense of *surface*, עַל־פני תהום *upon the face*

of the deep, עַל־פ ׳ המדבר: oft. in the phrases עַל־פְּנֵי (כל) הָאָרֶץ, and (more freq.) עַל־פְּנֵי הָאֲדָמָה *on the face* of the ground; after vbs. of motion, lest we be scattered *over the face* of all the earth. **8.** מֵעַל־פְּנֵי: **a.** *from before the face of*, Abraham rose up מֵעַל פְּנֵי מֵתוֹ *from before* his dead, i.e. from mourning before or beside it; (מֵעַל פָּנַי (פָּנָיו *from before my* (*his*) *face*, oft. of the rejection of Isr. or the temple, as with שִׁלַּח. **b.** *from off the surface of*, oft. in the phrase מֵעַל פְּנֵי הָאֲדָמָה, with verbs of cutting off, removing, expelling, etc.

פְּנִימָה **adv.** (ה loc.) **1. towards the (in-)side. 2. within** (lit. *faceward*, fr. point of view of one entering by opposite door); of a building, usu. temple: **1.** after vb. of motion, and (after הִגִּיד), also לִפְ ׳.

פְּנִימִי **adj. inner** — alw. c. art., and alw. of parts of building, usu. temple; as subst. בַּפְּנִימִי *on the inside*; אֶל־הַפְּנִימִית *toward the inside*.

לִפְנֵי as adj., *anterior*.

פְּנוּאֵל **n.pr.** (*face of God*) — **1. loc.** E. of Jordan, near Jabboḳ: site unknown. **2. m. a.** in Judah. **b.** in Benjamin Qr (Kt פניאל).

יְפֻנֶּה **n.pr.m. — 1.** father of Caleb. **2.** Asherite.

פִּנְחַס v. פִּינְחָם. פְּנוּאֵל, פְּנִיאֵל v. פנה.

פניים v. פָּנִים. פְּנִינִים, etc., v. פנה.

פנן

פִּנָּה **n.f. corner — 1. a.** *corner*, of square objects; of house, roof; אֶבֶן לִפְ ׳ i.e. a corner-stone; אֶבֶן פ ׳ of earth; פ ׳ = street- *corner*. **b.** specif. of wall of Jerus.; הַפִּנּוֹת appar. with battlements; of cities in gen.; of the nations. **2.** fig. of chief, ruler as *corner* (support or defence).

פְּנִינִים **n.[f.]pl. corals** (? as *branching*) — fig. of value.

פְּנִנָּה **n.pr.f.** (prop. sg. of foregoing?) wife of Elkanah.

[פָּנַק] **vb. Pi. indulge, pamper.**

[פַּס] v. פַּס דַּמִּים .פסס v. אֶפֶם ד ׳.

פָּסַג **vb. Pi.**

פִּסְגָּה **n.pr.mont. Pisgah** (prob. *cleft*, fr. a natural feature of mt.) — mt. in Moab, on NE. shore of Dead Sea, exact loc. unknown.

[פִּסָּה] v. פסס.

I. פָּסַח **vb. pass** or **spring over — Qal** all c. עַל, of י ׳ *passing over* (sparing) houses of Isr.

פֶּסַח **n.m. passover — 1.** *sacrifice of passover*, involving communion-meal, hence a species of peace-offering (cf. I. זָבַח **II. 2**); the special feature lay in the application of blood to homes to consecrate them. **2.** *the animal victim of the passover*: [Passover animals were צֹאן *flock*, שֶׂה, incl. כֶּבֶשׂ and עֵז; צאן ובקר; large numbers of all these (שֶׂה not used) in Josiah's passover, but evident mingling of whole burnt-offerings for the passover with special passover victim.] **3.** *festival of the passover*; it was held in month הָאָבִיב; on 14th day, of 1st month; if impossible at that time, then on 14th of 2nd month.

תִּפְסַח **n.pr.loc.** on Euphrates; NE. limit of Sol.'s dominion; identif. with *Kal῾atDibse*, at the great easterly bend of the river, c. Lat. 35° 55' N, Long. 38° 20' E.

II. [פָּסַח] **vb. limp — Qal** fig. (v. [סְעִפָּה]). **Niph.** *make limping* (lame). **Pi.** *limp*.

פִּסֵּחַ **n.pr.m.** (*limper*) — **1.** in Judah. **2.** head of post-ex. family. **3.** father of wall-builder.

פִּסֵּחַ **adj. lame;** as attrib.; pred.; as subst.

פָּסָךְ **n.pr.m.** Asherite.

פָּסַל **vb. hew, hew into shape — Qal;** *hew out* stone tablets; building-stones; c. cogn. acc. (sf. referring to פֶּסֶל).

פֶּסֶל **n.m. idol, image —** *idol*, as likeness of man or animal; of metal; of wood.

[פְּסִיל] **n.m. id. —** *idols*, (of wood, c. שְׂרָף); of stone (c. שֵׁבַר), stone or metal; (sheathed with) silver.

I. פסס

[פַּס] **n.[m.] flat of hand or foot** (palm, sole).

[פְּסָה] **n.f.**

II. [פָּסַס] **vb. disappear, vanish — Qal.**

פִּסְפָּה **n.pr.m.** Asherite.

[פָּעָה] **vb. groan.**

אֶפְעֶה **n[m.]** a kind of **viper.**

פָּעוּ, פָּעִי **n.pr.loc.** in Edom.

פָּעַל **vb. do, make — Qal 1.** *do*: **a.** of God, c. acc. (abstr.); + ל pers.; c. acc. cogn. פֹּעַל; acc. om. **b.** of men, c. acc., + ל pers. (God), + ב pers. (God); esp. of doing evil; rarely of doing right, c. acc. מִשְׁפָּטוֹ. **c.** of clouds, c. acc. **2.** *make*: **a.** of God, c. acc. concr. object + ל end, ל of 2nd obj.; פֹּעֲלִי *my Maker*. **b.** of man, c. acc. concr.; acc. om.

פֹּעַל **n.m. doing, deed, work — 1.** *deed*, *thing done*: **a.** of God, פָּעֳלוֹ his work in providence; in deliverance (as acc. cogn.); in judgment, as acc. cogn. **b.** of false gods. **c.** of men,

daily toil; specif. act; יְדֵי־פ of sacrificing; pl. of *achievements*; action as having moral quality, evil implied; good action. **2.** *work*, *thing made*: **a.** by hands of God (of men). **b.** by man. **3.** *wages of work*. **4.** *acquisition* of treasures.

[פְּעֻלָה] **n.f. work, recompence** (poet. and late) — **1.** *work*: **a.** pl. *deeds of* יְ. **b.** of men; toil, suffering; good action, wicked. **2.** *wages* (as earned by work); *reward* (from יְ); prob. fig. of people won back by יְ in warfare; of punishment.

פְּעֻלְתַי **n.pr.m.** Levite.

[מִפְעָל] **n.[m.] work, thing made** (by יְ).

[מִפְעָלָה] **n.[f.] deed** (of יְ).

[פָּעַם] **vb. thrust, impel — Qal** *impel*. **Niph.** *be disturbed*.

פַּעַם **n.f. beat, foot, anvil, occurance — 1. a.** poet., *hoof-beat*; late of human *footfall*, *footstep*, fig. **b.** *foot*, fig. **c.** *foot*, of ark. **2.** = *anvil* (struck by hammer). **3.** *occurence* (orig. *stroke*): **a.** הַפַּעַם *now*; אַחַת־פְּ [אֶחָת] *one time*, *once*; פַּעֲמַיִם *twice*; שֵׁנִי־פְּ *second* time; אַרְבַּע פְּ *four times*. **b.** כְּפַעַם־בְּפַעַם *as time on time*, i.e. as formerly, as usual. **c.** ((גַּם בַּפַּעַם הַזֹּאת *at this repetition* (this time). **d.** 1) :הַפַּעַם) = *this once*; (2) = *now at length*. **e.** פַּעַם … פָּעַם *now … now*, *at one time … at another*.

פַּעֲמֹן **n.[m.] bell**, on high-p.'s robe (from its *stroke*, *beat*).

פַּעְנֵחַ v. צָפְנַת פְּ.

[פָּעַר] **vb. open wide** (the mouth) — **Qal**.

פַּעֲרַי **n.pr.m.**

פְּעוֹר **n.pr. 1. mont.** in Moab. **2. dei.**

[פָּצָה] **vb. part open — Qal 1.** *open* mouth: **a.** to swallow, fig. of ground, הָאֲדָמָה; of enemies, + עַל. **b.** to speak; hence = *utter*; of bird chirping. **2.** *snatch away*, *set free* (Aram. loan-word), + הִצִּיל c. מִן; c. פִּי.

[פָּצַל] **vb. Pi. peel.**

[פְּצָלָה] **n.f.pl. peeled spot or stripe.**

[פָּצַם] **vb. split open — Qal.**

[פָּצַע] **vb. bruise, wound by bruising — Qal.**

פֶּצַע n.m. bruise, wound.

[פָּצַץ] **vb. break — Pō. .** *shatter*. [**Hithpō. .** *were shattered*.] **Pilp.** *dashed in pieces* (fig.).

פִּצֵּץ n.pr.m. priestly name.

פַּצֵּץ v. בֵּית פַּצֵּץ.

[פָּצַר] **vb. push, press — Qal** *push*, *press*, upon (ב pers.) physically; = urge, + inf. **Hiph.** *to display pushing* (i.e. arrogance, presumption; || מָרִי).

פְּצִירָה

פִּק v. פִּיק.

פָּקַד vb. attend to, visit, muster, appoint — Qal A. 1. a. *pay attention to*, *observe* (with care, practical interest), of יְ c. acc. pers. + rei, c. acc. pers.; c. acc. rei. **b.** *attend to*, in act, *see to*, c. acc. pers.; acc. of sheep (in fig.). **c.** *seek* (with interest, desire), seek יְ; in bad sense, *look about for*. Hence, **d.** *seek in vain*, *need*, *miss*, *lack* (cf. **Niph.,**), c. acc. pers. **2.** specif. *visit*, c. acc., for different purposes: with (ב) a present; esp. of יְ, *visit*, *graciously*; *visit* to search, test, acc.

pers., abs.; to punish; acc. pers. om., c. עַל rei (of sin) (here + ב pers.); acc rei; abs., of יְ׳s anger. **3.** c. עַל pers., *visit upon*, יְ subj., + acc. rei (of sin); acc. rei om., = *punish*; + דְּ rei; + cl. of sin; c. אֶל pers., עַל + אֶל; indef. subj. c. עַל of vineyard = *injure*. **4.** *pass in review*, *muster* (nearly = *number*), c. acc.; acc. om.; obj. נָוֶה; esp. pt. pass., persons or things *mustered* (*numbered*). **B.** *appoint*: **1.** c. acc. pers. + עַל + אִתָּם, pers. over whom, + אֶל (for עַל); c. acc. pers. alone; *pt. pass*. pl. *appointed ones*, *officers*, of (fighting) host. **2.** c. acc. rei, *appoint*, *assign*, + עַל pers. to whom; c. acc. rei; *lay upon* (עַל pers.) *as a charge*; + inf.; = *deposite*, c. acc. rei + ב loc. **Niph. 1.** *be* (*sought*, i.e. *needed*) *missed*, *lacking*; of seat, palce (i.e. *be empty*). **2.** *be visited* (graciously). **3.** *be visited upon*, עַל pers. **4.** *be appointed*. **Pi.** (intens.) *muster* a host (of יְ). **Pu.** *be passed in review*; *be caused to miss*, deprived of, c. acc. rei. **Hithp.** *be mustered*. **Hothp. Hiph. 1.** c. acc. pers., *set* (*over*), *make overseer*; + עַל, fig. acc. of punishment; + ב and **2** .אֲשֶׁר שָׁם + ;ל + ;עַל. c. acc. rei (implic.), **a.** *commit*, *entrust* (cf. פְּקָדוֹן); c. acc. + רוּחִי בְּיָדְךָ. **b.** *deposit*, c. acc. rei + ב loc., + ל loc.; acc. pers. (Jer. as prisoner) + ב loc. **Hoph. 1.** *be visited* in punishment. **2.** *be deposited*. **3.** *be made overseer*, c. בֵּית; c. עַל pers.

פְּקֻדָּה **n.f. oversight, mustering, visitation, store — 1.** *visitation*: **a.** = punishment, בֵּית הַפְּ׳ = prison. **b.** gracious visitation, providence. **2. a.** *oversight*, *charge*; = *office*. **b.** *overseer* (abstr. for concr.), (c. אֶל rei); coll. = magistracy. **c.** *class of officers*. **d.** *charge* = thing entrusted. **3.** *mustering*. **4.** *store*, things laid up.

[פְּקוּדִים] **n.pl.[m.]abstr. musterings,** i.e **expenses.**

פָּקִיד **n.m. commissioner, deputy, overseer** — *commissioner*, for special duty; permanent *deputy* of king, of priest, of Levites; *overseer*, *one in charge* of men, c. עַל of soldiers, Benjamites, priests; abs., without עַל (of priest in temple, reading פַּקִּיד); c. sf. of Levites, singers.

פְּקֻדַּת **n.f. oversight**; בַּעַל פְּ׳ *sentinel*.

[פִּקּוּד] **n.m. precept** (of ´ י; prop. *thing appointed*, *charge*).

פִּקָּדוֹן **n.m. deposit, store —** abs., of grain stored against famine; thing left in trust.

מִפְקָד **n.[m.] muster, appointment, appointed place 1.** *muster* of people. **2.** *appointment* of (by) Hezekiah. **3.** *appointed place* of (in) temple.

פְּקוֹד **n.pr.gent. et terr.** a people in Bab. army; = As. *Puḳûdu*, tribe in SE. Babylonia, bordering Elam.

פָּקַח **vb. open eyes and (once) ears — Qal 1.** *open* eyes: **a.** one's own. **b.** eyes of others. **2.** *open* ears = hear (without understanding; fig. of Isr.). **Niph.** *be opened*, of eyes; fig., so as to know good and evil; opp. blindness (fig.).

פִּקֵּחַ **adj. seeing —** (opp. עִוֵּר); fig. *clear-sighted ones* (cf. [עָוַר]).

פְּקַח־קוֹחַ, rd. פְּקַחְקוֹחַ **n.[m.] opening** (of eyes; prop. *wide*, or *complete*, *opening*); fig. of freeing fr. dark prison.

פֶּקַח **n.pr.m.** usurping king of Israel, (*opening* (of eyes?)).

פְּקַחְיָה **n.pr.m.** king of Israel (´ י *hath opened* the eyes).

פקע

פְּקָעִים **n.m. pl.** carved or metal ornaments, either **ball-, knob-**shaped or **gourd-**shaped.

פַּקֻּעַת **n.[f.]pl. gourds** (*wild cucumbers*, *citrullus colocynthis*, with purgative properties).

פַּר v. פרר.

I. פרא v. **Hiph.** sub פרה.

II. פרא

פֶּרֶא n.m. (m. et **f.) wild ass** (prob. from swiftness) — *wild ass*; fig. of wilfulness; of lust (i.e. Israel's love of idolatry); of poor desert-dwellers.

פִּרְאָם n.pr.m. Canaanite king of Jarmuth.

פִּרְאֹת v. **פַּרְבָּר**. **פַּרְוָה** v. [**פָּרָה**].

I. [**פָּרַד**] **vb. divide — Qal** *divided*, i.e. spread, of wings. **Niph. 1.** *divide*, *separate* (intrans.), (of river, *dividing* into branches); of one man *separating* from another, c. **מֵעַל**, **מֵעִם**, from others, **מִן**; recipr. (of sons of Rebekah representing nations, c. **מִמְּעֵיךְ** in constr. praegn., i.e. divided (hostile) from birth); abs.; of peoples separating from (**מִן**) parent stock. **2.** *be divided*, *separated*; of loss of friendship. **Pi.** *make a separation*, i.e. go apart (in company with [**עִם**] harlots). **Pu.** *divided*. **Hiph. 1.** *divide*, *separate*, of separating friends. **2.** *make a division*, *separation*, between (**בֵּין**); of parting disputants (c. **בֵּין**). **Hithp.** *be divided*, *separated*, *from each other*; of scales of crocodile (c. neg.), of bones, = be loosened at the joint (fig. of helplessness); = be dispersed.

[**פְּרָדָה**] **n.f. grain** of seed (?) (prop., si vera l., the *separated*).

פְּרוּדָא n.pr.m. post-exil. name.

II. **פרד**

פֶּרֶד n.m. mule — *mule*, ridden by princes, in battle; royal gift; royal property; in trade of Tyre; beast of burden; property of returning exiles; as refractory (in sim.).

פִּרְדָּה n.f. she-mule — ridden by king.

פַּרְדֵּס n.[m.] preserve, park (loan-word from Zend); (containing trees); (fruit-trees and costly plants).

[**פָּרָה**] **vb. bear fruit, be fruitful — Qal 1.** of men and animals; esp. + **רבה**, and **2 .שָׂרַץ.** of vine, **גֶּפֶן פֹּרִיָּה** *fruitful vine*, (sim. of wife); in Mess. prediction a shoot from his [Jesse's]

roots *shall bear fruit*; c. acc. רֹאשׁ שֹׁרֶשׁ פ fig.; *Pt*. f., as subst., הַפֹּרִיָּה *the fruit-bearer*, poet. for tree; so בֵּן פֹּרָת Joseph is *son of a fruit-bearer*, i.e. a fruitful bough. **Hiph. 1.** *cause to bear fruit*, **2.** *make fruitful*, subj. יְ, c. acc. of man or people: **3.** *shew fruitfulness*, *bear fruit*.

פְּרִי n.m. fruit — 1. פְּרִי הָאֲדָמָה *fruit of the ground*, of produce in gen.; פ הָאָרֶץ; *fruit* of vineyard, in fig.; esp. פ הָעֵץ, also, in fig.; of gardens, fig.; עֵץ פְּרִי is *fruit-tree*; פְּרִי תְבוּאָה *fruit of* (consisting in) *a crop*. **2.** = *off-spring*: *fruit* of womb (בֶּטֶן); of cattle; of serpent, fig. of power conquering Philistia. **3.** fig. of *fruit* of actions, i.e. their consequences: good; bad, of thoughts; of result of removing sin; result of labour (*fruit* of hands); product of works of יְ, wisdom; of doings (i.e. course of life, or character); פ פִּי־אִישׁ i.e. speech; *fruit* of arrogance is arrogant speech; *fruit* of tongue = consequences of speech.

I, II. פָּרָה v. III. פֶּרֶה. פרר v. פֶּרֶא.

[פֵּרוֹת ,[פֵּרָה v. [חֲפַרְפָּרָה].

פֶּרָה n.pr.m.

פַּרְוִים n.pr.loc.

[פַּרְוָר] **n.[m.]** structure (colonnade?) attached to W. side of Solomon's temple.

פָּרוּר *pot* v. I. פור.

[פֶּרֶז or פָּרָז] **n.[m.].**

פרז

[פְּרָזָה] **n.f. open region, hamlet.**

פְּרָזִי n.[m.] hamlet-dweller; coll. c. art.

פְּרָזוֹן n.[m.].

פְּרִזִּי **adj.gent. Perizzite —** as n.pr.coll., of ancient inhab. of Canaan; also in list of peoples dispossessed by Israel.

I. פָּרַח **vb. bud, sprout, shoot — Qal** *bud*, *sprout*, *send out shoots*, of vine; fig-tree; rods; metaph. of restored Isr.; of righteous; of wicked; fig. of judgment. **Hiph. 1.** *cause to bud* or *sprout*, c. acc. עֵץ ,זֶרַע, both fig. **2.** *shew buds*, *sprouts*, of tree; fig. of righteousness; = flourish.

פֶּרַח **n.m. bud, sprout —** *bud*, of vine (fig.); לְבָנוֹן ׳פ *the sprout of Lebanon* (i.e. of its cedars); of bud-shaped ornament in temple; in tabern.

פְּרְחָח **n.m. coll. brood** (? as *offshoot*, *offspring*); i.e. the wretched crowd.

[אֶפְרֹחַ] **n.m. young one,** pl. **young ones, young,** of bird's.

II. פָּרַח **vb. break out,** of leprosy and like eruptions — **Qal.**

III. [פָּרַח] **vb. fly,** Aramaism, si vera l. — **Qal** *flying things*, i.e. birds.

פָּרוּחַ **n.pr.m.** in Issachar.

[פָּרַט] **vb.**

פֶּרֶט **n.[m.] the broken off,** i.e. fallen grapes.

פְּרִי v. פרה.

I. פרך

פֶּרֶךְ **n.[m.] harshness, severity;** in phr. בְּפֶרֶךְ ,בְּפ, (all c. רדה *rule harshly*); (c. וַיַּעֲבִדוּ), (c. עֲבֹדָה).

II. פרך

פָּרֹכֶת **n.f. curtain**, before Most Holy Place, in tabern; in temple.

[פָּרַם] **vb. tear, rend garment —** always c. בְּגָדִים: **Qal.**

פַּרְמַשְׁתָּא **n.pr.m.** son of Haman.

פַּרְנָךְ **n.pr.m.** of Zebulun.

פָּרַס **n.pr.terr. Persia.**

פַּרְסִי **adj.gent. Persian.**

[פָּרַס, erron. פָּרַשׁ] **vb. break in two, divide — Qal** *break*. **Hiph. 1.** c. acc. פַּרְסָה *divide hoof*, i.e. have divided hoof (> denom. *have hoofs*). **2.** pt. abs. denom. *having hoofs* (+ מַקְרִן).

פֶּרֶס **n.[m.]** a bird of prey, perh. **bearded vulture** (*gypaetus barbatus*), '**ossifrage**' — forbidden as food.

פַּרְסָה **n.f. hoof — 1.** of ruminants (meton. for animal itself). **2.** of horses (not *divided*).

I. פרע

I. פֶּרַע **n.[m.] leader (?).**

[פָּרַע] **vb. denom. act as leader, lead** (?).

פִּרְעָתוֹן **n.pr.loc.** in Ephr.

פִּרְעָתוֹנִי **adj.gent.** of foregoing.

II. פרע

II. פֶּרַע **n.[m.] long hair of head, locks.**

III. פָּרַע **vb. let go, let alone — Qal 1.** *let go*, *let loose*, people, i.e. remove restraint from them; *unbind* head (by removing turban, sign of mourning) (forbidden to priests). **2.** *let alone* = avoid; = neglect; abs. = refrain. **Niph.** *let loose*, lacks restraint. **Hiph. 1.** *cause* people *to refrain*.

2. *shew lack of restraint*.

פַּרְעֹה **n.m. Pharaoh,** title of Egyptian kings.

I. פַּרְעֹשׁ **n.m. flea —** fig. of insignificance.

II. פַּרְעֹשׁ **n.pr.m. 1.** head of post-ex. family.

פַּרְפַּר **n.pr.flum.** near Damascus.

I. פָּרַץ **vb. break through —- Qal** *break through*: **1.** *break* or *burst out*, from womb (c. acc. cogn.); from enclosure. **2.** *break through*, *down* (from without), c. acc. גָּדֵר; c. בְּחוֹמָה = *make a breach in*; abs., opp. הַפְּרוּצִים ;בָּנָה *the part broken down*. **3.** *break into*, c. acc. **4.** *break open*, a mining shaft. **5.** *break up*, *break in pieces*, c. acc. **6** .מַעֲשֶׂיךָ **.** *break out* (violently) *upon*, of יְ in sudden judgment, c. acc. pers.; c. בְּ pers.; of יְ, c. acc. cogn. בְּ + פֶּרֶץ pers.; c. acc. cogn. + sf. **7.** *use violence*, abs. **8.** *break over* [limits], *increase*; + loc.; abs. **9.** *burst open*, intrans., of wine-vats (c. acc. mat. **10** .(תִּירוֹשׁ **.** *spread*, i.e. become known, of הַדָּבָר. **Niph.** *spread*. **Pu.** *broken down*. **Hithp.** slaves *who break away*, each from (מִפְּנֵי) his master.

I. פֶּרֶץ **n.m. bursting forth, breach — 1.** *bursting forth*, *outburst*, of water; fr. womb. **2.** *breach* in wall; fig. of effort to avert calamity. **3.** *broken wall*, **4** .נֹפֶל אַפְּ **.** fig. of *outburst* of יְ's wrath, acc. cogn. c. פָּרַץ.

II. פֶּרֶץ **n.pr. 1. m.** son of Judah and Tamar. **2. loc.** near Jerus.

פַּרְצִי **adj.gent.** of II. **1** פֶּרֶץ**,** c. art. as n. coll.

פָּרִיץ **n.m. violent one** (robber, murderer); of wild beast.

II. פרץ

[מִפְרָץ] **n.[m.] landing-place.**

[פָּרַק] **vb. tear apart, away — Qal** *tear away*; *snatch* from (מִן) foes, = *rescue*. **Pi.** *tear off*; *rend*. **Hithp.** *tear off* (for, i.e. from, oneself); pass. *be broken off* (branches).

פֶּרֶק **n.[m.] 1. parting of ways. 2. plunder** (as *snatched away*).

[פָּרָק] **n.[m.] fragment.**

[מַפְרֶקֶת] **n.f. neck** (*dividing* head from body).

I. [פָּרַר] **vb. Hiph. break, frustrate — 1.** *break*, *violate*, esp. c. acc. בְּרִית: **a.** of יְ׳. **b.** of men violating covenant with יְ׳. **c.** of men breaking compact league (with men). **d.** of destroying the אַחֲוָה between Judah and Israel. **e.** of breaking יְ׳s **2** .מְצָוָה. *frustrate*, *make ineffectual*: **a.** counsel (יְ׳;(עֵצָה subj.; of man frustrating יְ׳s counsel, so, c. acc. מִשְׁפָּט; c. acc. מַחֲשָׁבוֹת in gen., of men, יְ׳ subj., so, c. acc. אֹתוֹת. **b.** *make* vow (נֶדֶר) *ineffectual*, *annul* it (opp. הֵקִים). **c.** of annulling (godly) fear. **Hoph. 1.** *be frustrated*. **2.** *be broken*, of covenant. **Pilp.** *shatter*.

II. [פָּרַר] **vb. split, divide — Qal. + Hithpō›.** *split* or *cracked*. **Pō›.** *divide*.

III. פרר

פַּר **n.m. young bull, steer 1.** as gift; fig. of fierce enemies. **2.** elsewh. as sacrificial victims: **a.** in peace-offering. **b.** burnt-offering. **c.** sin-offering. **d.** more gen. **e.** fig. **f.** of princes and warriors slain by יְ׳, under fig. of sacrifice.

I. פָּרָה **n.f. heifer, cow —** as gift; in Pharaoh's dream; drawing cart + עָלוֹת פ׳ *cows giving suck*, milch cows; פ׳ calving, grazing; אֲדֻמָּה פ׳ *red heifer*; sim. of stubbornness; פָּרוֹת הַבָּשָׁן, fig. of luxurious women.

II. פָּרָה **n.pr.loc.** in Benj.

פָּרַשׂ **vb. spread out, spread — Qal 1.** *spread out* a garment; wings, + עַל (fig.), + + ,אֶל

לְמַעְלָה ל, wings om.; *spread out* writing, לִפְנֵי pers.; sail; fishing-net, (עַל loc.); net (רֶשֶׁת) as snare, fig. (עַל loc.), c. עַל pers. (of כַּפַּיִם פ ´; י in prayer, + הַשָּׁמַיִם + ל, + אֶל, no complem.; of almsgiving; יַד פ ´, c. עַל rei, of enemy's greed (si vera l.); *spread out* = display. **2.** *spread* covering over, הַמַּכְבֵּר over (עַל) face of another, כָּנָף *skirt*, עַל pers. (fig. of י ´); בֶּגֶד c. עַל rei, c. כְּסוּי מִלְמָעְלָה; c. עַל rei; אֶת־הָאֹהֶל, c. עַל־הַמִּשְׁכָּן. **Niph. Pi. 1.** *spread out*: **a.** c. acc. כַּפַּיִם in prayer, so c. אֵלַי־) יָדַיִם), and of י ´ entreating people (אֶל). **b.** *spread out* hands as in swimming, and (יָדַיִם om.). **2.** = *scatter*, (?) subj. י ´, c. acc. pers.

[מִפְרָשׂ] **n.[m.] spreading out, thing spread** — *spread* (canvas, as sail).

פַּרְשֵׂז Pi›lēl *spread*.

I. [פָּרַשׂ] **vb. make distinct, declare — Qal** *to declare distinctly*. **Niph. Pu.** *distinctly declare*; *make distinct*.

[פָּרָשָׁה] **n.f. exact statement.**

II. [פָּרַשׂ] **vb. Hiph. pierce, sting** (?); of wine.

III. פרשׂ

I. פֶּרֶשׂ **n.[m.] offal** as ripped out in preparing victim.

II. פֶּרֶשׂ **n.pr.m.** Manassite.

IV. פרשׂ

I. [פָּרָשׂ] **n.[m.] horse, steed** (less common synon. of סוּס) -*steeds*, from Togarmah; sim. of swiftness.

II. פָּרָשׂ **n.m. horseman** — *horseman*, usu. pl., esp. + רֶכֶב *chariotry*: Egyptian; Philistine; Aramaean; Isr., of Adonijah; Solomon + רֶכֶב; Jehoahaz; + רֶכֶב, fig. of Elijah, of Elisha;

Assyrian; Babylonian, Scythian; Persian; of king of north.

פַּרְשֶׁגֶן **n.m. copy** (loan-word from Persian through Aram.).

פַּרְשְׁדֹנָה **n.[m.].**

פַּרְשֵׁז v. פַּרְשֵׁזֹן sub פרשׁ.

פַּרְשַׁנְדָּתָא **n.pr.m.** a son of Haman.

פְּרָת **n.pr.flum. Euphrates.**

פֹּרָת v. [פָּרָה].

פַּרְתְּמִים **n.m.pl. nobles** (loan-word from O Pers.).

פָּשָׂה **vb. spread,** intrans. — **Qal** of leprosy and like eruptions.

[פָּשַׁע] **vb. step, march — Qal**, c. ב *against*.

פֶּשַׁע **n.[m.] step.**

מִפְשָׂעָה **n.f. stepping-region** of body, **hip** or **buttock.**

[פָּשַׁק] **vb. part, open wide — Qal. Pi.**

פַּשׁ **n.[m.].**

[פָּשַׁח] **vb. Pi. tear in pieces** (of lion, in fig.).

פַּשְׁחוּר **n.pr.m. 4.** father of one Gedaliah. **5.** head of post-exil. family.

פָּשַׁט **vb. strip off, make a dash, raid — Qal 1.** *strip off*, *put off*, one's garment (acc.); acc. om.; of locusts *stripping off* (sheaths of wings). **2.** *put off* (one's shelter), i.e. *make a dash* (from a sheltered place), c. אֶל, abs.; esp. of marauding foray, c. עַל *against*, c. בְּ; **Pi.** c. acc. pers. *to*

strip the slain; abs. *only to strip* (sc. the slain). **Hiph. 1.** *strip* one *of* garment (2 acc.); c. acc. pers. alone; *strip* her (sf.) naked (**2** .(עֶרְמָה **.** *strip off*, acc. כְּלִיּוֹ, clothing; c. acc. מְמוּל + אֶדֶר; c. acc. **3** .מֵעַל + עוֹר **.** *flay*, c. acc. הָעֹלָה; acc. om. **Hithp.** *strip self of* garment (acc.).

פָּשַׁע vb. rebel, transgress — Qal 1. *rebel*, *revolt*, of nations, c. בְּ *against*; abs.; פָּשְׁעוּ בִי (Isr. under fig. of ´י's sons). **2.** *transgress* against God, abs., *for* (עַל) *a bit of bread*; בַּדָּבָר הַזֶּה *in this thing*; עַל תּוֹרָתִי; elsewhere c. בְּ *against* God. **Niph.**

פֶּשַׁע n.m. transgression — 1. *transgression* against individuals. **2.** of nation, against nation: of land. Elsewh. **3.** against God: **a.** in gen, || חטאת; personified as evil spirit. **b.** as recognized by sinner; he knows it, makes known concerning it to ´י, does not cover it (כסה); turns from it; casts it away from him. **c.** God deals with it: by visiting it (פקד), dealing with one according to it, making it known to sinner; punishing in various ways: מִפְּנֵי´ *because of* it; c. עַל *acc. to* it; *for* it, c. עַל פְּנֵי´ ;ב *yoke of transgression*; personified; he does not grant forgiveness to it. **d.** God forgives (נשׂא) it; pardons (סלח); passes over (עבר על); removes (הרחיק); covers over (כפר); God blots out (מחה); delivers from, **4** .הציל מן **.** *guilt of transgression* (cf. בְּלִי פְּנֵי´ ,(עון *without* (guilt of) transgression. **5.** *punishment for transgression*, cf. **6 .3** עון **.** *offering for transgression*, האתן בכורי פשעי *shall I give my first-born as an offering for my transgression* (cf. **4** חטאת).

פֶּשֶׁר n.[m.] solution, interpretation (loan-word from Aram. פִּשְׁרָא).

[פֶּשֶׁת] **n.f. flax, linen — 1.** *flax*, after gathering, פִּשְׁתֵּי הָעֵץ (v. **2** עֵץ **f**); inflammable (sim.); as natural product (+ צֶמֶר); as material, פִּתִּיל פְּנֵי´; of various garments.

פִּשְׁתָּה n.f. flax 1. growing. **2.** = wick (in sim.).

פַּת v. פתת.

[פֹּת] **n.[f.]** i.e. prob. the *sockets* above and below, in which the door-pivots turned

(performing office of mod. hinges).

פְּתָאִים v. I. פֶּתִי sub I. פתה.

פְּתְאֹם v. פֶּתַע.

[פַּת־בָּג] (read always [פַּתְבָּג]) **n.[m.] portion** (of food) **for king, delicacies** (Pers. loan-word).

פִּתְגָּם **n.m. edict, decree** (Pers. loan-wd.); c. genit. obj.

[פָּתָה] **vb. be spacious, wide, open — Qal** *open*. **Hiph.** *make wide*.

פֶּתִי **adj. simple,** poss. as **open-minded —** *simple*, as subst. concr.: open to the instruction of wisdom or folly; believing every word; lacking עָרְמָה; needing בין; in good sense, שֹׁמר פתאים י׳ *preserveth the simple-minded*; but usu. tendency to bad sense; פתאים love פתי; inherit אִוֶּלֶת, are easily enticed, misled and go back; causing temple to need atonement.

[פְּתִי] **n.f. simplicity** (i.e. lack of wisdom).

פְּתַיּוּת **n.f. id.**

[פָּתָה] **vb. denom. be simple — Qal 1.** *be open-minded* (?), *simple*. **2.** *be enticed*, *deceived*. **Niph.** *be deceived*; c. עַל *enticed unto*. **Piel 1.** *persuade*, woman (fig., י׳ subj.), *seduce*, virgin; *entice*, husband. **2.** *deceive*; subj. י׳, obj. proph.; obj. י׳. **Pual 1.** *be persuaded*. **2.** *be deceived*; *be beguiled*; by י׳.

יֶפֶת **n.pr.m.** third son of Noah.

פְּתוּאֵל **n.pr.m.** father of prophet Joel.

פְּתוֹר **n.pr.loc.** home of Balaam; c. ה loc.

[פְּתוֹת] v. פתת.

I. פָּתַח **vb. open — Qal** *open* sack, שַׂק, skin-bottle (נאוד), hamper, pit (בּוֹר) (i.e. uncover it), mouth (פִּי) of cave, grave to bring forth dead); כְּלִי פָּתוּחַ *open vessel*; door (דֶּלֶת; sts. opp. סָגַר) (obj. om.), (c. ל pers.); fig. of Leb.; ´ד = citygates; ´ד om.; gate (שַׁעַר), of land; window, חַלּוֹן; storehouse, armoury (of ´י), (for destruction), fig. of sky, for rain (c. ל pers.; of ´י), cf. *open* בָּר, expose for sale; *open* womb, i.e. grant offspring; *open* mouth (פֶּה) to cry, speak, hence = speak (c. עַל pers.), (c. ל pers.); either *utter*, *declare*, *propound* riddle, or *open up*, *expound*; have power of speech; of ´י giving power of (prophetic) speech, giving speech to ass; *open* mouth, to eat, of earth, to swallow up; *open* lips, to speak (c. עִם pers.); of ´י opening man's lips, man's ear; of eyes only pt. pass., c. אֶל, c. לְ (by zeugma), (all of ´י's favour); *open* hand, in giving (c. ל pers., + inf. abs.), of ´י; book, letter; *open* river (channel) (of ´י), rock, letting out water; *open* sword, = draw it; of root שָׁרְשִׁי פְּתוּחַ אֱלֵי־מָיִם, i.e. with no obstacle intervening. **Niph.** *be opened*, of girdle (i.e. loosened); gates (of land, *thrown open* to (ל) enemy); impers. of man shut in by God; of windows of heaven; the heavens themselves (for visions); fountain; wine(-skin, c. neg.); mouth, in speech. **Pi.** *loose*: **1.** *free*, i.e. ungird, camels: loins of kings (i.e. disarm them); *set free*, c. sf. pers. (c. מִן); c. acc. בְּנֵי תְמוּתָה. **2.** *loosen* (and remove) sack-cloth; armour (obj. om.; opp. חָגַר); bonds; *loosen* ground (in tillage). **3.** *open* gates, doors (fig. of crocodile's jaws); ear; buds (of blossom; obj. om.; or intrans.). **Hithp.** *loosen*.

פֶּתַח **n.m. opening, doorway, entrance** — *door-way* of nomad's tent, פ ´הָאֹהֶל; of sacred tent, פ ´הָאֹהֶל; of court and (of temple); *doorway* of (private) house; of temple; various doorways in Ezek.'s temple; doorway of ark; of tower; in wall; *opening* (mouth) of cave; פ ´הַשַּׁעַר *opening*, i.e. doorway, of gate; of city פ ´שַׁעַר הָעִיר, i.e. the outer aperture of the gate; fig. פ ´תִּקְוָה *doorway of hope*.

פֶּתַח **n.m. opening, unfolding.**

פְּתִחוֹן **n.[m.] opening** — פְּתִחוֹן פֶּה *opening of mouth* in speech or song.

[פְּתִיחָה] **n.[f.] drawn sword.**

פְּתַחְיָה **n.pr.m. 1.** priest. **2.** Levite. **3.** Judahite.

יִפְתָּח **n.pr. 1. m. Jephthah** (*he* [God] *openeth*). **2. loc.** in the שְׁפֵלָה.

יִפְתַּח־אֵל **n.pr.loc.** (*God openeth*) — in גֵּי יִפְ ´, valley betw. Zebulun and Asher; prob. near *Jéfât* (*Jotapata*).

[מִפְתָּח] **n.[m.] opening, utterance.**

מַפְתֵּחַ **n.m. key** (*opening instrument*).

נֶפְתּוֹחַ **n.pr.loc.** in מֵי נ ´, on border of Judah and Benj.; usu. identif. with spring *Liftâ*, near Jerus. to the NW.

I, II. פֶּתִי, פְּתַיּוּת v. sub פתה.

II. [פָּתַח] **vb. Pi. engrave** — *engrave*, c. acc. + עַל, on metal (acc. cogn. פִּתּוּחֵי חוֹתָם), on stone; c. acc. אֶבֶן + acc. cogn.); c. acc. cogn. only (on stone), and, in gen. **Pu.** מְפֻתָּחוֹת פִּתּוּחֵי חוֹתָם *stones engraved with the engravings of a signet*.

פִּתּוּחַ **n.m. engraving** — on (wood overlaid with) metal, in temple; on stone; in gen.

פְּתִיגִיל **n.[m.] rich robe** (?).

[פָּתַל] **vb. twist — Niph.** *wrestled* (lit. twisted). **Hithp.** *twist*.

פָּתִיל **n.m. cord, thread** (*twisted*) — *cord* (from which seal was hung), (sim.), (as measuring line); תְּכֵלֶת ´פ, for fastening; *threads* (of gold) in ephod.

פְּתַלְתֹּל **adj. tortuous.**

[נַפְתּוּלִים] **n.[m.]pl. wrestlings;** *wrestlings of God*, i.e. mighty wrestlings.

נַפְתָּלִי **n.pr.m. et trib. Naphtali — 1.** second son of Jacob and Bilhah. **2.** as a tribe of Isr.: **b.** as territorial name.

פִּתֹם **n.pr.loc. Pithom,** one of the עָרֵי מִסְכְּנוֹת built by Isr. for Pharaoh; identif. with *Tel el-Maskhûta*, near E. end of Wady Tumilat.

פתן

פֶּתֶן **n.m.** a venomous serpent, perh. **cobra.**

מִפְתָּן **n.[m.] threshold.**

פֶּתַע **subst. suddenness** — לְפֶתַע *according to suddenness*, = *at an instant*, suddenly. As adv. acc., *suddenly*.

פִּתְאֹם once פִּתְאוֹם **subst. suddenness,** usu. as **adv. acc. suddenly**; esp. of calamity, invasion, etc., coming *suddenly*. As a gen. of the terror of *suddenness*, i.e. the *sudden* terror; and with בְּ, *in suddenness*.

פָּתַר **vb. interpret** (dream) — **Qal,** c. ל pers.; abs.; c. acc. rei.

פִּתְרוֹן **n.m. interpretation** (of a dream).

פַּתְרוֹס **n.pr.terr.** = Upper Egypt — alw. in connexion with מִצְרַיִם, etc.

פַּתְרֻסִים **adj.gent.pl.** of foregoing, as subst.

פַּתְשֶׁגֶן **n.m. copy** (= פְּרִשֶׁגֶן q.v.).

[פָּתַת] **vb. break up, crumble — Qal.**

פַּת **n.f. fragment, bit, morsel of bread;** abs. חֲרֵבָה ׳פ *a dry morsel*; in sim.

[פְּתוֹת] **n.[m.] id.**

צ, ץ

צ, ץ, *Ṣādê*, eighteenth letter; used as numeral 90 in post B. Hebrew.

[צֵאָה, צֹאָה, צֹאִי] v. **צוא**.

צֶאֱלִים n.m.pl. a kind of **lotus.**

צאן

צֹאן n.coll.f. small cattle, sheep and goats, flock, flocks — 1. lit. **a.** *small cattle*, usu. of sheep and goats in one flock; sheep specified; sheep only; goats specified; **צ֫** as yielding (1) animals for food; (in sim.); (2) wool; (3) milk; (4) sacrif. victims; in gen. as property (oft. + בָּקָר. etc.); gift (goat); booty. **b.** **צ֫** sts. of a definite number of animals (i.e. as pl. of שֶׂה, etc.): two, four (larger numbers). Vid. also **בֵּן 7 b;** גְּדֵרָה, מִכְלָה, מַרְבֵּץ, נָוֶה, עֵדֶר, כֶּלֶב, רֹעֶה, שַׁעַר. **2.** sim. of multitude; of children; of dead, with death as shepherd; of (shepherdless) Isr., wandering in sin; of Isr. led by **יְ֫** of Isr. in distress; of scattered Bab. **3.** metaph. of multitude; of Isr., and esp. sustained fig.; of Isr. under **יְ֫**'s care; also in combinations: (all of Isr.); of Edom.

צַאֲנָן n.pr.loc.

[צָאָה] v. **יצא**. I, II. **צָב** v. I, II. **צבב**.

[צָבָא] **vb. wage war, serve — Qal 1.** *wage war*, *fight*, c. **עַל** *against*, c. sf.; abs. **2.** *serve* at

sacred tent, Levites, c. acc. צָבָא; women. **Hiph.** *muster*.

צָבָא **n.m. army, war, warfare — 1.** *army*, *host*: **a.** organized for war; שַׂר (ה)צ *captain of* (the) *host*; עַל (ה)צ *over the host* (as captain); הוציא צבאות *lead out armies*; יצא צ *army goes forth* (to war); לֹא תֵצֵא בְּצִבְאוֹתֵינוּ of יְ going *with our armies*; fig. of great number, צבא רב. **b.** *host* (organized body) of angels, צבא השמים (כל) *all the host of heaven*; צבא הַמָּרוֹם *host of the high* (angel-princes; || earthly monarchs); שַׂר צְ יְ *captain of the host of* יְ (theophanic angel); שר הצבא (angel-prince of Israel, others, God). **c.** of sun, moon and stars (all as objects of worship). **d.** of the entire creation, **2** .כל צבאם. *war*, *warfare*, *service*: יָצָא צָבָא *go out to war*; עלה לצ *go up to war*; בא מצ *come from war*; אַנְשֵׁי (ה)צ *men of war*; v. also II. צ כְּלֵי ;חלק *instruments of war*. **3.** *service*: **a.** of Levites in sacred places. **b.** of *hard service* of troubled life. **4.** צְבָאוֹת, in name of יְ as God of war, prob. first in time of warlike David, explained יהוה צבאות אֱלֹהֵי מערכות ישׂראל יְ *Sebaoth God of the battle array of Israel*.

צְבָאוֹת, צִבְאוֹת, צְבָאִים v. further I, II. צְבִי.

צְבָאִים v. צְבִיִּים.

I. צבב

I. צָב **n.[m.] litter.**

II. צבב

II. צָב **n.[m.] lizard,** as unclean.

צֹבֵבָה **n.pr.m.** in Judah.

I. [צָבָה] **vb. swell, swell up — Qal** of adulteress' belly.

צֹבֶיהָ v. צבא.

[צָבֶה] **adj. swelling, swollen.**

II. צבה

I. צְבִי **n.m. beauty, honour — 1. a.** *beauty*, *decoration*. **b.** elsewhere in fig.: of drunkenard's chaplet; of land of Isr. (Judah). **2.** = *honour*.

III. צבה

II. צְבִי **n.m. gazelle —** *gazelle*, allowed as food (although not for sacrif.); sim. of swiftness; of grace and beauty; hence used in ajuration, sim. of fugitives.

I. צְבִיָּה **n.f. id.**

צִבְיָא **n.pr.m.** in Benjamin.

צִבְיָה **n.pr.f.** (= צְבִיָּה *gazelle*) mother of Jehoash of Judah.

צְבֹיִים **n.pr.loc.** near Sodom.

[צָבַט] **vb. reach, hold out, to** (ל pers.) (prop. *grasp*, *hold*) — **Qal** (acc. rei).

I. צבע

צֶבַע **n.[m.] dye, dyed stuff.**

צָבוּעַ **adj. coloured, variegated —** *variegated*.

II. צבע

אֶצְבַּע **n.f. finger — 1.** *finger*, esp. **a.** *forefinger*, of priest, applying blood; applying oil. **b.** שְׁלַח אֶ ׳ of any one, sign of contempt. **c.** of God, as writing; = *act* of God. **d.** pl. of all the

fingers; fingers in gen.; of יִ֫ ; (of contempt. gesture); as measure of thickness, *four fingers*. **2.** *toes*: אֶצְבְּעֹת רַגְלָיו, lit. *fingers of his feet*, = fingers and toes.

III. צבע

צְבְעוֹן **n.pr.m.** a Horite.

צְבֹעִים **n.pr.loc.** in Benj.

[צָבַר] **vb. heap up — Qal** *heap up*, in great quantity: c. acc. corn, dead frogs, dust, silver like dust.

[צְבוּר] **n.m. heap.**

צבת

צְבָתִים **n.[m.]pl. bundles** of grain.

צדד

צַד **n.m. side** — *side*, of man; of one lying, מִצִּדְּךָ אֶל־צִדֶּךָ *turn from side to side*; children carried עַל־צִ֫ (i.e. prob. on hip); of cattle (in fig.); of things; מִצַּד *at the side of* c. gen. th., pers.; c. gen. loc.; מִצַּד הָהָר מִזֶּה *on this side* of the hill and on *that side*; c. sf. rei מִצִּדּוֹ.

[צְדָד] **n.pr.loc.** on N. border of Canaan, c. ה loc.

צְדִים **n.pr.loc.** in Naphtali.

I. צָדָה **vb. lie in wait — Qal.**

צְדִיָּה **n.f. lying-in-wait;** i.e. with malicious intent.

II. [צָדָה] **vb. lay waste — Niph.** *laid waste*.

צֵדָה v. צִיָּדָה, sub II. צֵדְנִית .צוד v. צִידֹנִי.

צדק

צֶדֶק n.m. rightness, righteousness — 1. *what is right*, *just*, *normal*; *rightness*, *justness*, of weights and measures; ´ צ מַעְגְּלֵי *right paths*; ´ צ זִבְחֵי *right peace-offerings*. **2.** *righteousness*, in government: **a.** of judges, rulers, kings. **b.** of law as מִשְׁפָּטִים; as עֵדוֹת; as מִצְוֹת. **c.** of Davidic king, Messiah. **d.** of Jerus., as seat of just government, עִיר הַצֶּדֶק *city of righteousness*. **e.** of God's attribute as sovereign, husband of Israel; ´ צ his personif. agent, foundation of his throne; in his government, promise, administration of justice, vindication of his people; raising up Cyrus, calling his servant; his ´ צ is everlasting. **3.** *righteousness*, *justice*, in a case or cause. **4.** *rightness*, in speech. **5.** *righeousness*, as ethically right. **6.** *righteousness* as vindicated, *justification* in controversy with enemies and troubles, *deliverance*, *victory*, *prosperity*: **a.** of God as covenant-keeping, in redemption. **b.** in name יהוה צִדְקֵנוּ, of Messianic king (vindicating people's cause and giving victory); of city. **c.** of people as enjoying ´ צ of salvation. **d.** of Cyrus.

צְדָקָה n.f. righteousness — 1. *righteousness*, in government: **a.** of judge, ruler, king. **b.** of law. **c.** of Davidic king, Messiah. **2.** God's attribute as soverign; in government; administering justice; punishment; vindication of his people. **3.** *righteousness*, in a case or cause; of God. **4.** *righteousness = truthfulness*; in word, oath. **4.** *righteousness*, as ethically right; ´ עשׂה צ *do righteousness*. **6.** *righteousness* as vindicated, *justification*, *salvation*, etc. (cf. **6** צֶדֶק): **a.** of God. **b.** of people, = *prosperity*. **7.** pl. *righteous acts*: **a.** of God; vindication of right; redemptive. **b.** of man's moral conduct.

[צָדֵק, צָדַק] **vb. denom. be just, righteous — Qal 1.** *have a just cause*, *be in the right*; in complaint; c. מִן pers. (of Tamar). **2.** *be justified*, in one's plea; c. עִם (man with God); ´ בי; by witnesses; by aquittal; by condemnation of opponent. **3.** *be just*: of God, in his government, in charging with sin; of ´ **4** .מִשְׁפָּטֵי־י **.** *be just*, *righteous*, in conduct and character: of men, c. מִן comp. (more than God). **Niph.** *be put right*, in a right condition. **Pi.** *justify*; *make to appear righteous* (all c. מִן comp.). **Hiph. 1.** *do justice*, in administering law. **2.** *declare righteous*, *justify*, c. acc. הַצְדִּיק(ה); *justify* accusers, by recognizing charge as just. **3.** *justify*, *vindicate the*

cause of, *save*, c. acc., (of God), c. לְ of obj. (of servant of יְ״ **4.** *make righteous*, *turn to righteousness*. **Hithp.** *justify ourselves*.

צַדִּיק **adj. just, righteous — 1.** *just*, *righteous*, in government: **a.** of Davidic king. **b.** of judges. **c.** of law. **d.** of God, opp. Pharaoh; in discrimination; condemnation; redemption; keeping promises; in all his ways. **2.** *just* in one's cause, *right*; right in law, not under pena;ty; innocent of specif. offence; c. מִן comp. **3.** *just*, *righteous*, in conduct and character: **a.** towards God. **b.** in gen., ethically. **4.** *righteous*, as justified and vindicated by יְ״, esp. servant of יְ״, so his people. **5.** *right*, *correct*; *lawful*.

צָדוֹק, and צָדֹק **n.pr.m.** (*just*, *righteous*) **— 1.** priests: **a.** David's time + (Sol.'s time); ancestor of בְּנֵי צָדוֹק; descendant of Eleazar. **2.** father-in-law of Uzziah. **3.** two wall-builders.

צִדְקִיָּהוּ, יָהּ- **n.pr.m.** (יְ״ *is righteousness*) — **1.** last king of Judah. **2.** false prophets: **a.** under Ahab. **b.** Jerem.'s time. **3.** prince, Jerem.'s time. **4.** priest, Nehem.'s time. **5.** son of Jehoiachin.

[צָהֵב, צָהֹב] **vb. gleam — Hoph.** *gleam*.

צָהֹב **adj. gleaming, yellow** (of hair).

I. [צָהַל] **vb. neigh, cry shilly — 1.** *neigh*, of men under fig. of stallions; c. אֶל *unto* (in desire), of profligate Judaeans; abs. of arrogant Chaldeans. **2.** *cry shilly*, in distress (c. adv. acc. קוֹלֵךְ); usu. joy, praise, c. ב *at*, *over*.

[מִצְהָלָה] **n.f. neighing** of idolatrous Judah, under fig. of mare desiring stallion.

II. [צָהַל] **vb. Hiph. make shining.**

צהר

I. [צֹהַר] **n.[m.] midday, noon** — usu. **1.** *noon* as a specif. time of day; esp. בַּצ״ *at noon* (resting-time for flock), (opp. evening); בְּעֵת צ״ (dist. fr. morning) as time of supposed security; without ב, as adv., צ״ as time of prayer (+ בֹּקֶר, עֶרֶב); as time of wasting קֶטֶב;

מִשְׁכַּב הַצ֫ *noonday repose*. **2.** *noon*, as bright, sim. of happiness, blessing.

II. צֹהַר **n.f.** prob. **roof.**

I. יִצְהָר **n.[m.] fresh oil** (newly *appeared*) — *fresh oil*, as product of land, in manufactured state, usu. + תִּירוֹשׁ, דָּגָן etc., rich possession, gift of יְ֫; tithed; firstfruits for priest, for priest and Levite; זֵית יִצְ֫ *oil-olive*, i.e. oilyielding trees; יִצְ֫ as *anointing oil* only in בְּנֵי הַיִּצְ֫, i.e. anointed ones.

[צָהַר] **vb. denom.** fr. foreg., **Hiph. press out oil.**

II. יִצְהָר **n.pr.m.** Levite, son of Kohath.

יִצְהָרִי **adj.gent.** of foreg., c. art. as subst. coll.

צַו v. צוה.

צוא

[צֵאָה] **n.f. filth,** specif. **human excrement.**

צֹאָה **n.f. filth;** abs. צֹ֫ (of drunkards' vomit, cf. קִיא; צֹ֫) fig. of iniquity; specif. of human *excrement* (=[צֵאָה]).

[צֹאִי] **adj. filthy.**

צַוָּאר v. I. צור.

צוֹבָא, צוֹבָה **n.pr.terr.** an Aramaean kingdom, time of (Saul and) David; orig. home of one of David's heroes.

I. צוד **vb. hunt — Qal** *hunt*, c. acc. I. צַיִד Qr (> Kt צידה); c. acc. pers. (+ חֵרֶם, instr.), (+ מֵעַל), subj. evil; c. acc. **Pōʿl.** *hunt* (keenly, eagerly?), all c. acc. נְפָשׁוֹת (of magic arts,

necromancy, etc.) I. צַיִד **n.m. hunting, game — 1.** *hunting*. **2.** *game* hunted and taken.

[צַיָּד] **n.m. hunter.**

מְצָד, מְצַד **n.f. fastness, stronghold** (prop. *hunting-place*) -**1.** *mountain-fastness*. **2.** more gen., *stronghold*; citadel of Jerusalem.

I. [מָצוֹד] **n.m.**

II. [מָצוֹד] **n.[m.] hunting implement,** specif. **net** only fig.

I. מְחוֹדָה **n.f. net** for fish (in sim.).

I. מְצוּדָה **n.f. net, prey — 1.** *net*, in fig. of יי's judgment. **2.** *prey* (fig.).

II. [מְצוֹדָה] **n.f. fastness, stronghold.**

II. מְצוּדָה **n.f. fastness, stronghold —** *fastness* of David; of Jerus.; home of eagle; elsewhere fig. of יי.

II. צוד

II. [צַיִד] **n.[m.] provision, food —** *provision* taken on journey; more gen. (late), *food*, *food-supply*, of raven. I. צַיִד v. צוד.

צֵידָה **n.f. id. —** *provision* for journey, march; *supply of food*.

[צִיד] **vb. demon. Hithp. supply oneself with provisions, take as one's provision.**

[צָוָה] **vb. Pi. lay charge** (upon), **give charge** (to), **charge, command, order — 1. a.** *lay charge upon*, c. עַל pers.; עַל rei. **b.** *give charge to*, *command to* c. לְ pers.; צַו לְבֵיתֶךָ *give charge to thy household* (in preparation for death). **c.** *give charge unto*, c. אֶל pers. **d.** *give charge over*, *appoint*, c. acc. pers. + עַל rei, צ׳ (לִהְיוֹת) נָגִיד עַל *appoint* one (to be) ruler over;

c. לְנַגִּיד; c. inf. (no וְצִוִּיתָה אֹתוֹ לְעֵינֵיהֶם עַל); *and thou shalt install him in their sight*. **e.** *give one charge*, *command* (oft. עַל *concerning*). **2.** *charge*, *command*: **a.** c. acc. pers. + rei, oft. esp. of the law. **b.** c. acc. pers. + obj. clause, e.g., Inf.; וְ consec.; וְ consec. Impf. **c.** acc. pers., acc. rei om.; obj. given after לֵאמֹר; וַיֹּאמֶר, etc. **d.** acc. rei, acc. pers. om. **e.** abs. **3.** *charge*, *command*, acc. pers. in phr. כַּאֲשֶׁר צִוָּה; acc. pers. om. **4.** *charge*, with command to others, *commission*, **a.** acc. pers. + אֶל pers. (sts. + acc. rei); acc. pers. om. **b.** בְּיַד of agent, + אֶל; אֶל om. **c.** acc. pers. + עַל for אֶל. **d.** c. acc. rei. **5.** *command*, *appoint*, *ordain*, of divine act: in creation, providence, redemption; so of idol. **Pu.** *be commanded*, i.e. receive command, subj. pers., c. בְּ by whom.

צִיּוֹן **n.m. sign-post, monument** abs. צִיּוֹן, grave-stone; sign-post; guide-posts.

מִצְוָה **n.f. commandment — 1.** *commandment*, of man: king; המצוה *the order* (title of property). **2.** of God: **a.** sg. *the commandment*, code of law. **b.** pl. of *commands*; in combinations; order various: (1) with חֻקִּים. 2) with חֻקּוֹת. 3) with מִשְׁפָּטִים; with תּוֹרוֹת. **c.** of special *commands* of God. **3.** *commandment*, sg., of code of wisdom.

צַו appar. **n.[m.].**

[צָוַח] **vb. cry aloud — Qal.**

צְוָחָה **n.f. outcry;** in distress, grief, abs; (c. עַל *for*, *because of*).

צול

צוּלָה **n.f. ocean-deep.**

[מְצוּלָה ,]מְצוֹלָה **n.f. depth, deep** — *depth*; fig. of deep distress; יְאֹר מְצוֹלָה (i.e. of Nile); sg. = *the deep sea*, *deep*, (in hyperb. descript. of crocodile); *depth* of marsh, swamp, בְּיוֵן מְצוֹלָה *in mire of* (*the*) *depth*, fig. of distress.

מְצֻלָה **n.f.**

[צוּם] **vb. abstain from food, fast — Qal** *fast*, in mourning the dead; in worship (contrition, intercession, etc.) (c. acc. cogn. צוֹם); (c. עַל pers. *for* whom); (c. ל rei); once in disappointment and vexation.

צוֹם n.m. fasting, fast — *fast*, as acc. cogn.; public observance (all obj. of קָרָא *proclaim*); of periodic fasts; act or state of fasting; causing physical weakness.

צוע

צַעֲצָעִים n.[m.]pl. things formed, images; ׳ מַעֲשֵׂה צ *image work* (of cherubim).

[צוּף] **vb. flow, overflow, [float] — Qal** (fig.). **Hiph. 1.** *cause to flow over*. **2.** *cause to float*.

I. **צוּף n.m.** (honey-)**comb** (as *exuding* honey).

II. **צוּף n.pr.m.** Ephr. ancestor of Elḳanah and Samuel.

צוּפִי adj.gent. Ṣuphite.

[צָפָה] **n.f. out-flow —** *out-flow* (flowing blood).

צוֹפַי = II. צוּפִים. צוּף v. צוּפִי.

I. [צוּץ, צִיץ] **vb. 1. blossom. 2. shine, sparkle — Qal 1.** *flourish*. **2.** *shine*, *gleam*: of crown (נֵזֶר). **Hiph.** *put forth blossoms*.

I. **צִיץ n.m. 1. blossom, flower. 2. shining thing. — 1.** *blossom*, *flower* (of Aaron's rod); פְּטוּרֵי צִצִּים, as ornaments of temple. **2.** *shining thing*, plate of gold, constituting the diadem on front of high priest's mitre. II, III. צִיץ, v. infr.

צִיצָה, v. צִיץ supr.

II. [צוּץ] **vb. Hiph. gaze, peep.**

I. [צוּק] **vb. Hiph. constrain, bring into straits, press upon —** *bring into straits*, by importunity c. ל pers., c. sf. pers.; *constrain* (to speak) (sf. pers.); elsewhere of *bringing into straits* a city or people, c. ל; pt. abs. הַמֵּצִיק *the oppressor*.

צוֹק **n.[m.]** si vera l., **constraint, distress;** usu. *in distressful times*.

צוּקָה **n.f. pressure, distress;** national; personal.

II. מוּצָק ,מוּצַק **n.[m.] constraint, distress —** *distress*, of distress as *constraint* (opp. רַחַב); lit. *in constraint* (i.e. frozen). I. מוּצָק v. יצק.

מָצוֹק **n.[m.] straitness, straits, stress;** alw. abs. כָּל־אִישׁ מִ ׳ *every man of straits* (in straits); בְּמָצוֹר וּבְמִ ׳ (all of national *straits*).

מְצוּקָה **n.f. id.**

II. [צוּק] **vb. pour out, melt** (|| יצק) **— Qal.**

[מָצוּק] **n.m. molten support, pillar.**

I. צור

עֲוָאר **n.m. neck, back of neck — 1.** *neck*, esp. *back of neck*, of man, wearing chain as ornament, so of woman; חֶלְקַת עֲוָארָיו *smooth part of neck*; neck of beautiful woman; neck as pressed by foot of conqueror; place of yoke; of transgressions as yoke; place of bonds; of bearing load, (fig.), hence calamity as burden; neck as smitten with sword; עַד־צִ ׳ as measurement of height (depth; in fig.); עָתָק בְּצִ ׳ fig. speak not with *arrogant neck* (si vera l.); of wicked, rushing against God. **2.** *neck* of animals, camels (wearing ornaments); heifer (i.e. place of yoke, in fig. of Ephr.); horse, crocodile.

[צְוָרוֹן] **n.[m.]pl. necklace.**

II. צוּר **vb. confine, bind, besiege — Qal 1.** *confine*, *secure* (|| I. צרר), acc. rei + בְּ of receptacle; complem. om. **2.** *shut in*, *besiege*, c. עַל of city (+ acc. of siege-works); c. עַל pers. (within city); c. אֶל of city (for עַל); c. אֶל pers.; c. אֵת of city. **3.** *shut up*, *enclose*: (עַל of maid [under fig. of door] + acc. mater.); c. sf. pers. (fig., יִ subj.).

I. מָצוֹר **n.[m.] siege-enclosure, siege, entrenchment — 1.** *siege*; יְמֵי מָ *of duration of siege*; מֵי מָ *water for a siege*; in phr. וּבְמָצוֹק בְּמָ *in the siege and stress*. **2.** *enclosure*, i.e. *siege-works*; late = *rampart*, עִיר מָ *entrenched city* (al. *besieged*).

מְצוּרָה **n.f. siege-works, rampart — 1.** *siege-works*. **2.** *rampart*, עָרֵי מְצוּרָה *fortified* cities.

III. [צוּר] **vb. shew hostility to, treat as foe** (c. acc. pers.) — **Qal.**

IV. [צוּר] **vb. fashion, deliniate — Qal.**

[צוּרָה] **n.f. form, fashion.**

I. [צִיר] **n.m. image** = *idols*.

V. צוּר

I. צוּר **n.m. rock, cliff — 1. a.** *rocky wall*, *cliff*; yielding honey (from its clefts); as look-out, home of goats, snow-covered; bearing (olives for) oil; resort of homeless, pierced by miners; as quarry, fig. of Abr. as ancestor of Isr.; place of security; symb. of firmness; enduring material. **b.** *rock* with flat surface. **c.** *block of stone*, *boulder* (as altar). **d.** *rock* with specif. name. **2. a.** fig. of God as support and defence of his people (oft. || יְ֯, אֱלֹהִים, etc.); as **n.pr.dei** (*the*) *Rock*. **b.** of a heathen god. Vid. also בֵּית צוּר and חֶלְקַת הַצֻּרִים.

II. צוּר **n.pr.m.** (*Rock*) **1.** a prince of Midian. **2.** Gibeonite.

צֹר, צוֹר *Tyre*.

צוּרִיאֵל **n.pr.m.** (*my rock is El*) a Levite.

צוּרִישַׁדָּי **n.pr.m.** (*my rock is Shadday*) a Simeonite.

צוֹר *Tyre* v. צַר. צַוּרֹנִים צָוָר v. צָוָאר.

[צוּת] **Hiph.** v. יצת.

צַח v. צחח. צָחָא v. צִיחָא.

צחה

[צְחֶה] **adj. intens. parched —** *parched*.

[צָחַח] **vb. be dazzling** — **Qal** *more dazzling* (i.e. *whiter*) *than milk* (of effeminate skin).

צַח **adj. dazzling, glowing, clear —** *glowing*.

[צָחִיחַ] **n.[m.] shining, glaring, surface.**

צְחִיחָה **n.f. scorched land.**

[צַחְצָחָה] **n.[f.] scorched region.**

צחן

[צַחֲנָה] **n.f. stench.**

[צָחַק] **vb. laugh — Qal** *laugh*; c. ל *at*, *concerning*. **Pi. 1.** *jest*. **2.** *sport*, *play*; *make sport* for; *toy with* (אֶת), of conjugal caresses, *make a toy of*, c. ב.

צְחֹק **n.[m.] laughter —** *laughter*; = *laughing stock*.

יִצְחָק, יִשְׂחָק **n.pr.m. Isaac**, son of Abr. and Sarah (*he laugheth*).

צחר

[צַחַר] **n.[m.] reddish-gray, tawny** — *reddish-gray*, *tawny wool*, *of* land *Ṣachar* (si vera l.).

[צָחֹר] **adj. tawny.**

צֹחַר n.pr.m. 1. father of Ephron the Hittite. **2.** son of Simeon. **3.** name in Judah.

יִצְחָר Kt, v. foregoing.

I. **צִי n.m. ship** (loan-word from Egypt.) **צִי אַדִּיר** *a majestic ship*.

II. [צִי] **n.m. a wild beast**, prop. either **desert-sweller** (denom. from **צִיָּה**, so most), or **crier, yelper**; in any case a specif. animal, but not certainly identif.

צִיבָא and **צֹבָא n.pr.m.** servant of Saul's house.

צִידוֹן and **צִידֹן n.pr.loc. Sîdôn**, ancient Phoenician city, on coast N. of Tyre; 'first-born' of Canaan; northern limit of Canaanite; named with Tyre.

צִידֹנִי adj.gent. of foregoing; as subst. = *Sidonians*, coll. c. art.; in earlier lit. appar. = *Phoenicians*; named with Tyrians.

ציה, צוה

צִיָּה n.[f.] dryness, drought — *drought*; elsewh. of land: **אֶרֶץ צִ֫ ´** *land of drought*, *desert*; **צִ֫ ´** = *desert*.

צָיוֹן n.[m.] dryness, parched ground.

צִיּוֹן n.pr.loc. Ṣîyyôn, Zion — stronghold (of Jebusites), **מְצָדַת צִ֫ ´** captured by David, and made his residence, on S. part of E. hill of Jerusalem, distinct from site of temple; specif. of Jerus. as abode of **יְ ´** and place of his worship; partic. of sanctuary; of Jerus.; **הַר־קָדְשִׁי ´צ** is seat of king. Vid. also **יֹשֶׁבֶת צִ֫ ´**, **הַר־צִ ´**, **בַּת־צִ**, sub **בַּת**, **הַר**, **יָשַׁב**.

צָיוֹן v. צִיּוֹן. צִיָּה v. צוּה.

עֵיטָא **n.pr.m.** an overseer of Nethinim.

צִיִּים, צִים v. I, II. צִי.

צִין **n.pr.loc.** c. צִן.

צִינֹק v. צִיעֹר. צִנַּק v. צָעַר.

צִיף v. II. צוּף. I. צִיָּה, צִיץ v. I. [צוּץ].

II. צִיץ **n.[m.].**

III. צִיץ **n.pr.loc.**

צִיצִת **n.f. tassel, lock** — *tassel* on flowing ends (כַּנְפֵי) of garments; רֹאשִׁי צ׳ *lock* of hair on forehead.

צִיקְלַג v. צִקְלַג.

I. צִיר

II. צִיר **n.m. envoy, messenger** — *envoy*, from Cush, from apostate Isr.; from י׳; *messenger* in gen. I. צִיר v. IV. צוּר.

II. צִיר

III. [צִיר] **n.[m.] pivot** (of door), **hinge.**

IV. [צִיר] **n.[m.] pang** (prop. *writhing*) — *pangs* of childbirth; and, of terror; in gen. of physical effects of mental distress.

צֵל, צְלָה v. III. צלל.

[צָלָה] **vb. roast flesh — Qal** *roast a roast*; *to roast*.

צָלִי adj. et **n.m. roasted, roast;** (as adj.) of flesh; abs. as subst. cogn. v. [צָלָה].

I. [צָלַח] **vb. rush — Qal** *rush*; esp. of sudden possession by (רוּחַ יְ֫ (אֱלֹהִים, c. עַל pers. the Spirit … *rushed upon* him; c. אֶל pers.

II. [צָלַח ,צָלֵחַ] **vb. advance, prosper — Qal** *prosper*, of way of wicked; c. ל rei, = *be good* for anything; subj. pers., abs. *be successful*. **Hiph. 1.** *make prosperous*, *bring to successful issue*, of יְ֫, c. acc. of man's way (דֶּרֶךְ), c. acc. rei, c. acc. pers., c. ל pers.; abs. *send* success; human subj. c. acc. דֶּרֶךְ; c. acc. מִרְמָה. **2** *shew*, *experience*, *prosperity*, of men, (+ ל pers. in ref. to whom); אִישׁ מַצְלִיחַ *a prosperous man*; subj. יְ֫ ,דֶּרֶךְ's word.

III. צלח

[צַלָּחָה] **n.[f.] pot for cooking.**

צַלַּחַת n.f. dish.

צְלֹחִית n.f. jar.

צָלִי v. צלה.

I. [צָלַל] **vb. tingle, quiver — Qal** *tingle*, of ears, at horrid sound (all of dreadful news); of lips, *quiver* in terror.

I. [צְלָצָל] **n.[m.] whirring, buzzing —** *buzzing of* (insects') *wings*.

II. [צְלָצָל] **n.[m.] spear** (fr. *whizzing*); צְלָצַל דָּגִים *fish-spear*, *harpoon*.

צְלָצַל n.m. a **whirring locust** (devouring; not identif.).

צֶלְצָלִים n.m.pl. musical instr. of **percussion, cymbals** (with *clashing* sound).

[מְצִלָּה] **n.f. bell** (fr. *tinkling*).

מְצִלְתַּיִם n.f.du. cymbals.

II. [צָלַל] **vb. sink, be submerged — Qal.**

III. [צָלַל] **vb. be** or **grow dark — Qal** *grew dark*, i.e. evening came on. **Hiph.** *shadow*.

צֵל n.m. shadow — 1. *shadow* on dial; of mt. **2.** *shadow*, *shade*, as protection (fr. sun): of branches, (in allegory) and (in fig.) (of refreshment, delight); of rock (sim.); **קֹרָתִי ׳צ** *shadow of my roof*; of cloud and (fig. of ׳י's protection); **כְּנָפֶיךָ ׳צ** *shadow of thy wings*, fig. of ׳י's protection; *shade*, in gen., fig. of ׳י; hence = *protection*, *defence*, of city (wall); of ׳י (v. also n.pr. בְּצַלְאֵל), cf. **צֵל יָדוֹ** (covering prophet, under fig. of sword), (covering prophet) of human ally, of king; also of wisdom, money. **3.** *shadow* as symb. of transitoriness of life; **כְּצֵל נָטוּי** of an individ. life near its end; in sim. of emaciated members.

צִלָּה n.pr.f. wife of Lam.

צִלְתַּי n.pr.m. 1. Benj. **2.** Manassite.

צַלְמָוֶת n.[m.] death-shadow, deep shadow, poet. — *death-shadow*, **1.** = *deep shadow*, *darkness* (cf. הַרְרֵי אֵל, אַרְזֵי אֵל); of eyes heavy with weeping; **בַּלְהוֹת ׳צ** *terrors of darkness*. **2.** fig. **a.** of distress. **b.** of extreme danger. **3.** characterizing world of the dead.

צְלֻלוֹ, צְלָלִים, צִלְלֵי v. צֵל.

הַצְּלֶלְפּוֹנִי n.pr.f. in Judah (*give shade*, thou *that turnest to me*!).

IV. צלל

צלול Kt, **צָלִיל** Qr **n.m. cake, round loaf.**

צלם

צֶלֶם **n.m. image** (something *cut out*, cf. **1** — (פֶּסֶל **.** *images* of tumours and mice (of gold); esp. of heathen gods; of painted pictures of men. **2.** *image*, *likeness*, of resemblance, of God's making man in his own image. **3.** fig. = *mere*, *empty*, *image*, *semblance*, ´ בְּצֶ *as* (ב essentiae) *a* (mere) *semblance man walks about*; צַלְמָם תִּבְזֶה *thou wilt despise their semblance*.

צַלְמוֹן **n.pr.mont. 1.** ´ הַר־צ near Shechem, not identif. **2.** snowcapped mt., prob. E. of Jordan (in Ḥauran).

II. צַלְמוֹן **n.pr.m.** a hero of David.

צַלְמָוֶת v. III. צלל.

צַלְמֹנָה **n.pr.loc.** station of Isr. in wilderness.

צַלְמֻנָּע **n.pr.m.** a king of Midian.

I. צלע

צֵלָע **n.f.(m.) rib, side — 1.** *rib* of man. **2.** *rib* of hill, i.e. ridge, or terrace. **3.** *side-chambers* or *cells* (enclosing temple like ribs). **4.** *ribs* of cedar and fir, i.e. *planks*, *boards* (pl.), of temple wall, floor. **5.** *leaves* of door. **6.** *side*, of ark (אֲרוֹן); of tabern. (מִשְׁכָּן); of altar.

צְלַע **n.pr.loc.** in Benj.; burial-place of Saul; poss. = TelAm. *Zilu*.

II. [צָלַע] **vb. limp — Qal** as subst., of personif. Judah as flock [צֹאן].

צֶלַע **n.[m.] limping, stumbling;** fig. of calamity. Vid. also צֵלָע.

צָלָף **n.pr.m.** father of a wall-builder.

צְלָפְחָד **n.pr.m.** of Manasseh.

צֶלְצַח **n.pr.loc.** in Benj.

I, II. [צְלָל, צְלָצַל, צְלְצְלִים] v. I. צלל.

צֶלֶק **n.pr.m.** Ammonite hero of David.

צִלְתַי v. III. צלל.

[צָמֵא] **vb. be thirsty — Qal** *be thirsty*; c. ל rei; fig. חָמְאָה נַפְשִׁי לֵאלֹהִים *my soul thirsteth for God*.

צָמָא **n.[m.] thirst** of wild asses, of fish; fig. of grief of exile; c. ל, *thirst for* water.

צָמֵא **adj. thirsty —** *thirsty*, usu. + (or ||) רָעֵב, as subst. *thirsty one*, and (fig. of thirst for יְ's favour); = *thirsty place*.

צִמְאָה **n.f. parched condition;** spare thy throat מִצְּ, *from being parched* (in fig.).

צִמָּאוֹן **n.[m.] thirsty ground.**

[צָמַד] **vb. bind, join — Niph.** *join*, *attach*, *oneself* to (לְ) Baal Peor, i.e. adopt his worship. **Pu.** a sword *bound* upon (עַל) his loins. **Hiph.** *combineth* (fitteth together, frameth).

צֶמֶד **n.m. couple, pair — 1.** *couple*, *pair*, usu. of animals; צֶ (בָּקָר) *span of oxen*; צֶ alone = *span* (of oxen). **2.** a measure fo land (only square measure in OT) like *acre*; orig. appar. what a *span* can plough (in a day).

I. צָמִיד **n.m. bracelet** (*bound* on wrist) — *bracelet*; in fig.

II. צָמִיד **n.[m.] cover,** of vessel.

צַמָּה v. צמם.

צָמַח **vb. sprout, spring up — Qal** *sprout*, *spring up*: **1.** of plants, trees, etc.; fig. of future ruler (v. צֶמַח), posterity, trouble (עָמָל), truth (אֱמֶת), restoration (אֲרֻכָתְךָ), future events. **2.** of hair (cf. **Pi.**). **Pi.** *grow abundantly*, always of hair. **Hiph. 1.** *cause to grow*, c. acc. of plant,

subj. יְ֫, c. 2 acc. *who causeth mts*. *to sprout grass*; fig., obj. צֶ֫מַח צְדָקָה; *horn* (קֶ֫רֶן) of Isr., of David; righteousness, etc. **2.** of rain, *cause* the earth *to sprout* (abs.).

צֶ֫מַח **n.m. sprout, growth — 1.** coll. *sprouting*, *growth*; *growth* (= foliage) of vine. **2.** process of *growth*, of vine. **3.** future ruler, under fig. of *sprout* from Davidic tree.

צַמִּים v. צְמִיתֻת. צמם v. צמת.

צמם

צַמָּה **n.f. woman's veil.**

צַמִּים

[צָמַק] **vb. dry up, shrivel — Qal** *shrivel*.

[צִמּוּק] **n.m. bunch of raisins** (*dried* grapes).

צמר

צֶ֫מֶר **n.m. wool —** *wool* (usu. c. (פִּשְׁתִּי)ם *flax*, *linen*): in natural state; white (sim.; || שֶׂ֫לֶג), sim. of snow (from white flakes); *white*(?) *wool* as merchandise; prey of moth (sim.); made up into garments.

צַמֶּ֫רֶת **n.f. tree-top** of cedar (in fig.); of tall trees in gen.

צְמָרִי **adj.gent.** c. art. as subst. coll.

צְמָרַיִם **n.pr.loc. 1.** in Benj. **2.** הַר־צְ֫ mt. in Ephraim.

[צָמַת] **vb. put to an end, exterminate,** poet. and (in **Qal, Pi.**) hyperb. (prop. *compress*) — **Qal** *put an end to*. **Niph.** *be ended*, *annihilated*. **Pi.** *put an end to* (it is so intense). **Pi›lēl** *annihilated*. **Hiph.** *exterminate*, *annihilate*, c. acc. pers.

צְמִיתֻת **n.f. completion, finality**, לָ֫צַ = *in perpetuity*, of alienation of land.

צִן **n.pr.loc.** name of wilderness S. of Canaan, where lay Kadesh Barnea, c. ה loc.

[צֵן], I, II, III. צְנָה, v. I, II, III. צנן.

צֹאן] ,צֹנֶה] [**n.m.**] **flocks** (|| form of צֹאן q.v.).

[צָנַח] **vb. descend — Qal** *descend*.

[צָנַם] **vb. dry up, harden — Qal.**

I. צנן

[צֵן] **n.[m.] thorn? barb?**

I. [צְנָה] **n.f.** appar. **hook,** or **barb** (of fishing-spear?).

[צָנִין] **n.[m.] thorn, prick.**

II. צנן

II. [צְנָה] **n.f. coolness;** צִנַּת־שֶׁלֶג *coolness of snow*.

III. צנן

III. צִנָּה **n.f.** large **shield** (*covering* whole body) — *shield*, larger than מָגֵן; fig. of יי's faithfulness.

צִנְצֶנֶת **n.f. jar** or like **receptacle.**

צָנָן v. צַאֲנָן.

[צָנַע] **vb. be modest, humble — Hiph.** הַצְנֵעַ לֶכֶת *a making humble to walk* + shewing a humble walk (with God).

[צָנוּעַ] **adj. modest.**

[צָנַף] **vb. wrap,** or **wind up, together — Qal** *wind* (his head) with (ב) the turban (מִצְנֶפֶת q.v.); + Inf. abs. and acc. cogn.

צנוף v. following.

צָנִיף **n.m. turban** (for h. priest) and (fig. of righteousness); צָנִיף מְלוּכָה Qr *royal turban* (Kt צנוף).

צְנֻפָה **n.f. winding,** v. [צנף].

מִצְנֶפֶת **n.f. turban** of high priest — *turban* of linen; sign of royalty.

צנק

צִינֹק **n.[m.] pillory.**

צנר

צִנּוֹר **n.m. pipe, spout, conduit.**

צַנְתְּרוֹת **n.m.pl.** cstr. **pipes** feeding lamps with oil (in vision).

I. [צָעַד] **vb. step, march — Qal** *step*, *march*, of יִ֫ (c. ב loc.), (c. acc. אֶרֶץ); of men, c. acc. cogn.; c. acc. דֶּרֶךְ *step* a certain way; of idols. **Hiph.** *make march*, c. ל pers.

[צַעַד] **n.m. step, pace — 1.** lit. *step*, *pace*. **2.** *step*, *steps*, in fig. of course of life, fortune; of harlot, fig.

I. צְעָדָה **n.f. marching —** *marching*.

[מִצְעָד] **n.[m.] step**; fig. of course of life.

II. צעד

II. [צְעָדָה] **n.f. armlet,** band clasping upper arm.

אֶצְעָדָה **n.f. id.** (+ צָמִיד *bracelet*).

[צָעָה] **vb. stoop, bend, incline — Qal 1.** *one stooping* (under a burden), *bending* (forward or backward; fr. abundant strength). **2.** trans. (= **Pi.** q.v.) *inclining*, *tipping* a vessel, to empty it. **Pi.** *tip over* (Moab under fig. of vessel).

[צָעַן] **vb. wander, travel — Qal** *travel*, i.e. be removed, of tent (+ יִסַּע).

צֹעַן **n.pr.loc. Tanis,** in Egypt; mod. *Ṣân*, in NW. part of Delta.

צַעֲנַנִּים **n.pr.loc.** only c. בְּ, pointed as prep., and so most (but ב perh. radical); on border of Naphtali, near Ḳedesh; Qr (Kt בצענים).

צעף

צָעִיף **n.[m.] wrapper, shawl,** or **veil.**

צַעֲצָעִים v. צוע.

צָעַק **vb. cry, cry out, call — Qal 1.** *cry*, *cry out*, for help, usu. c. אֶל pers.: **a.** unto man (+ ל rei), (+ אֶל rei), (+ עַל rei); sq. אמר and (אֶל pers. om.) **b.** esp. unto יְ֯ עַל־דְּבַר +) : rei), (+ מִפְּנֵי rei). **c.** *cry* unto (אֶל) idol. **2.** abs. *cry*, *cry out*, in distress, need; (c. acc. cogn.); c. obj. חָמָס. **3** *make outcry*, *clamour*. **Niph.** *be summoned* (i.e. to arms), abs. **Pi.** *cry aloud*, in grief. **Hiph.** *call together*.

צְעָקָה **n.f. cry, outcry — 1.** *outcry* against (Sodom). **2.** *cry of distress*, esp. as *heard* by יְ; as acc. cogn.

[צָעַר] **vb, be,** or **grow, insignificant — Qal** *Pt.* as subst. (i.e. sheep, in fig.).

צֹעַר, צוֹעַר **n.pr.loc. Zoar** (understood as *insignificance*); city at SE. end of Dead Sea; c. ה

loc.

I. צָעִיר **adj. little, insignificant, young — 1. a.** *little*, with idea of *insignificance*; of horn in vision; (fig. of helpless captives). **b.** *insignificant*, *mean*. **2.** more oft. of age, *young* (usu. c. art. the *younger*, *youngest*, as subst.), of son (brother), opp. הַבְּכוֹר, opp. רַב; of daughter (sister), opp. הַבְּכִירָה.

II. [צָעִיר] **n.pr.loc.** prob. on border of Edom.

[צְעִירָה] **n.f. youth.**

צוּעָר **n.pr.m.** in Issachar (*little one*).

צִיעֹר **n.pr.loc.** prob. *Ṣaʿîr*, 5 m. NNE. fr. Hebron.

I. מְצָעָר **n.m. a small thing** (‖ **1** — (מִזְעָר **.** *a small thing*, of city; of Job's fortunes; מְצֻעַר אֲנָשִׁים *a few men*; **2.** of time לְמַ ´ *for the* [*a*] *little while*.

II. מִצְעָר **n.pr.mont.** near Hermon, הַר מַ ´ *mt*. (*of*) *Miṣʿar* (perh. orig. *littleness*), not identified.

צָפַד **vb. draw together, contract — Qal** their skin *contracteth*, *shrivelleth*, upon (עַל) their bones.

צָפָה v. צוף.

I. [צָפָה] **vb. look out** or **about, spy, keep watch — Qal** *keep watch*; elsewh. as subst. *watchman*; fig. of prophets. **Pi.** *watch* (*closely*); + אֶל of person expected; fig.; abs. lit.; fig.; pt. as n. = *watchman*.

צָפוֹ, צְפִי **n.pr.m.** in Edom (? *gaze*, *gazing*).

צָפוֹן, צְפוֹנִי v. צְפִיוֹן.

[צְפִיָּה] **n.f. outlook-post(?)**.

צְפִיוֹן **n.pr.m.** son of Gad (? *gaze*).

I. צְפוֹנִי **adj.gent.** of צָפוֹן (v. foregoing); c. art. as subst. coll. II. צ ´ v. צפן.

I. מִצְפֶּה **n.m. 1. watch-tower, 2. outlook-point**, on high ground.

II. מִצְפֶּה **n.pr.loc. 1.** in Shephelah of Judah.

מִצְפָּה **n.pr.loc.** (prop. *outlook-point* or -*height*; c. art. -**1.** in Gilead, expl. as name given to Laban's cairn, N. of Jabbok. **2.** prob. S. of Jabbok; site unknown. **3.** near Hermon. **4.** old sacred place in Benj.; mod. *Nabî Samwîn*, 5 miles NW. of Jerusalem.

II. [צָפָה] **vb. lay out, lay over — Qal** *lay out*. **Pi.** *overlay*, *plate*; *overlay*, esp. *plate* sthg. *with* metal (gold, bronze), usu. 2 acc.; *overlay*, *stud with* precious stones, 2 acc.; also *plate*, acc. mater. om.; acc. dir. obj. om.; c. acc. + ב mater. *overlaid the floor of the house with timbers*. **Pu.** impure silver *laid over* (עַל) a sherd; מְצֻפִּים זָהָב, pillars *overlaid with gold*.

צִפּוּי **n.[m.]** metal **plating** of idols, capitals, altar.

צְפִית **n.f. rug, carpet** (*laid out*); > *watch*, *outlook* (I. צפה).

צֶפֶת **n.f.** appar. **plated capital** of pillar.

צפח

צַפַּחַת **n.f. jar, jug, of flat** or **broad shape** — *jar* or *jug* for water; for oil.

צַפִּיחִת **n.f. flat cake, wafer.**

צוֹפַח **n.pr.m.** in Asher.

צְפִי, צְפִיָּה, צָפוֹן v. I. צפה.

צָפִית v. II. צפה.

צָפַן **vb. hide, treasure up — Qal 1.** trans. *hide*, c. acc. pers., of *hiding* a quarrelsome woman, like hiding wind (si vera l.); of ´יְ's *hiding* his servants (from evil); = *treasure up* a thing, + אִתְּךָ *with thyself*, in thine own keeping, in (ב) the heart (subj. ´יְ; of secret purposes); + ל pers., subj. ´יְ *reserve* penalty; blessings; + מִן *thou* [God] *hast treasured up* their heart *away from* understanding, kept it therefrom; pass., of sin; צָפוּן = *treasured*, *cherished place* (i.e. Jerusalem); = *treasure* Qr (Kt צפינך, v. צפין); pl. of ´יְ's *treasured ones*, his saints. **2.** intrans. *lie hid*, *lurk*, abs., c. ל pers. and (of eyes of wicked). **Niph.** *be hidden* from before (יְ´ (מִנֶּגֶד's eyes (|| מִשַּׁדַּי + ;(נִסְתְּרוּ *stored up on the part of Shadday*; *stored up* for (ל) one. **Hiph.** *hide*, = **Qal:** c. ב loc.; Kt (but < Qr v. **Qal**).

[צָפִין] **n.[m.] treasure;** Kt < צְפוּנֶיךָ Qr, v. צפן pt. pass.

I. צָפוֹן **n.f. north** (as the *hidden*, *dark*) — *north* (opp. S., E., W.); ´פְּאַת צ *north side* (v. פֵּאָה ;(´גְּבוּל צ *north boundary*; ´יַרְכְּתֵי צ *remote parts of north* (as divine abode); ´רוּחַ צ *north wind*, and so ´צ alone; *toward the north* is צָפוֹנָה.

II. צְפוֹנִי **adj.** from foregoing, **northern** (so most); c. art. as **n.m. northern one, northerner, invader from north** (of locustswarm) I. צְפוֹנִי v. צְפִיוֹן sub I. צפה.

II. צְפוֹן **n.pr.loc.** on E. bank of Jordan, in tribe of Gad.

צְפוֹן, in בַּעַל צְפוֹן (q.v.), perhaps n.pr.dei.

(צְפַנְיָה(וּ **n.pr.m.** (´יְ *hath treasured*) **1.** priest. Elsewhere **2** :-יָהּ**.** the prophet. **3.** a Judaean. **4.** ancestor of Heman.

[מַצְפּוֹן] **n.[m.] hidden treasure, treasure.**

צָפְנַת פַּעְנֵחַ Egypt. name given to Joseph.

I. צפע

צֶפַע **n.m.** a (poisonous) serpent (from *hissing*?); usu. taken as = following.

צְפְעוֹנִי **n.m.** *id*.

II. צפע

[צָפִיעַ] **n.[m.] dung** of cattle.

III. צפע

[צְפִיעָה] **n.f. offshoot (?).**

[צָפַף] **vb. Pilp. chirp, peep** (onomatop.) — *chirp*, *peep*: **1.** of birds (fig. of conquered peoples); of mourning. **2.** of spirits, ghosts.

צַפְצָפָה **n.f.** a kind of **willow** (? onomatop. from *rustling*).

I. [צָפַר] **vb. — Qal**.

II. צפר

I. צִפּוֹר, צִפֹּר **n.f.(m.) bird — 1.** single *bird*. **2.** less oft. coll., either def. (two), or indef. (fig.).

II. צִפּוֹר **n.pr.m.** father of Balak, king of Moab (*bird*).

צִפֹּרָה **n.pr.f.** wife of Moses (*bird*).

III. צפר

צְפִירָה **n.f. plait, chaplet —** *chaplet*, *cornet*, *diadem*.

IV. צפר

צִפֹּרֶן n.[m.] nail (of finger), **stylus point** — **1.** *finger-nail*. **2.** tranf., שָׁמִיר ׳בְּצ *with a point of diamond*.

V. צפר

צָפִיר n.m. he-goat (late).

צוֹפַר and **צֹפַר n.pr.m.** Job's third friend.

צְפַרְדֵּעַ n.f. frogs — *frogs*, coll.

צָפָה v. II. צפה.

צְפַת n.pr.loc. Canaanite city = חָרְמָה q.v.; identif. by many with *Sebaita* (c. Lat. 30° 54' N., Long. 34° 40' E.).

צְפַתָה n.pr.loc. in Judah.

צְצִים v. I. צִיץ sub I. צוץ.

צָקוּן v. II. צוק.

צִקְלַג n.pr.loc. — assigned to Judah, to Simeon; Philistine city given to David; usually identified with *Zuheilikah*, 19 miles SW. from Bêt Jibrin, 11 miles ESE. from Gaza.

[צִקְלֹן] **n.[m.].**

I, II, III, IV. צַר, II. צֹר, v. I, II, III. צרר.

צֵר n.pr.loc. in Naphtali.

I. צֹר ,צוֹר **n.pr.loc. Tyre,** famous Phoenician city — city of Hiram, friend of David and Sol.; also in name of Ph. fortress.

II. צֹר (*flint*, *knife*) v. III. צרר.

צֹרִי **adj.gent. Tyrian;** pl. as subst.

[צָרַב] **vb. burn, scorch — Niph.** *be scorched*.

[צָרָב] **adj. burning, scorching** (sim. of words).

צָרֶבֶת **n.f scab, scar, of a sore** (lit. *a burning*, *scorching*).

צְרֵדָה **n.pr.loc.** home of Jerob.

צְרֵדָתָה v. צָרְתָן.

I, II. צָרָה v. I, II. צרר.

צרה

צֳרִי ,(וֹ)צְרִי ,צָרִי **n.[m.]** a kind of balsam, as merchandise, gift, medicament (for national disaster, in fig.).

צְרִי **n.pr.m.** a musician.

צְרוּיָה **n.pr.f.** mother of Abishai, Joab and Asahel.

I. צָרַח **vb. cry, roar — Qal** *roar*. **Hiph.** *utter a roar* (of ׳י, going into battle).

II. צרח

צְרִיחַ **n.[m.]** perh. **excavation, underground chamber;** used as hiding-places; as refuge (where connected with shrine).

צֹרִי v. I. צָרִי, צְרִי, צְרֵיָה. צֹר v. צרה.

צרך

[צְרֵךְ] **n.[m.] need** (Aram.).

צרע

צָרַעַת n.f. leprosy — *leprosy*; specif. of **a.** human disease (as above). **b.** *leprosy* in a garment. **c.** in house; house or garment.

[צָרַע] **vb. denom.,** only in pass., **be struck with leprosy, leprous — Qal** elsewh. as subst., = *leper*. **Pu.** *leprous*, of hand, of pers.; as subst. = *leper*.

צִרְעָה n.f.coll. hornets (? as *wounding*, *prostrating*) allies of Isr.

צְרוּעָה n.f. mother of Jeroboam.

צָרְעָה n.pr.loc. in the Shephelah of Judah; mod. *Ṣar›a*, 15 miles W. from Jerus.

צָרְעִי v. foll.

צָרְעָתִי adj.gent. c. art. as n. coll.

צָרַף vb. smelt, refine, test — Qal 1. *smelt*, *refine*: *in vain hath he smelted continually* (inf. abs.; fig. of purifying people); so *smelt away* (acc. of dross; fig.); of silver; *refine* (men, by trials). **2.** *test*, *I will test them* (the warriors) *for thee* (יְ ´ subj.); more gen., of יְ ´'s *testing*, *trying* (the hearts of) men (oft. || **3** .(בָּחַן**.** *test* (& prove true) a man (subj. יְ ´'s saying). **4.** *Pt. act*. as **n.** *smelter*, *refiner*, hence = *goldsmith*; as a guild. **Niph.** many *shall be refined* (by suffering) **Pi.** *Pt*. as **n.** *a refiner* (sim. of יְ ´).

צֹרְפִי n.[m.]coll. goldsmiths; only בֶּן הַצ ´ i.e. *belonging to the goldsmiths*, a member of their guild.

צָרְפַת n.pr.loc. on coast S. of Sidon (? *smelting*-place); mod. *Ṣarfend*.

מַצְרֵף n.[m.] crucible (prop. *place* or *instrument of refining*).

I. **צָרַר vb. bind, tie up, be restricted, narrow, scant, cramped — A.** trans.: **Qal** *bind* or *tie up*, of kneading-troughs; fig. of a life preserved by יְ ´; of preserving prophetic teaching; of

retention of guilt; of ´יְ's *binding* waters in (a garment of) cloud; = *shut up*; צָרַר רוּחַ אֹתָהּ בִּכְנָפֶיהָ (si vera l.) pregn., *the wind hath wrapped her up in its wings*, to carry her off. **Pu.** *tried up* (mended by tying), of old wine-skins. **B.** intrans.: **Qal** *be scant*, *cramped*; of scanty bed-covering (in fig.); of land too small for (מִן) its people; of steps = *be cramped*, or impeded, (both in fig.); esp. impers. c. ל pers., וַיֵּצֶר לוֹ *and it was narrow for him* = he was in straits, distress. **Hiph.** *make narrow* for, *press hard* upon, *cause distress* to, c. ל pers.

I. צַר **adj. narrow, tight —** *narrow*; *contracted*.

II. צַר **n.[m.] straits, distress —** *straits*, *distress*. III.

צַר v. II. צָרַר.

I. צָרָה **n.f. id. —** *straits*, *distress*.

II. [צָרַר] **vb. denom. hiph. suffer distress** (specif. of travail).

I. צְרוֹר **n.m. bundle, parcel, pouch, bag** (prop. *a binding*, i.e. sthg. bound up) — *bundle* or *pouch* (purse) of money; (fig. of lover); (fig.; v. I. צרר); (i.e. hidden, forgotten; > al. *treasured up*).

מֵצַר **n.[m.] straits, distress —** *distress*, of conquered Judah; מְצָרֵי שְׁאוֹל *the straits* of Sheol, i.e. the worst possible.

III. צָרַר **vb. shew hostility toward, vex — Qal** *shew hostility toward*, *treat with enmity*, *vex*, *harass*, c. acc. pers.; once c. ל pers.; also pt. as subst. (cstr. or c. sf.) *vexer*, *harasser*.

III. צַר **n.m. adversary, foe —** *adversary*, *foe*.

II. [צָרָה] **n.f. vexer, rival-wife.**

IV. [צָרַר] **vb. denom. make a rival-wife — Qal** *to make* [her] *a rival-wife*.

V. צרר

IV. צַר **n.[m.] hard pebble, flint** (sim. of horses' hoofs).

II. צֹר **n.[m.] id.** used as knife.

II. צְרוֹר **n.m. pebble.**

III. צְרוֹר **n.pr.m.** grandfather of Ḳish.

[צְרֵרָה] **n.pr.loc.**

צֶרֶת **n.pr.m.** in Judah.

צֶרֶת הַשַּׁחַר **n.pr.loc.** assigned to Reuben; cf. mod. *eṣ-Sara*, on spur of Mt. *ʿAṭṭârûs*, E. of Dead Sea.

צָרְתָן **n.pr.loc.** in Jordan valley, near ford; exact site unknown.

ק

ק, *Ḳôph*, 19th letter; = 100 in postB. Heb.

[קֵא] v. קיא. קָאם v. קום.

קָאַת, קָאָת **n.[f.]** a bird, usu. **pelican**, as unclean; as inhabiting ruins; sim. of loneliness.

קַב v. I. קבב.

I. קבב

קַב **n.[m.] ḳab** a measure of capacity, BH only dry measure, 1/4 רֻבַּע הַקַּב *ḳab*; on size of הִין 1/3 = סְאָה 1/6 = לֹג 4 = קַב = c. 2 litres.

קֻבָּה **n.f. large vaulted tent.**

II. [קָבַב] **vb. utter a curse against, curse — Qal** *curse*, c. acc., usu. pers.

קבה

קֵבָה **n.f. stomach, belly — 1.** of sacrificial victim, assigned to priest. **2.** sf. of woman, appar. more gen., *belly*.

[קָבַל] **vb. Pi. receive, take** (late) (Aram. loan-word) — **1.** *take*, c. acc. rei; acc. om., + ל reflex. = choose; *receive*, c. acc. pers. **2.** *accept*, c. acc. rei; acc. om. **3.** *accept*, *assume*, an obligation, sq. cl., sq. inf. (+ עַל reflex.). **Hiph.** *shew oppositeness*, i.e. correspond, one to (אֶל) another.

[קְבֹל] **n.[m.] 1. something in front,** spec. an **attacking-engine. 2.** קָבְלֹ־עָם (*ḳobol*), explained formerly as *before* the people, i.e. publicly; but the Aram. is surprising, and הָעָם needed: rd. בְּיִבְלְעָם *in Ibleam*.

קבע

קֻבַּעַת **n.f. cup.**

קָבַץ **vb. gather, collect** (syn. אָסַף) — **Qal** *gather*, *collect*: **1.** c. acc. rei, grain, booty (+ אֶל loc.), money (+ מִן pers.); acc. om. **2.** usu. c. acc. pers. *gather*, *assemble*, + ה loc. (for battle); + אֶל loc.; + אֶל pers. (in fig.; || אֶל =) עַל + ;(אָסַף) pers.; + אֶל pers. et loc.; + מִן loc.; acc. pers. alone (+ inf. purpose); pass. c. עַל + שֵׁם of work; for ´יי's judgment; specif. for war, battle. **Niph. 1.** intrans. *assemble*, *gather* (+ inf. purpose); for war (c. אֶל *against*); c. ה

loc., acc. loc.; c. אֶל pers. *unto*; אֶל pers. + ה loc.; c. יַחְדָּו; of birds and beasts (c. **2** .(שָׁם. pass. *be gathered* (of flocks, + ל pers.), (+ אֶל loc.); pt. c. sf. pers. **Pi.** *gather together*: **1.** usu. of יְ ´ *gathering* his dispersed people (acc.), sts. under fig. of flock: + inf. abs. (|| אָסַף); c. acc. + מִן loc.; acc. + עַל pers. (cf. **Niph.** *Pt*.); = (*gather* and) restrain (c. acc. alone); of יְ ´ *gathering* dispersed Egyptians, acc. + מִן loc.; *gathering* the nations (acc.) for judgment; *gathering* lovers of Jerus. (under fig. of harlot) (עַל + מְסָבִיב pers. *against*); *gathering* beasts into Edom. **2.** men subj.; c. acc. rei (+ אֵין מְקַבֵּץ ;(מִן *none that gathereth*. (acc. om.). **3.** perh. (*gather* and so) *take away* (= **4** אָסַף), v. פָּארוּר. **Pu.** (c. מִן) of land (for people) of Isr. **Hithp.** *gather together* (intrans.), *be gathered together*; for battle, war; (c. יַחְדָּו, inf. purpose), + אַחֲרֵי pers.

[קִבּוּץ] **n.m. assemblage.**

[קְבֻצָה] **n.f. a gathering.**

יְקַבְצְאֵל, [קַבְצְאֵל] **n.pr.loc.** in S. of Judah (*gathering of El*, or *El gathereth*).

קִבְצַיִם **n.pr.loc.** Levite city in Ephr.

קָבַר **vb. bury — Qal** *bury*, acc. pers., bones, etc., usu. c. ב loc.; c. בֵּיתוֹ loc.; c. שָׁם, תַּחַת; pregn. c. אֶל loc.; c. שָׁמָּה; c. acc. pers. alone; + מִלְּפָנַי; pass.; acc. om. + (c. ב). **Niph.** *be buried*; usu. c. ב loc.; c. שָׁם; c. תַּחַת, מִתַּחַת. **Pi.** *bury* (in masses), c. acc.; as n. intens., of office, *burier*. **Pu.**

קֶבֶר **n.m. grave, sepulchre —** *grave*; hewn out (חָצַב); fig.; conceived as in lower world; of exile.

קִבְרוֹת הַתַּאֲוָה **n.pr.loc.** a station in wilderness (*the graves of desire*).

[קִבְרָה], and קְבוּרָה **n.f. grave, burial — 1.** *grave*. **2.** *burial*.

קֻבָּתָה v. קֻבָּה.

I. [קָדַד] **vb. bow down — Qal** in worship of יְ; homage to man of rank, king; to יְ + king.

II. קדד

קָדְקֹד **n.[m.] head, crown of head** — esp. poet., שְׂעָר קְ *hairy crown* or *scalp* (all || רֹאשׁ); in prose only מִכַּף רֶגֶל וְעַד־קְ.

קִדָּה **n.f.** a spice, usu. **cassia**; merchandise; ingredient of sacred oil.

[קָדַח] **vb. be kindled, kindle — 1.** *be kindled*: all of יְ's wrath. **2.** act. *kindle*.

קַדַּחַת **n.f. fever.**

אֶקְדָּח **n.[m.]** perh. **fiery glow, sparkle.**

קדם

קֶדֶם **n.[m.] front, east, aforetime — 1.** loc. **a.** *front*. **b.** *East*; elsewh. מִקְ = *eastward*: (1) *in the E.*; (2) *on the E.* (side); (3) *eastward*, c. vb. of motion. **2.** temp., *ancient time*, *aforetime*: **a.** הָרְרֵי קְ *ancient mts*. **b.** בִּימֵי קְ *in ancient days*. **c.** מִקְ *from of old*. **d.** קְ alone, as adv. *anciently*, *of old*. **e.** *beginning*, מִקַּדְמֵי־אֶרֶץ *from the beginnings of the earth*.

[קָדַם] **vb. Pi. denom. come or be in front, meet — 1. a.** *meet*, *confront* (with hostility) c. acc. pers.; of hostile approach to city (acc.) (+ adv. acc.). **b.** *come to meet* one (acc.) as friend, with (בְּ) sthg., so, as worshippers (acc. of יְ); c. acc. pers. + rei, acc. pers. alone; acc. יְ, acc. פָּנָיו (of בְּ +) (יְ). **c.** *meet*, *receive*, acc. pers.. **2. a.** *go before*, *in front*. **b.** *be in front*. **3.** *be beforehand*, c. בְּ temp.; + inf. cstr.; *anticipate*, *forestall*, c. acc. rei. **Hiph. 1.** *come in front*. **2.** *anticipate*.

[קֶדֶם], c. הְ loc. I. קִדְמָה **adv. eastward, to toward, the E.**; also as **n.** after פְּאַת = *E. side*.

[קַדְמָה] **n.f. antiquity, former state — 1.** *antiquity*, *beginning*. **2.** *former state*. **3.** cstr.sg. = **conj.** *before* (temp.; Aram.).

[קִדְמָה] **n.f. front, East** — only cstr. קִדְמַת as prep.: **1.** *in front of*, *over against* (i.e. from standpoint of writer; really, on geogr. grounds, = W. of). **2.** *on the E. of*.

II. קֶדְמָה **n.pr.m.** son of Ishmael. I. ק ׳ v. [קֶדֶם].

קָדִים **n.m. East, east wind — 1.** *East*, esp. רוּחַ (הַ)ק ׳ *wind of the East*, *east wind*, oft. as violent and scorching, from desert on SE.; also רוּחַ) ק ׳ om.) = *east wind*. **2. a.** *East* רוּחַ הַק ׳ *east wind*; *east side*; דֶּרֶךְ הַק ׳ i.e. *toward the E.*; לַק ׳ *eastward*; מֵהַק ׳ *on the East*. **b.** קָדִימָה = *East*. **c.** as adv. קָדִימָה *eastward*; also הַ)קָּדִים) *eastward*.

קְדוּמִים **n.[m.]pl.**

[קַדְמוֹן] **adj. eastern** — *eastern*.

I. קַדְמֹנִי **adj. former, eastern — 1.** *former*, *ancient*, יָמִים ק ׳ *former days*; fpl. as n., *former things*; ms. as n. coll. מְשַׁל הַקַּדְמֹנִי *a proverb of the ancients*. **2.** *eastern*: of יָם ,שַׁעַר (i.e. Dead Sea); mpl. as n. *Easterns*, *those of the E.* (opp. W).

II. קַדְמֹנִי **adj.gent.** c. art. הַק ׳, as n. pr. coll. (*Easterners*); *the Kadmonites* (in list of peoples).

קְדֵמֹת **n.pr.loc.** in Reuben (Moab); hence מִדְבַּר קְדֵמוֹת of contiguous desert; lay N. of upper Arnon; not identified.

קַדְמִיאֵל **n.pr.m.** Levite name (*El is the ancient one*).

קָדְקֹד v. II. קדד.

קדר **vb. be dark** (*dull-coloured*) — **Qal** *be dark*, of sky (leadencoloured, as with clouds, v. Hithp.), of sun and moon; fig. of lack of revelation from י ׳; of turbid stream; fig. of mourning

(prob. *be squalid*, of neglected person and dress of mourner) (לְאֶרֶץ, metaph. of gates). **Hiph. 1.** *darken*. **2.** *cause to mourn*. **Hithp.** *grow dark.*

קַדְרוּת **n.f. darkness, gloom.**

קִדְרַנִּית **adv as mourners.**

קֵדָר **n.pr.gent.** (*swarthy*? *black*-tented?) **1.** tribe of nomads in Arab. desert. **2.** ancestor of **1,** son of Ishmael.

קִדְרוֹן **n.pr.** of wady just E. of Jerusalem; usu. as place for refuse.

קדשׁ

קֹדֶשׁ **n.m. apartness, sacredness** (opp. **1** — (חֹל. *apartness*, *sacredness*, *holiness*, of God: **a.** of divine activity, syn. majesty, בְּקָדְשׁוֹ (of victory), (song); זְרוֹעַ קָ֫ *holy arm*. **b.** to attest his word as inviolable. **c.** of his name as sacred, inviolable, separate from all defilement, etc.; and so **d.** רוּחַ קָדְשׁוֹ *his holy Spirit*. **2.** of places set apart as sacred by God's presence: **a.** heavenly abode. **b.** on earth: c. the tabernacle and its courts; tabernacle by itself; court; the outer room (specific designation; הַקָ֫); inner room, but specif. design. קדשׁ הקדשׁים; שֶׁקֶל הק֫ *shekel of the sanctuary*. **d.** the temple and its precincts; דבר בְּקָדְשׁוֹ (oracle; al. *by his holiness*, as נשׁבעתי בקדשׁי), temple by itself; הַקָ֫ outer room; courts of priests; inner room, specif. לִשְׁכוֹת הַק֫ ; קדשׁ הקדשׁים; דְּבִיר קדשׁך (v. **1** לִשְׁכָּה **c**). **e.** Jerus. and its hills; of city and suburbs in Mess. future. Cf. **f.** קדשׁ(ה) of Zion. **g.** of holy land; future portion of priests; of Levites. **3.** things consecrated at sacred places: **a.** furniture of tabern.; altar of burnt-offering. **b.** sacrifices of animals; sacrificial food; tithe was קדשׁ, also first loaves of new harvest; fruit of trees of 4th year. **c.** any consecrated thing: || vows, house, field; treasures consecrated to treasury of tabern. or temple; consecrated things in gen.; these may be קדשׁ (ה)קדשׁים. **d.** anointing oil of priest; incense; shew-bread; foretold of common articles. **4.** persons sacred by connex. with sacred places: **a.** priests, garments of priesthood, specif. of h. priest; inscription on head piece. **b.** of Israel, and so spoil for their use; holy adornment; covt. between God and his people. **5.** times consecrated to worship; assembly called at stated times for worship. **6.** of things and persons ceremonially cleansed, and os separated as sacred; things; flesh; priests cleanse thus; דֶּרֶךְ הקָ֫

way of the clean.

קָדוֹשׁ **adj. sacred, holy — 1.** of God, as separate, apart, and so *sacred*, *holy*: **a.** exalted on theophanic throne; heavenly throne; in victory. **b.** separate from human infirmity, impurity, and sin. **c.** קְדוֹשׁ יִשְׂרָאֵל = divine name (originating fr. *trisagion*), pl. intens. **2** .קד(ו)שׁים. **a.** of place, *sacred*, *holy*, chambers of priests, camp of Isr., + מָרוֹם of heaven; of the court of the tabernacle, of Jerusalem. **b.** persons: priests, Aaron, Levites, prophet, Nazirite, Isr.; remnant in Jerus.; קדשׁים *sacred*; קדשׁים *sacred ones*, *saints* (song). **c.** angels. **d.** מים קדשׁים *holy water*. **e.** time, of Sabbath.

קָדַשׁ **vb. denom. be set apart, consecrated — Qal 1.** *be set apart*, *consecrated*, hallowed, of shew-bread; Aaron and his sons by blood; other persons. **2.** *be hallowed*, by contact with sacred things, and so tabooed from profane use, or forfeited to sanctuary. **3.** *consecrated*, *tabooed* (supr.) (law against mixtures). **Niph. 1.** *shew oneself sacred*, *majestic*: c. בְּ pers., + לְעֵינֵי; c. **2** .בְּ. *be honoured* or *treated as sacred* || נכבד; opp. **3** .חלל שׁם. *be consecrated*, *dedicated*, by יְ כבד ´. **Pi. 1.** *set apart as sacred*, *consecrate*, *dedicate*: **a.** places: Sinai, altar, etc., tabern., etc.; tent of meeting; place of sacrifice; gate. **b.** wave-offering. **c.** persons: priests; firstborn; keepers of ark. **d.** 7th day (by God). **2.** *observe as holy*, *keep sacred*: feasts, Sabbath; fast; year of Jubilee. **3.** *honour as sacred*, *hallow*: **a.** god, his name. **b.** priest. **4.** *consecrate* by purification: **a.** places, house of יְ ´, altar. **b.** people העם; by washing; קהל for fast; Nazarite, sons of Job; family for sacrif. **c.** war, or warriors, fr. custom of opening campain by sacrifice. **d.** of God, keeping his people pure and sacred. **Pu.** *consecrated*, *dedicated*: priests, things, feasts, warriors. **Hiph. 1.** *set apart*, *devote*, *consecrate*: **a.** places, temple, city. **b.** things; money; spoil; field; house; firstlings. **c.** of God: *consecrate* temple; prophet; firstborn; devote wicked (as sheep) for sacrifice. **2.** *regard*, or *treat*, *as sacred*, *hallow*: God; + לְעֵינֵי pers. **3.** *consecrate* by purification: vessels; persons for passover; guests for sacrif. feast (God subj.). **Hithp. 1.** *keep oneself apart* from unclean things. **2.** of God, *cause himself to be hallowed*. **3.** *be observed as holy*, of feast. **4.** *consecrate oneself* by purification, of priests and Levites; of people; woman.

I. קָדֵשׁ **n.m. temple-prostitute** (man) coll.; also f. (woman); = *harlot*.

קֶדֶשׁ **n.pr.loc.** (*sanctuary*) **1.** in Galilee; Naphtali; mod. *Kades*, NW. of Lake Huleh. **2.** city of refuge in Issachar; poss. *Tel Abu Kudeis*, c. 2 miles SE. from *Lejjun* (*Megiddo*). **3.** in S. Judah.

II. קָדֵשׁ **n.pr.loc.** (*sacred*) **1.** in S. of Judah; on W. border of Edom; mod. *ʿAin Ḳadîs* (*Ḳudais*), c. 50 miles S. of Beersheba. **2.** Hittite capital on the Orontes, N. of Damascus, towards Hamath.

מִקְדָּשׁ **n.m. sacred place, sanctuary — 1.** old Isr. *sanctuaries*: of יְהוָה at Shechem; pl. of sanct. to be destroyed by יְהוָה מִקְדְּשֵׁי יִשְׂרָאֵל; in N. Isr.; מִקְדַּשׁ־מֶלֶךְ (Bethel). **2.** of the nations: Moab pl. of Tyre. **3.** tabernacle and its precincts; **4** .מִקְדַּשׁ הַקֹּדֶשׁ **.** temple and precincts; pl. of many sacred places in and about the temple. **5.** יְהוָה will become לְמִקְדָּשׁ for his people. **6.** of יְהוָה's future sanct.

[קָהָה] **vb. be blunt, dull — Qal** (all of teeth). **Pi.** in sense of **Qal**: *be blunt*.

[קֵהָיוֹן] **n.[m.] bluntness.**

קהל

קָהָל **n.m. assembly, convocation, congregation — 1.** *assembly* specially convoked: **a.** for evil counsel; for civil affairs. **b.** for war or invasion. **c.** *company* of returning exiles. **d.** for religious purposes, to hear words of יְהוָה at Horeb; word of Jer.; for feasts, fasts and worship. **2.** *congregation*, as organized body: **a.** of Isr. **b.** restored community in Jerus. **c.** of angels. **d.** more gen.: *company*, assembled multitude.

[קָהַל] **vb. denom. assemble as a** קָהָל — **Niph.** *assemble as a* **1** :קָהָל. **a.** for conflict or war; c. עַל pers., acc. loc. **b.** rebellion, c. עַל pers. **2.** for religious purpose: to erect tent of meeting, acc. loc.; hear word of יְהוָה, c. אֶל loc., ב loc. + אֶל pers.; for festival, אֶל pers.; לְ loc. **Hiph.** *summon an assembly*: **1. a.** for judgment. **b.** for war. **2.** for *religious purposes*: c. acc., + אֶל loc., c. acc. אֶל + ;(כָּל־)הָעֵדָה loc.; c. acc. כָּל־יִשְׂרָאֵל ;הָעָם; elders of tribes, of Isr.; princes of Isr.

קְהִלָּה **n.f. assembly, congregation.**

קֹהֶלֶת, קֹהֶלֶת) **n.m. collector** (of sentences), or **preacher** -a king in Jerus., son of David, prob. = Sol., the pseudonym of book of Ec.

קְהֻלָתָה **n.pr.** (*assembly*) station of Isr. in wilderness.

[מַקְהֵל] **n.[m.] assembly,** for worship.

מַקְהֵלֹת **n.pr.loc.** (*place of assembly*) station of Isr. in Exod.

קְהָת **n.pr.m.** son of Levi; as a division of Levites.

קְהָתִי **adj.gent.** of foreg., c. art. as subst. coll.

I. קַו only in קַו לָקָו, mimicry of Isaiah's words, perh. senseless, v. צַו.

II. קַו v. I. קוה.

קוֹבַע **n.[m.] helmet.** Cf. also כּוֹבַע.

קוא only in מְקֻוֵּא v. II. מְקֻוֶּה sub II. קוה.

קֻוֵּה, or קֻוֵּא **n.pr.terr. Ḳuë** in Cilicia.

I. [קָוָה] **vb. wait for — Qal** *wait for*. **Pi. 1.** *wait*, or *look eagerly*, *for*, c. ל rei; c. acc. rei; obj. rei om.; sq. inf.; abs.; c. acc. יְ ´, (+ inf. abs.), acc. om., acc. שִׁמְךָ; c. ל of יְ ´; c. אֶל־אֱלֹהִים. **2** *lie in wait fort*, sq. נַפְשִׁי; sq. ל pers. (+ inf. purpose). **3.** *wait* (linger) *for* c. ל of man (‖ יִיחַל).

II. קַו **n.m. line —** measuring-*line*; for marking off a possession in land (fig.); esp. עַל ´נְטֵה קַ, in building, (fig. of earth); of designing idol; marking off for destruction.

קוה **n.m.** Kt = II. קַו Qr.

קַוְקָו (or קָוְקָק ,קַוְקַו) **n.[m.] might.**

I. מִקְוֶה **n.[m.] hope;** in phr. מִקְוֵה יִשְׂרָאֵל, epithet of יְ ´.

I. [תִּקְוָה] **n.f. cord.**

II. תִּקְוָה **n.f. hope — 1.** *hope*. **2.** = ground of hope. **3.** *things hoped for*, *outcome*.

III. תִּקְוָה **n.pr.m. 1.** father-in-law of Huldah. **2.** post-ex. name.

II. [קָוָה] **vb. collect — Niph.** *be collected* (of waters; both c. אֶל loc.).

II. [מִקְוֶה] **n.[m.] collection, collected mass**, all of water.

מִקְוָה **n.f. reservoir.**

קוַח v. פְּקַח־קוַח.

[קוּט] **vb. feel a loathing — Qal** *feel a loathing*. **Niph.** *feel loathing* (at yourselves), c. ב rei, (עַל rei); metapl. (as if from קטט). **Hithpō֜l.** *id*.

[קוֹט]

קול

קוֹל (sts., c. pref. et suff., קֹל) **n.m. sound, voice — 1.** *sound*: esp. **a.** of human voice; in speech; recognized (הִכִּיר); in singing, calling, shouting, rejoicing, praise, laughter, weeping, outcry, distress, lament, supplication; adv. אֶחָד ׳ק *with one voice*, גָּדוֹל ׳ק *loud voice*; **b.** of ׳י; adv. גָּדוֹל ׳ק. **c.** of seraph. **d.** of angel. **e.** of animals: bleeting of sheep, lowing of cattle, neighing of horses, roaring of lion, hissing of serpent, singing of birds. **f.** exclamation, at beginning of cl., *a sound of …* ! = *hark*! **2.** *sound*: **a.** of instrument; of פַּעֲמֹנִים on high priest's robe. **b.** thunder-clap or peal. **c.** קוֹל רַגְלֶיהָ of runners. **d.** stamping of hoofs (+ chariots, etc.). **e.** of chariots; wheels; whip. **f.** of sea, and great waters. **g.** earthquake. **h.** a fall. **i.** of a multitude. **j.** din of war. **k.** of wings. **l.** flame; crackling of thorns; rustling of leaves. **m.** millstones. **3.** of articulate speech, thing said: **a.** (1) oft. of human advice, command, entreaty; even of written words; so also of הָאֹת ׳ק *voice* (teaching) *of the sign*. (2) of a report. (3) of a proclamation. (4) אָלָה ׳ק *utterance of adjuration*. **b.** oft. of words of ׳י. קֹל v. sub קלל.

קוֹלָיָה **n.pr.m.** (*voice of* ׳י **1** — (׳י father of proph. Ahab. **2.** Benjamite. **3.** Levite.

קוּם **vb. arise, stand up, stand — Qal 1.** *arise*: Specif.: **a.** after lying down (sleep, sickness, mourning, etc.); fr. lying dead; after falling ; after being smitten, wounded, etc.; from sitting, reclining, esp. at meals; (+ אֶל in constr. praegn.), (*arise* = stand up, in respect); from kneeling (מִלִּפְנֵי + מִן loc.), fr. obeisance; from bending over (עַל) dead. **b.** out of (מִן) a condition, state. **c.** of bear *rising* עַל pers. **d.** *arise* (+ stand) (fig. of success, prosperity); of sheaf; of waters. **e.** constr. praegn. *arise* (and stand) for a purpose; *over*, עַל pers. **f.** *arise* as prelim. to formal speech; to testify (against) (both בְּ pers.); to vindicate; to rd. aloud; to bless people (priests). **g.** to listen to God's word; to praise God. **h.** of noise, tumult; of light (עַל pers.). **2.** *arise*, in hostile sense (oft. with idea of suddenness); c. עַל pers. (out of ambush) (of war), c. אֶל pers.; c. בְּ pers. (false witness); c.עִם pers.; v. esp. pt. c. sf. = *those rising up against me* (thee, etc.); c. מִן *from*, *out of*; = *revolt* (לִפְנֵי pers.). **3.** *arise*, abs. = become powerful. **4.** *arise* = come on the scene, appear, of leader, prophet, king; of years of famine; c. אַחֲרֵי pers.; c. תַּחַת, *in place of*; c. עַל־מַמְלֶכֶת; c. מִן (septre out of Isr.); of calamity. **5.** *arise* for, i.e. to become, c. לְ rei. **6. a.** *arise* for action, esp. of יְ֫ arising [from his throne], + inf.; for judgment; Imv. also of men, *arise*! *up*! i.e. act!, of idols; Impf. of the tongue (personified). **b.** *arise* (out of inaction), introducing some specific deed. **c.** esp. *arise* = start, make a move, to go somewhere (in flight). **7.** *stand*: esp. fig. **a.** = *maintain oneself* (לִפְנֵי pers.), (of sword), of courage (+ בְּאִישׁ,) (רוּחַ לִפְנֵי pers.). **b.** = *be established*, *confirmed*, of kingdom; of purchase, c. לְ pers. *be assured to*. **c.** *stand*, *endure* (|| עָמַד). **d.** = *be fixed*, of price. **e.** = *be valid*, of vows (c. עַל pers.). **f.** = *be proven*. **g.** = *be fulfilled* (impf. = inf. abs.; עַל pers.), (לְ pers.); of יְ֫'s purpose (עַל pers.); of human plans, *succeed*. **h.** *persist*, עַל־נְדִיבוֹת יָקוּם lit. *on noble things doth he take his stand*. **i.** יָקוּם עַל־שֵׁם אָחִיו *he shall stand upon the name of his* dead *brother*, represent him. **j.** of eyes, = *be set*, *fixed*, without vision (**1** עַיִן **i**). **Pi. 1.** *fulfil*. **2. a.** *confirm*, *ratify*. **b.** *confirm*, *establish*, of יְ֫ (c. sf. acc.). **c.** *impose*, an obligation, עַל pers., עַל reflex.; c. acc. rei. **Pō͜l. 1.** *raise up* (all of rebuilding). **Hithpō͜l.** *raise oneself*, = *rise up*: (לְ pers. *against*); ms. sf. מְמִי- *one rising up against me* (|| אֹיְבִי); pl. abs. **Hiph. 1.** *cause to arise*, *raise*: **a.** the prostrate (acc. pers. vel rei). **b.** from throne (מִן). **c.** *lift up* shield (צִנָּה) against (עַל). **d.** fig. *raise* (to dignity, power). **2. a.** *raise*,

set up stones; pillars; (לְ reflex.); throne, fig., king (both c. עַל *over*). **b.** *erect*, *build*; heap of stones over (עַל); altar (לִי ´); curtains (of Judah's tent, in fig.); tabern., etc.; *erect* against (עַל). **c.** fig. of setting up law. **3.** *raise up* = bring on the scene: c. acc., sons in place of (תַּחַת) fathers; *raise up*; judges; king, prophet, priest (all לְ pers.); shepherds, etc. (עַל *against*); plant of name (לְ pers.); evil (עַל) (רָעָה *against*). **4. a.** *raise up* = rouse, stir up (lion, in fig.) (poem). **b.** *instigate*, c. acc. pers. + עַל *against*; + לְ pers.; c. acc. alone. **5.** *raise up* = constitute (cf. **Qal 5**). **6.** *cause to stand*: **a.** *set*, *station*, sentinels; *set* feet on (עַל) rock. **b.** *cause to hold one's ground*. **c.** *establish* throne. **d.** *establish* (make, ratify) covenant, of י ´, c. אֵת (prep.) pers.; c. … בֵּין בֵּין; c. לְ pers. **e.** = *make binding*, a vow. **f.** = *carry out*, *give effect to*, oath, covenant, vow, word, plan, command, of man; of י ´. **g.** לְהָקִים שֵׁם־הַמֵּת עַל־נַחֲלָתוֹ *to cause a dead man's name upon his inheritance* (cf. **Qal 7 i**). **Hoph.** *be raised up*; *be set up* (of tabern.); *be held upright*, i.e. observed, obeyed.

קוֹמָה, קֹמָה **n.f. height — 1.** *height*, of pers., *stature*; מְלֹא־קוֹמָתוֹ *his full length*. **2.** of tree; in fig.; of vine (fig.) and שְׁפַלַּת ק ´ *low of height*. **3.** of artificial structures: temple, its parts, furnishings, etc.; a wall; tabern. and furnishings; Noah's ark.

קָמָה **n.f. standing grain —** *standing grain* (mature); לִפְנֵי ק ´ (i.e. before maturity); in fig.

[קִים] **n.m. adversary** (prop. *uprising*, *insurgent*).

[קִימָה] **n.f. rising up.**

קָמוֹן **n.pr.loc.** in Gilead.

קוֹמְמִיוּת **n.f. uprightness;** only as adv.

אַלְקוּם

יְקוּם **n.[m.] substance, existence.**

יָקִים **n.pr.m.** (*he lifteth up*) **1.** Benjamite. **2.** Levite.

תְּקוּמָה **n.f. standing, power to stand.**

[תְּקוֹמֵם], וּבְתְקוֹמְמֶיךָ

מָקוֹם, מָקֹם **n.m. standing-place, place — 1. a.** *standing-place*, of ark (place where it is set, stands), earth, rock. **b.** *station*, where soldiers are placed; *post* in battle. **c.** *post*, *office*. **2. a.** *place* of anything; esp. of ark; of pers. = destination. **b.** esp. (1) *place of human abode*. (2) of יהוה's abode, in heaven. (3) lair of lion (fig.). **3.** *place* = **a.** city. **b.** land: Canaan; Philistia; Egypt; appos. מְדִינָה. **c.** plot, parcel, of ground. **d.** land, region. **4.** in gen., *place*, *localtiy*, *spot*; בְּכָל־מ = *anywhere*; = *everywhere*; צָר ׳מ *narrow place*; ׳מ (passable) *place*; in partic.: *place* at banquet; sleeping-*place*, couch; מְקוֹם הַחֵצִי i.e. where arrow fell; = haunt, lurking-place; מְקוֹם תַּנִּים *place of jackals*, i.e. desert; הַמֶּגֶד ׳מ *place of the uncovered space*, portion (cf. הַמֶּגֶד alone); הַשֶּׁבֶת ׳מ of seat of Sol.'s throne; אֶחָד ׳מ where waters were collected; destination of dead; ׳מ = resting-*place*; נֶאֱמָן ׳מ *sure place*, for a peg (securely fastened) (fig.); of places, spots on the body: leprous spot; הַשְּׁחִין ׳מ *place of the boil*; esp. of shrine, sanctuary, מְקוֹם שְׁכֶם, so of Bethel; of idolatrous shrines; esp. of temple; of tabern. Note esp. מָקוֹם before rel. cl, c. אֲשֶׁר, c. שֶׁ, rel. om. **5. a.** *space*, *room*. **b.** *space*, *distance*, between (**6** .(בֵּין. *region*, *quarter*, *direction*. **7.** peculiar uses are: **a.** *give place* (yield ground) *to*.

יְקַמְיָה **n.pr.m.** in Judah.

יְקַמְעָם **n.pr.m.** a Levite.

יָקְמְעָם **n.pr.loc.** in N. Isr.; city of refuge in Ephr.

קוֹנֵן v. קין.

קוֹעַ **n.pr.gent.** named with Bab., Chald., Assyr.

[קוֹף] **n.[m.] ape,** brought to Sol. [from SE.] by Phoenician fleet.

קוף

[תְּקוּפָה] **n.f. coming round, circuit** — *circuit* (completion).

I. [קוּץ] **vb. feel a loathing, abhorrence, sickening dread — Qal 1.** *feel a loathing* at, *abhor*, c. ב rei; c. ב pers. **2.** *feel a sickening dread*, c. מִפְּנֵי pers. **Hiph.** *cause sickening dread*. Other **Hiph.** forms v. קיץ.

II. קוץ

I. קוֹץ **n.m. thorns, thorn-bush — 1.** *thornbush*. **2.** *thorn*, fig.; sim.

II. קוֹץ **n.pr.m. 1.** name in Judah. **2.** priest.

[קְוֻצוֹת] **n.f.pl. locks** of hair.

I. [קוּר] **vb. bore, dig — Qal** *dig* (sc. a well). **Hiph., Pilp.**, v. I, II. קרר.

מָקוֹר **n.m. spring, fountain — 1.** *spring* of water: **a.** fig., of יְ. **b.** fig. of purification. **d.** fig. of source of life and vigour; of a nation's orig. source, stock; source of joy (fig. of wife). **2.** fig. of eye. **3.** *source* of menstruous blood. **4.** = *flow* of blood after child-birth.

II. קור

[קוּר] **n.m. thread, film.**

קוֹרֵא v. קוֹרָה .קרא v. קרה.

[קוּשׁ] **vb. lay bait** or **lure** — **Qal** c. ל pers. (fig.).

קוּשָׁיָהוּ **n.pr.m.** Levite.

קַח, קָח, קַחַת etc., v. לקח.

קָט

קטב

[קֹטֶב, קֶטֶב] **n.m. destruction** of pestilence, abs., so sf. (of She‹ôl); more gen., שַׁעַר קָטֶב.

[קָטַל] **vb. slay** (poet. and late) — **Qal** subj. God.

[קֶטֶל] **n.[m.] slaughter.**

[קָטֹן] **vb. be small, insignificant — Qal** *insignificant*. **Hiph.** *make small*.

I. קָטָן **adj. small, young, unimportant — 1.** *small*: esp. **a.** of children, youth = *young*, of sister; = *younger*, of two children (oft. opp. גדול); of *younger* sister, so (fig.) and (+ מִן comp.); brother; הַקָּטֹן *youngest* son (of several); + גָּדוֹל = *young and old* (v. **1** קָטֹן). **b.** of things: utterance, weight, vessels, animals (all opp. גדול); כְּלֵי הַקָּטָן the vessels *of small size* (fig.) **2.** *small*: **a.** with added idea of weakness, pers., city. **b.** = *insignificant*, (1) tribe; (2) pers. (+ גדול; = all persons); (3) in gen., יוֹם קְטַנּוֹת *day of small things*. Vid. also קָטֹן.

II. קָטָן **n.pr.m.** (*the small*) post-ex. name.

קָטֹן **adj. small, insignificant — 1.** *small*: esp. **a.** of youth = *young*; = *younger* of two brothers (+ מִן comp.); הַקָּטֹן *youngest* brother, son; + גדול = *young and old* (v. **1** קָטָן), i.e. everybody. **b.** of things (+ מִן comp.); opp. **2** .גָּדוֹל = *unimportant*, things; pers., = *feeble*; = *insignificant*; esp. + גָּדוֹל = low and high, = everybody. Vid. also קָטָן.

[קְטֹן] **n.m. little (finger).**

[קָטַף] **vb. pluck off** (twigs, etc.), or **out — Qal** *pluck off* twigs; (ears of grain, בְּיָדֶךָ); (subj.

יְ; acc. + מִן *from*). **Niph.** *is plucked off*.

I. קטר

קִיטוֹר **n.m. thick smoke** (fig. of clouds in thunderstorm).

קְטוֹרָה **n.m. smoke of sacrifice.**

קְטוּרָה **n.pr.f.** a wife of Abraham, after Sarah's death.

קְטֹרֶת **n.f. smoke, odour of** (burning) **sacrifice, incense — 1.** *sweet smoke of sacrifice*. **2.** *incense*. **3.** *perfume*.

[קָטַר] **vb. denom. Pi. Hiph. make sacrifices smoke**, send them up in smoke (prp. *produce* קְטֹרֶת) — **Pi.** *make sacrifices smoke*, offer them by burning: to יְ: elsewhere to other gods or in illegal worship; c. acc. קִטֵּר (but see this, infr.) (here [and al. in some other passages] of *incense*); place is usu. c. בְּ, e.g. בַּבְּמוֹת. **Pu.** *fumigated with myrrh*. **Hiph. 1.** *make sacrifies smoke*, usu. **a.** in worship of יְ: abs.; c. acc. חֵלֶב. **b.** less oft. in worship of other gods, לאלהיהן (gods of Sol.'s wives). **2.** *cause incense to smoke*, *offer incense* abs.; c. עַל of altar; c. acc. **3.** *make smoke* upon (עַל) both altars (of burnt-offering and of incense). **Hoph.** *be made to smoke* as a sacrifice.

קִטֵּר **n.f. incense.**

[מַקְטֵר, מִקְטָר] **n.m. place of sacrificial smoke;** *altar*, *place of offering incense*.

מֶקְטָר **n.m. incense.**

מִקְטֶרֶת **n.f. censer.**

[מִקְטַרָה] **n.f. incense-altar.**

II. [קָטַר]

קִטְרוֹן **n.pr.loc.** in Zebulun; site unknown.

קַטָּת **n.pr.loc.** in Zebulun. v. קִטְרוֹן.

[קִיא] **vb. vomit up, spue out, disgorge — Qal. Hiph.** *vomit up*: c. acc., lit.; fig. of land casting out inhab.; of *disgorging* riches.

[קֵא] **n.[m.] what is vomited up, vomit.**

קִיא **n.m. id.** (sim.); fig. (of Moab).

[קָיָה] **vb. vomit — Qal** *vomit*.

קִיטוֹר v. קטר. קִים, קִימָה v. קום.

קִימוֹשׁ v. קְמוֹשׁ.

קִין

I. [קַיִן] **n.[m.] spear.**

II. קַיִן **n.pr. 1. gent.** tribe of Moses' father-in-law; akin to Midian, settled among Amal. in S. of Canaan (v. קֵינִי); prophesied against by Balaam; v. also **2** .קֵינִי **loc.** in S. Judah (a settlement of II. ק **1**?).

I. קַיִן **n.pr.m. Cain**, eldest son of Adam and Eve.

קֵינִי **adj.gent.** of II. **1** קַיִן (q.v.); elsewhere as **n.gent. coll.** הַקְּנִי settled among Amal., related to Rechabites.

קֵינָן **n.pr.m.** a Sethite.

II. קִינָה **n.f. elegy, dirge** — *elegy*, *dirge*; c. עַל *for*; c. אֶל; pl. as collection of written dirges.

[קוֹנֵן] **vb. denom. Pōlel chant a** קִינָה; (c. acc. cogn. + עַל pers.); *Pt*. as subst. (professional) *wailing women*.

I. [קִיץ] **vb. Hiph. awake** (|| form of יקץ) — *shew signs of waking*, *awake*: **1.** from sleep. **b.** of ´י *awake* [fr. sleep] to activity (c. ל rei), (c. inf. purpose). **c.** fr. ecstatic sleep of proph. **2.** fr. sleep of death, c. neg.; of resurrection. **3.** from stupor (of drunkenness). **4.** of inanimate thing.

II. קִיץ

[קִיץ] *spent the summer*.

קַיִץ **n.m. summer, summer-fruit — 1.** *summer*-season, opp. חֹרֶף; as fruit harvest; time of drought. **2.** *summer-fruit*.

קִיצוֹן v. קצץ.

קִיקָיוֹן **n.m.** a plant.

קִיקָלוֹן v. קלל.

I. קִיר **n.m. wall —** *wall*, esp. as flat surface: **1.** usu. of house or chamber: **a.** inner surface. **b.** outer surface; of temple. **c.** both inner and outer. **d.** indeterminate. **e.** thickness specified (of Ezekiel's temple). **f.** as enclosing; as separating. **2.** *wall* of (temple-)court (in vision); of vineyard, of city. **3.** more gen., and (in phr. מַשְׁתִּין בְּקִיר); in fig. **4.** of flat side of altar. **5.** קִירוֹת לִבִּי *walls of my heart* (as seat of pain).

II. קִיר in **n.pr.loc.** of Moabite cities (cf. קר = *city*).

III. קִיר **n.pr.terr.et gent** orig. house of Aram; as place of exile; as people in As. army. Location dub.

קִירֹם = קֵרֹם

קִישׁ **n.pr.m. 1.** father of Saul. **2.** Levites. **3.** ancestor of Mordecai.

קִישׁוֹן **n.pr.** of wady running NW. through plain of Megiddo (Esdraelon).

קִישִׁי v. קוּשְׁיָהוּ sub קוּשׁ.

קַל, קֹל v. קלל. (קֹל *voice*, v. קוּל).

קלה Kt, v. קהל.

I. [קָלָה] **vb. roast, parch — Qal** *roast*; *parch*. **Niph.** *burning*.

קָלִי **n.m. parched** grain, a common food.

II. [קָלָה] **v.b. Niph. be lightly esteemed, dishonoured** (|| form of קלל) — *be lightly esteemed*, held of little account, (glory of Moab); more positively, *be dishonoured*, degraded. **Hiph.** *treat with contempt*, *dishonour* [i.e. opp. כַּבֵּד of 5th Command].

קָלוֹן **n.m. ignominy, dishonour — 1.** of national *ignominy*; of nation under fig. of woman, = pudenda. **2.** personal *dishonour*, *disgrace*, of Shebna, as individ.

קַלַּחַת **n.f. caldron.**

I. קלט

מִקְלָט **n.[m.] refuge, asylum** — עָרֵי מ ´ *asylum-cities*; sf. of refugee.

II. [קָלַט] **vb. be stunted — Qal** *stunted*.

קְלִיטָא **n.pr.m.** Levite. (קְלִי(א v. I. קלה. קַלַּי v. קלל. קֵלָיָה v. קָלַל. [קְלִיטָא] **vb. be slight, swift, trifling — Qal 1.** *be slight*, of water, *be abated*, fr. off (מֵעַל) earth. **2.** *be swift*, c. מִן comp., of warriors, horses; one's days. **3.** *trifling*, i.e. of little account, of pers. (c. בְּעֵינֶיהָ). **Niph. 1.** *shew oneself swift*. **2.** *appear trifling*, c. מִן comp. *be too trifling*, esp. of sin, and (c. מִן comp.); *easy*; *Pt*. (as subst.) c. עַל in adv. phr. עַל־נְקַלָּה *lightly* i.e. superficially. **3.** *be lightly esteemed*. **Pi.** *curse* (prop. *make contemptible*): **1.** c. acc. pers. homin.; obj. om.; acc. pers. + ב of

oath; c. בְּ of oath alone. **2.** c. acc. dei. **3.** c. acc. rei (ִי ׳ subj.). **Pu.** *be cursed*. **Hiph. 1.** *make light*, *lighten*; c. מֵעַל pers. alone, *make light from upon* one, lighten one's burden; + מִן partit. **2.** *treat with contempt*, acc. pers.; dir. caus. *bring contempt*, *dishonour*. **Pilp. 1.** *shake* (in divination). **2.** (peculiarly) w*het* (prop. move quickly to and fro). **Hithpalp.** reflex of **1:** *shook* themselves, shook.

קַל **adj. light, swift, fleet —** *light*, *swift*, messengers, pursuers (מִן comp.), camel, cloud; of swift vanishing of wicked; as subst., = *swift* (horse); קַל as adv., *swiftly* (+ מְהֵרָה).

קֹל **n.[m.] lightness, frivolity.** קֹל *voice*, v. קוֹל.

קָלָל **adj. burnished** (fr. *light*, *quick* movement of rubbing?) נְחֹשֶׁת ק ׳ *burnished brass*.

קְלָלָה **n.f. curse —** *curse*; קִלְלַת חִנָּם *a groundless curse*; קְלָלָה נִמְרֶצֶת *a grievous curse*; = a formula of cursing; = *object of curse*.

קַלַּי **n.pr.m.** priest.

קִלְקֵל **adj. contemptible, worthless.**

קִיקָלוֹן **n.[m.] disgrace.**

[קָלַס] **vb. mock, scoff — Pi.** *to scoff* (of Jerusalem under fig. of harlot). **Hithp.** *mock*, *deride*, c. בְּ pers.

קֶלֶס **n.[m.] derision,** i.e., object of it.

קַלָּסָה **n.f. id,** || *id*.

I. [קָלַע] **vb. sling, hurl forth — Qal** *one slinging*; c. acc. pers. *sling forth*. **Pi.** *sling*.

I. קֶלַע **n.[m.] sling —** *sling* (fig.); אַבְנֵי־קֶלַע *sling-stones*, so קְלָעִים א ׳.

[קַלָּע] **n.m. slinger.**

II. [קֶלַע] **n.[m.] curtain, hanging.**

II. קָלַע **vb. carve — Qal** c. 2 acc., *carve walls with*; c. acc. cogn. + עַל; c. acc. of thing carved.

מִקְלַעַת **n.f. carving.**

קְלֹקֵל v. קלל.

קִלְשׁוֹן

קָמַה v. קום.

קְמוּאֵל **n.pr.m. 1.** son of Nahor. **2.** Ephraimite. **3.** Levite.

קָמוֹן v. קום.

קמח

קֶמַח **n.[m.] flour, meal;** (material for unlevened cakes); defined by סֹלֶת (q.v.), disting. fr. סֹלֶת; of barley (שְׂעֹרִים); + other articles of food; kept in a כַּד; made by grinding.

[קָמַט] **vb. seize — Qal** *seize*. **Pu.** *be snatched* (untimely).

[קָמֵל] **vb. be decayed — Qal.**

קָמַץ **vb. enclose with the hand, grasp — Qal** (c. acc. מִן + מְלֹא קֶמְצוֹ of source).

[קֹמֶץ] **n.[m.] closed hand, fist;** מְלֹא קֶמְצוֹ *his fist-full*; pl. לְקָמְצִים *by handfuls* (i.e. abundantly).

קמשׂ

קִמּוֹשׂ **n.m. coll. thistles** or **nettles.**

קֵן v. קנן.

קנא

קִנְאָה **n.f. ardour, zeal, jealousy — 1.** *ardour* of *jealousy* of husband; רוּחַ קִ֫נְאָה *jealous disposition*; offering for jealousy, מִנְחַת קִ֫נְאֹת; of *rivalry*; Ephr. against Judah; *ardent love*. **2.** ardour of *zeal*: **a.** of men for God; for the house of יְהוָה. **b.** of God for his people, esp. in battle. **3.** ardour of *anger*: **a.** of men against foes. **b.** of God against men.

[קָנָא] **vb. denom. Pi. be jealous, zealous — 1.** *be jealous of*, c. acc. אֶת־אִשְׁתּוֹ; in rivalry. **2.** *be envious of*, c. בְּ pers.; c. acc. pers.; c. לְ pers. **3.** *be zealous* for: **a.** of man, c. לְ pers.; for God. **b.** of God. **4.** *excite to jealous anger*, c. בְּ instr. **Hiph.** *provoke to jealous anger*.

קַנָּא **adj. jealous** only of God.

קַנּוֹא **adj. id.**

I. קָנָה **vb. get, acquire — Qal 1.** *get*, *aquire* (all poet.): **a.** of God as originating, creating. **b.** of God as victoriously redeeming his people. **c.** of Eve, acquiring קַיִן אֶת־יְהוָה (i.e. *with the help of*). **d.** of acquiring wisdom, knowledge. **2.** elsewhere *buy*; קֹנֶה *owner*, as purchaser. **Niph.** *be bought*. **Hiph.** *Pt.* מַקְנֶה v. קנא.

קִנְיָן **n.[m.] thing got** or **acquired, acquisition** (Aramaism) — **1.** *thing acquired* by purchase; of property (in all disting. fr. מִקְנֶה cattle). **2.** more gen.: coll. *creatures*.

מִקְנֶה **n.m. cattle — 1.** *cattle* in gen., including cows, sheep, horses, asses, camels (any or all of them), as purchasable domestic animals; of nomads. **2.** specif. of cows, sheep, and goats in herds and flocks; disting. from בְּהֵמָה; fr. קנין; from both.

מִקְנָה **n.f. purchase — 1.** *purchase*; סֵפֶר הַמִּ֫קְנָה *document of purchase*. **2.** *purchase-price*. **3.** *possession* (gained by purchase).

מִקְנֵיָהוּ **n.pr.m.** (*possession of* ´יְ) Levit. musician.

II. קנה

קָנֶה **n.m. stalk, reed — 1.** *stalk* of grain. **2.** *water-plant*, *reed*, (+ גֹּמֶא +) ,(סוּף); coll. ´חַיַּת ק *beasts of* (*the*) *reeds* (dwelling among them). **3.** *calamus*, aromatic reed. **4.** derived meanings: **a.** *measuring-rod*. **b.** unit of measure, *reed* (of 6 cubits), + ´מְלוֹ הַק *full reed* (emphat.). **c.** *beam* of scales, for scales themselves. **d.** *shaft* of lamp-stand. **e.** *branches* thereof. **f.** *shoulder-joint*.

קָנֶה **n.pr. 1.** of wady between Ephr. and Manass. **2. loc.** in Asher.

קְנַז **n.pr.m.** in Edom: son of Eliphaz, and father of Othniel.

קְנִזִּי **adj.gent,** c. art. ´הַק, of Caleb; as n. coll.

קֵנִי v. קֵינִי.

קִנָּמוֹן **n.m. cinnamon** — fragrant bark used as spice.

קנן

קֵן **n.m. nest — 1.** *nest*, of bird; in sim., of *nestlings*; fig. of Chaldeans' secure abode; temple as secure home for Isr. (fig. of swallow). **2.** *cells*, like nests, in Noah's ark.

[קִנֵּן] **vb. denom. Pi. make a nest, nest. Pu.** *nested*.

קנץ

[קֵנֶץ] **n.[m.] snare, net —** *snare*.

קְנָת **n.pr.loc.** E. of Jordan.

קסם

קֶסֶם **n.[m.] divination — 1.** of the nations: Balaam; c. בְּ *against*; as acc. cogn. לְקֶסֶם־קֹ֫סֶם; as instr. of divination; so of elders of Moab and Midian. **2.** of false proph. **3.** in good sense.

[קָסַם] **vb. denom. practise divination — Qal 1.** of diviners of the nations, Balaam, Philist., Bab. cf. שׁוֹאֵ֫ק; of Can. necromancers; of Ammonites. **2.** false proph. of Isr. **3.** קְסָמִים prohibited.

[מִקְסָם] **n.[m.] divination.**

[קָסַס] **vb. Pō. strip off.**

קֶסֶת v. קשׂה.

קְעִילָה **n.pr.loc.** in Judah, toward Philistines; mod. *Kîlā*, c. 8 m. NW. from Hebron.

קעקע

קַעֲקַע **n.[m.] incision, imprintment, tattoo.**

קער

קְעָרָה **n.f. dish, platter** all of dedication gifts; as utensils in tabern.

[שְׁקַעֲרוּרָה] **n.f. depression, hollow.**

[קָפָא] **vb. thicken, condense, congeal — Qal** *condensed*, became firm. **hiph.** *curdle* like cheese.

קִפָּאוֹן **n.[m.] congelation.**

[קָפַד] **vb. Pi. gather together, roll up.**

קִפֹּד **n.[m.] porcupine** (fr. *rolling* itself *together*) as haunting desolate places.

[קְפָדָה] **shuddering.**

קפז

קִפּוֹז **n.f. arrow-snake.**

קָפַץ **vb. draw together, shut — Qal** *shut* hand (c. מִן *away from*, so as not to lend; opp. פתח; mouth, in astonishment, in abject silence; fig. רַחֲמָיו ק׳ *shut up his compassion*. **Niph.** *draw themselves together*, of contraction in death. **Pi.** *springing* (i.e. making repeated contractions of body, in taking leaps) (|| מְדַלֵּג).

קֵץ v. קצץ.

[קָצַב] **vb. cut off, shear (?) — Qal** *cut off*.

קֶצֶב **n.m. 1. cut, shape; 2. extremity — 1.** *shape* of cherubim. **2.** *extremity*.

I. [קָצָה] **vb. cut off — Qal** *cut off*. **Pi.** *to cut off*. **Hiph.** *scrape*, *scrape off*.

קָצֶה **n.[m.] end, extremity — 1.** *end*, of staff, rod, curtains; of conduit, river, = *mouth*; of field, valley, tribe, sea; of territory (מִקְצֵה צָפוֹנָה ;גְּבוּל *at the northern extremity*; of earth, מִק׳ (הָ)אָרֶץ. **2** *border*, *outskirts*, of city, camp; esp. to one approaching, so of armed force, people, mt. **3.** condensed term for what is included within extremities, = the whole; = in (its) entirety; = on all sides. **4.** מִקְצֵה *at the end of* a certain time.

קָצָה **n.f.et(pl.)m. end — 1.** *end*, sg. of כַּפֹּרֶת in tabern.; of curtain; of ephod, breast-plate, chains, grating (appar. = *corners*); *tips* of wings; of vine; קְצ׳ הָאָרֶץ *ends of the earth*. קְצ׳ דְּרָכָיו, i.e. the mere edge, minute part, of his doings. **2.** מִקְצוֹת הָעָם = *from the whole of* (fr. among) *the people*.

קֵצֶה **n.[m.] end** אֵין קְצ׳, usu. + ל, *no end to* (of); abs.

[קָצוּ] **n.[m.] end, boundary** קַצְוֵי־אֶרֶץ *ends of the earth*; *boundaries of the land*.

קְצָת **n.f. end — 1.** *end*, of *corners* of grating; *ends* of earth. **2.** מִקְצָת (some) *from the end of*, *some of* (**3** מִן **b**). **3.** מִקְצ ´ *at the end of* a certain time.

II. קצה

קָצִין **n.m. chief, ruler** (prop. *decider*) — **1.** *chief*, *commander* in war. **2.** *dictator*. **3.** more gen., *ruler*, man in authority.

קְצָוֹת v. קְצָת.

קצח

קֶצַח **n.m. black cumin —** plant with small black acrid seeds, used as condiment.

I. קָצַע **vb. scrape, scrape off — Hiph.**

I. [קְצִיעָה] **n.f. cassia,** a *powdered* bark, like cinnamon.

II. קְצִיעָה **n.pr.f.** (*cassia*, fr. fragrance) Job's second daughter.

[מַקְצֵעָה] **n.[f.] scraping tool,** used in fashioning idols.

II. קצע

מִקְצֹעַ **n.m. place of corner-structure,** (inner) **corner-buttress** (as (place of) *cutting off* of an inner angle) — *corner-post* of altar, tabern.; (inner) *buttress-place* of court, where the small corner-courts were; of inner (rock-?) *buttress* at NE. corner of wall of Jerus., nearly = n.pr., also (disting. fr. פִּנָּה).

קָצַע **vb. denom. Hoph.** *cornered*? *set in corners*?

I. קָצַף **vb. be wroth — Qal** *be wroth*: **1.** of God; abs.; c. עַל *against*; c. **2** .אֶל. of man;

abs.; c. עַל. **Hiph.** *provoke to wrath*, c. acc. יְ ´; so (acc. om.). **Hithp.** *put oneself in a rage*, of hard-pressed people.

I. קֶצֶף **n.m. wrath — 1.** of God: abs.; c. עַל *against*. **2.** of man (late).

II. קצף

קְצָפָה **n.f. a snapping** or **splintering.**

II. קֶצֶף **n.[m.]** prob. **splinter** (sim. of helpless king).

[קָצַץ] **vb. cut off — Qal. Pi.** *cut* or *hew off*, thumbs, toes, hands and feet; *cut in two*, spear (חֲנִית), threads, cords (fig.); *cut in pieces*, vessels (of gold); bases (הַמְּכֹנוֹת), doors. **Pu.** *hewn off*.

קֵץ **n.m. end — 1.** *end*, usu. of time, esp. in phr. מִקֵּץ *at the end of* a definite time; indef.; defin.; *end* of life, of a people; of individ.; in eschatol. sense, עֵת בֶּן קֵץ *time of final punishment*; לַקֵּץ *to the end*; עֵת קֵץ *time of the end*; *end*, *cessation, abs*.; אֵין קְ ´ *no end*, of peace, iniquities, toil. **2.** *end*, in space, מְלוֹן קְצֵה *its remotest lodging-place*; אֵין קְ ´ of multitude.

קְצִיץ **n.pr.loc.**

[קִיצוֹן] **adj. at the end, outermost.**

[קָצַר], I. קָצַר **vb. be short — Qal** *be short*, of bed (fig.); esp. (fig.) of יַד יְ ´, i.e. be ineffective, powerless, c. מִן comp. (+ inf. abs.); c. נֶפֶשׁ ,רוּחַ, = *be impatient* (opp. [אָרַךְ] **Hiph. 1** (c)), of utter discouragement, cf. (of רוּחַ); of בְּ יִ ´ rei); of time (years of wicked). **Pi.** *shorten*. **Hiph.** *id*.

[קָצַר] **adj. short;** in phr. קִצְרֵי־יָד *short of hand*, feeble; fig. קְצַר־אַפַּיִם = *impatient*; of time קְצַר יָמִים *short-lived*.

קפְצֶר **n.[m.] shortness;** רוּחַ ׳ק = *impatience*.

II. [קָצַר] **vb. reap, harvest — Qal** *reap*, c. acc. of crop: acc. cogn. קָצִיר; acc. of grain (fig.; || אָסַף); *Pt*. = *reaper*; fig. of reaping fruits of righteousness, of evil. **Hiph.**

I. קָצִיר **n.m. harvesting, harvest —** *harvest*: **1.** process of *harvesting*. **2.** *what is reaped*, *harvested*, *crop*, spec. of grain; as acc. cogn. c. קָצַר; of ripe grain; fig. of punishment; of vintage. **3.** *time of harvest*; of *wheat-harvest*; *barley harvest*.

II. קַצִיר **n.m.** usually coll., **boughs, branches.**

קְצָת v. I. קצה.

קַר, קֹר v. I. קרר. קֵר v. I. קִיר.

I. קָרָא **vb. call, proclaim, read — Qal 1. a.** *call*, *cry*, *utter a loud sound*; for help; of pleading in court (ב of manner); explicitly בְּקוֹל גָּדוֹל; c. אַחֲרֵי pers. **b.** *call*, *cry*, obj. in oart. recta; = utter, speak; of command. **2. a.** *call unto* some one: אֶל pers. (oft. + אָמַר; sts. c. מִן loc.); c. עַל (for אֶל) of satyrs; unto (יׇ (אֶל (God), in praise, usu. for help, + עַל pers. *against*; to (יׇ (ל (God); to (ל) a servant (for service), so (ל); *call* to (ל) one (+ orat. rect.); subj. ׳י. **b.** *cry* for help, abs., (poet. and late). **c.** בְּשֵׁם י ׳ק *call with name of* ׳י (i.e. use it in invocation): (v. **Pu.**); with name of Baal. **d.** late, c. acc. dei. **3.** *proclaim*: **a.** c. acc. rei procl.; צוֹם ק׳ *proclaim a fast*; ׳ק sq. orat. rect.; sq. ל pers., עַל pers. (*against*, *concerning*); *proclaim* peace to (ל pers.); ׳ק c. acc. cogn. אֶל +) הַקְרִיאָה ,מִקְרָא). **b.** שֵׁם י ׳ק; so (earlier) ׳ק בְּשֵׁם י ׳ק; cf. בְּשֵׁם יַעֲקֹב ׳ק. **c.** עֲלֵי ׳בְּש ׳ק *proclaim* (*with*) *name over* landed estates, claim possession; *proclaim* one's own name = become famous; pt. pass. *proclaimed*, i.e. renowned. **d.** abs. *make proclamation* (sts. + אָמַר ,לֵאמֹר), c. עַל *concerning*, *against*. **4. a.** *read aloud*, oft. בְּאָזְנֵי, less oft. לִפְנֵי, c. ב of roll, book, + acc. of words: obj. om.; c. acc. of roll, book, of letter (סֵפֶר), writing, columns of manuscript; c. acc. of words. **b.** *read*, to oneself, in (ב) a roll, book,

so of vision written on tablets; c. acc. of letter (סֵפֶר), book; abs. **c.** *read*, for hear read. **5.** *summon*: usu. **a.** c. ל pers., + ל reflex., + אֶל loc., + אֶל pers., + inf. purpose, + מִן loc.; + בִּשְׁמֶךָ *summon* = *invite* (esp. to feast) (+ inf. of purpose). **b.** c. אֶל pers.; אֶל pers. + ל pers. (diff. persons in same relation); = *call for* (demand to see), c. אֶל pers.; c. ל rei = demand, require. **c.** c. acc. pers. (+ ל pers.), (+ אֶל rei), (ל rei), ins. וַיִּקְרָא; + inf. purpose; in weakened sense (to bring response, or bring pers. near); specif. *invite*; pt. pass. elsewh. pl., *invited ones*, *guests invite* or *summon* (acc. pers.) for help, succour; usu. obj. ׳י (poet. and late), acc. שֵׁם ׳י; acc. חכמה. **d.** abs. *call*, *summon* (+ ל rei); subj. ׳י (God). **e.** *call and commission*, *appoint*, acc. pers., + בְּשֵׁם *by name*, *specifically*. **f.** *call and endow* (with privilege). **6.** *call* = *name*: **a.** (early and most common usage), *call* one's name (שֵׁם) so and so, 2 acc.: of pers.; of places. **b.** c. acc. of appellation only. **c.** acc. pers. vel loc. + acc. appell. **d.** acc. pers. + cl. **e.** = *give name to*, acc. appell. + ל pers. (loc., vel rei): (1) pers.; (2) loc., vel rei. **f.** c. ל + בְּשֵׁם. **g.** c. ל rei + עַל־שֵׁם. **h.** *call by* (ב) names the names (acc.) of cities; *call* to (ל) city, + appell. **i.** *call* cities (acc.) בְּשֵׁם, i.e. specify them. **Niph. 1.** reflex., מֵעִיר הַקֹּדֶשׁ נִקְרְאוּ *from the holy city they call themselves*. **2.** pass. *be called*: **a.** *be proclaimed* (cf. **Qal 3**), of (בְּפִי) שֵׁם ׳י instr.); of man's name = be famous; = be announced. **b.** *be read aloud* (cf. **Qal 4**): impers. c. ב of book, + בְּאָזְנֵי; subj. records (לִפְנֵי). **c.** *be summoned* (cf. **Qal 5**): (עַל *against*); + בְּשֵׁם, i.e. specifically. **d.** *be named* (cf. **Qal 6**): (1) appell. subj. + ל pers. *to her shall be called* '*woman*'; + ל loc. (2) (of place). (3) of land. (4) esp. עַל נִקְרָא שֵׁם ׳י, denoting ownership, of pers., people, ark, temple, city, city + people; so name of man, as given to his wife. (5) be called עַל שֵׁם, i.e. reckoned to. (6) *be called* וְיִקְרְאוּ בָהֶם שְׁמִי בְּשֵׁם. (7) *through them shall my name be called*, i.e. perpetuated. (8) *be named* = mentioned, of pers. (9) subj. שֵׁם, i.e. thing is known. **Pu.** *be called*, subj. appell. + ל pers. vel rei = *be named*.

I. קֹרֵא **n.m.** usu. **partridge** (fr. *calling*).

II. קוֹרֵא **n.pr.m.**

[קָרִיא] **adj. called, summoned —** קְרִאֵי מוֹעֵד *the summoned ones of assembly*, term. techn. for representatives, councillors.

קְרִיאָה **n.f. proclamation.**

מִקְרָא **n.m. convocation, convoking, reading — 1.** *convocation*, *sacred assembly* (after קָרָא); usu. explicitly קֹדֶשׁ מ, term. techn. for religious gathering on Sabbath and certain sacred days. **2.** (n. verbi) *convoking*. **3.** *reading*.

II. [קָרָא] **vb. encounter, befall — Qal 1.** *meet*, *encounter*, only inf. cstr. לִקְרַאת oft. = prep. *toward*, *against*, almost always c. acc. pers., after vb. of motion; in war, battle; after הִנֵּה (without vb. of motion); implic. of *helping*; in metaph. **2.** fig. *befall* c. acc. pers., bad sense. **Niph.** *meet unexpectedly*, c. עַל pers.; c. לִפְנֵי pers., c. שָׁם, *chanced to be there*. **Hiph.** *cause to befall* (acc. pers. et rei).

[קַרַאת, לִקְרַאת] *to meet*, v. II. קרא.

I. [קָרַב, קָרֵב] **vb. come near, approach — Qal** *approach*: **1. a.** c. אֶל pers.; in kindness, of יְ to help; for war, battle; *approach* sexually, of man; of woman (אֶל of beast); אֵלֶיךָ = *keep to thyself*; c. עַל pers., in hostility, (+ inf. of purpose). **b.** אֶל loc.; אֶל rei. **c.** לִפְנֵי pers. (יְ) (of cry); before men. **d.** מוּל gent. **e.** בְּ loc. (of evil). **f.** לְ loc.; adv. loc. הֲלֹם, הֵנָּה, **g.** *draw near* for a purpose, c. Inf., (Inf. om.); c. וְ subord.; c. לַמִּשְׁפָּט. **h.** abs. (technically of approach to sanctuary, for trial by lot), (of יְ's counsel), (of יְ, to help). **2.** of time, *draw near*. **Niph.** *be brought*. **Pi.** *cause to approach*, *bring near*: **1.** in space, acc. rei + אֶל; = *receive*, acc. pers.; (most *approach majestically*, *march up to*), acc. om. **2.** in time, צִדְקָתִי קָרְבָה (of יְ), לָבוֹא קָרְבוּ *they have brought near to come*, *brought their coming near*, it is at hand (cf. **Hiph.**). **Hiph. 1. a.** *bring near*, *bring*, *present*, c. acc. rei; שָׂדֶה יַקְרִיב i.e *join*, *incorporate*; pregn., c. מִן loc.; acc. of case, affair (+ אֶל pers.) (+ לִפְנֵי יְ); c. acc. pers.: + אֶל pers., + אֶל reflex., + אֵת (prep.) reflex.; abs., of pers., *make an approach*. **b.** of time. **2.** as term. techn., *bring near*, of presenting, dedicating, or offering to יְ: **a.** c. acc. pers., (1) Aaron and his sons,

and Levites, sts. c. אֶל, לִפְנֵי, pers. or loc.; (2) for selection by lot; (3) for ordeal of מֵי הַמָּרִים. **b.** usually c. acc. of offering, with or without further complement (אֶל, לִפְנֵי loc., לִי, ׳לִפְנֵי י ׳; rarely אֶל, ל, of priest, etc.): (1) animal-offering (all + סָמַךְ of offerer); (2) זֶבַח; עֹלָה; אִשֶּׁה; 3)) blood; (4) מִנְחָה; לֶחֶם אֱלֹהָיו, etc.; (5) incense, censer; (6) esp. c. acc. cogn. 7) קָרְבָּן) acc. om. **c.** abs. *make an offering*.

קָרֵב **adj.vb. approaching** — *approaching*: **1.** as pred.; c. art. as subst. **2.** c. art., *approaching* ׳י; temple or tabern., for service, c. אֶל־י׳ +) לְשָׁרֵת); abs.

קְרָב **n.[m.] battle, war** (hostile *approach*; Aramaism).

[קִרְבָה] **n.f. approach;** קִרְבַת אֱלֹהִים *approach to God*.

קָרֹב, קָרוֹב **adj. near** — *near* (oft. opp. רָחוֹק). **1.** of city, הַק׳ *the nearest* (+ אֶל); of land; road; = contiguous. **2.** of pers.: **a.** + אֶל pers.; אֶל ׳הַק *the nearest to*; c. sf. קִרְבּוֹ, i.e. *his neighbour*. **b.** abs. (opp. or + רחוק, oft. = *near and far*, i.e. all without distinction); ק׳ of distress, personif. **c.** of near relationship, + אֶל pers.; ל pers.; + מִן comp.; of intimacy; *near*, in office. **d.** *near* to י׳. **e.** *near* to י׳ in ceremon. function, c. אֶל, c. ל. **f.** of God (אֶל׳ + ,י) pers.; ל pers.; abs. **g.** of word, + אֶל pers.; prayer, + ׳ק **3** .אֶל־י. of time: יוֹם אֵידָם׳; *soon*.

קָרְבָּן **n.m. offering, oblation** — *offering*, *oblation*, gen. term for all kinds of offering: animal, vegetable, articles of gold, silver, etc.; as acc. cogn. after הִקְרִיב.

[קָרְבָּן] **n.[m.] offering;** קָרְבַּן הָעֵצִים *wood-offering* for second temple.

II. קרב

קֶרֶב **n.[m.] inward part, midst — 1. a.** *inward part* of human body, physical sense, בְּק׳ *within* one's body; *into* his body; as seat of life. **2.** = belly, of kine. **c.** of city (בְּק׳ *within it*, מִק׳ etc.). **d.** of house; temple. **e.** of land (earth). **f.** of a number of pers., בְּק׳ *in the midst*,

among, ´ מִק *from among*: esp. (1) people. (8) of nations. **h.** of a period of time. **2.** of inward part of man; **a.** as seat of thought and emotion; seat of לֵב; of רוּחַ. **b.** as faculty of thought and emotion, subj. (no prep.). **3.** term. techn. of *entrails* of sacrificial animals.

[קַרְדֹּם] **n.[m.] axe.**

קָרָה *cold*, v. קרר.

[קָרָה] **vb. encounter, meet, befall — Qal 1.** *encounter*, *meet*, acc. pers. **2.** *befall*, acc. pers., subj. evil, ´ י's word, indef. **Niph. 1.** *encounter*, *meet* without pre-arrangement, usu. of ´ י (God): c. עַל pers., אֶל pers. **2.** *chance to be present*, ב loc. **Hiph. 1.** of ´ י, *cause* (the right thing, good fortune) *to occur*, c. לִפְנֵי pers. **2.** of Israel, *select as suitable*.

[קָרֶה] **n.[m.] chance, accident —** *chance*.

[קְרִי] **n.[m.] opposition, contrariness.**

מִקְרֶה **n.m. accident, chance, fortune — 1.** *accident*, *chance*. **2.** *fortune*, *fate*.

קוֹרָה **n.f. rafter, beam** (prop. a thing *meeting*, fitting into another) *roof-tree*; pl. קֹרוֹת *rafters*, *beam*.

[קָרָה] **vb. denom. Pi. lay the beams of, furnish with beams;** c. acc. of the building.

מְקָרֶה **n.[m.] beam-work.**

קִרְיָה **n.f. town, city** (syn. of עִיר, chiefly poet.) — **1.** in gen. **2.** of specif. towns; Damascus; esp. of Jerus., city for inhab. **3.** coll., i.e. denoting various, representative, cities. **4.** indef.; עִ֫ז ´ק *a city of strength*; = inhab.

קִרְיַת v. קִרְיַת יְעָרִים.

קִרְיָתַיִם **n.pr.loc. — 1.** in Moab; Reubenite city; mod. *Ḳurêyâṯ*, c. 1 1/4 m. SE. from (Mt.)

Aṭṭarus (עֲטָרוֹת), and 6 3/4 m. NNW. from Dibon. **2.** Levit. city in Naphtali.

קִרְיַת אַרְבַּע **n.pr.loc.** older name of Hebron.

קִרְיַת בַּעַל v. קִרְיַת יְעָרִים.

קִרְיַת חֻצוֹת **n.pr.loc.** in Moab, site unknown.

קִרְיַת יְעָרִים **n.pr.loc.** (*city of forests*) city of the Gibeonites, assigned to Judah; near Beth Shemesh, long the abode of ark; named in genealogical list. Identif. uncertain.

קִרְיַת־סַנָּה v. foll. עָרִים ׳ק v. foreg.

קִרְיַת־סֵפֶר **n.pr.loc.**

[קֶרֶת] **n.f. town, city** (late poet.) of Job's city; indef.; city as a corporate body of men.

קַרְתָּה **n.pr.loc.** Levit. city in Zebulun, site unknown.

קַרְתָּן v. **2** קִרְיָתַיִם.

קְרִיּוֹת **n.pr.loc. — 1.** in Judah. **2.** in Moab.

I. קָרַח **vb. make bald,** or **a baldness,** usu. (by mourners) for the dead — **Qal** *make a baldness*. **Niph.** *make themselves bald*. **Hiph.** *make a baldness* (cf. **Qal**). **Hoph.** *made bald*.

קֵרֵחַ **adj. bald.**

קָרְחָה, קָרְחָא **n.f. baldness, bald spot,** made in mourning.

קָרַחַת **n.f. baldness of head —** *baldness of head* (alw. opp. גַּבַּחַת *baldness of forehead*).

קָרֵחַ **n.pr.m.** in Judah (*bald one*).

קֹרַח **n.pr.m. (baldness?) — 1.** Edomite name. **2.** Levite, rebel ag. Moses; esp. לִבְנֵי ק ׳

as company of ψ-collectors (or singers), in titles. **3.** a ‘son’ of Hebron, i.e. Judahite clan.

קָרְחִי **adj.gent** of **2** קֹרַח**;** alw. c. art.; as subst. coll.

II. קרח

קֶרַח **n.m. frost, ice — 1.** *frost* of night (opp. חֹרֶב of day). **2.** *ice*, (|| כְּפֹר *hoar-frost*.

קְרִי, קִרְיָה, קִרְיַת, קִרְיוֹת, etc., v. קרה.

[קָרַם] **vb. spread** or **lay** something over — **Qal** *spread*.

קרן

קֶרֶן **n.f. horn** — *horn*: **1. a.** of ram (אַיִל), so in Daniel’s vision, and (of goat); of oppressors in Isr. (under fig. of rams), so of nations; of Zion under fig. of threshing-ox; seen in Zech.’s vision. **b.** used as oil-flask. **c.** נַיּוֹבֵל ׳ק, as wind-instr. **d.** קַרְנוֹת שֵׁן (from curved shape of tusks). **2.** fig., of pers., symbol of strength; also haughtiness, arrogance; opp. ׳ק גָּדַע *hew off horns*, i.e. reduce, humiliate. **3.** of altar, horn-like projections at corners; as sanctuary, refuge. **4.** *hill*.

קָרַן **vb. Qal denom.** of **5** קֶרֶן**, send out rays; Hiph. denom.** of **1** קֶרֶן **a, display** (grow) **horns** (be fully developed).

קֶרֶן הַפּוּךְ **n.pr.f.** (*horn of antimony*, i.e. *beautifier*, v. פּוּךְ) Job’s third daughter.

קַרְנַיִם **n.pr.loc.** conquered by Isr.; prob. in Bashan.

[קָרַס] **vb. bend down, stoop, crouch** (intrans.) — **Qal** (+ כָּרַע); of vanquished gods of Babylon.

[קֶרֶס] **n.[m.] hook,** on edge of curtains of tabern., matching the loops (לֻלָאוֹת, v. [לוּלַי]).

[קַרְסֹל] **n.[f.] ankle.**

קֶרֹס **n.pr.m.** post-ex.

קָרַע **vb. tear — Qal** *tear*, *rend*: **1. a.** usu. of *rending* garment in (1) grief; (2) as symbolic act; (3) abs. **b.** *tear* away or out: veils, fillets from (מֵעַל) arms, mark of leprosy out of (מִן) garment. **2.** *tear away* sovereignty (under fig. of garment), subj. יְ, מֵעַל ´ pers., also מִן ,מִיַּד, abs.; c. acc. **3** .מֵעַל + יִשׁ. *tear*, *rend asunder*: **a.** book with (ב) knife. **b.** = *make wide*, *large*, eyes, with (ב) stibium; windows. **c.** *rend open* heavens, and descend, of **4** .יְ. *tear*, *rend*, of wild beasts: יְ ´ as fierce bear; fig. of human foes (acc. pers. om.). **Niph.** *be rent*, of garment (מְעִיל); *be rent*, *split asunder*, of altar.

[קֶרַע] **n.m. torn piece of garment, rag.**

[קָרַץ] **vb. nip, pinch — Qal** *pinch the eye*, i.e. wink maliciously; *pinching his lips* (i.e. compressing, or biting, gnawing). **Pu.** *nipped off*.

קֶרֶץ **n.m.**

I. קַרְקַע **n.[m.] floor** — *floor* of temple; (*earth*)-*floor* of tabern.

II. קַרְקַע **n.pr.loc.** (*floor*) on extreme S. border of Judah.

קַרְקֹר **n.pr.loc.** E. of Jordan, site unknown.

קַרְקַר read קָדְקֹד q.v.

I. [קָרַר] **vb. be cold — Hiph.** *make* or *keep cool*.

קַר **adj. cool**; cstr. (fig.) וְקַר־רוּחַ (Kt) *cool of spirit*, i.e. calm, self-possessed (Qr יְקַר־); of water.

קֹר **n.[m.] cold.**

קָרָה **n.f. id.;** abs. בְּיוֹם ק ´ *a day of coldness*, cold day; ק ´ alone, *cold* of night; in gen.,

due to winds.

מְקֵרָה **n.f. coolness.**

II. [קָרַר] **vb. Pilp. tear down (?)** *tear down*, but v. I. קִיר **3** *ad fin*.

קרשׁ

קֶרֶשׁ **n.m. board, boards — 1.** coll. *boards*, of deck (of Tyre under fig. of ship). **2.** *board* of tabern.

קֶרֶת, קַרְתָּה, קַרְתָּן v. קרה.

קשׂה

[קַשְׂוָה] **n.f.** a kind of **jug, jar,** utensil of tabern. and temple.

קֶסֶת (for קֶשֶׂת) **n.[f.] pot** (for ink), **ink-horn**.

קשׂט

קְשִׂיטָה **n.f.** unit of (unknown) value.

קשׂשׂ

קַשְׂקֶשֶׂת **n.f. scale** of fish, of water-animals having סְנַפִּיר וְקַשְׂקֶשֶׂת *fin and scale*.

קשׂא

[קִשֵּׂאָה] **n.f. cucumber.**

I. מִקְשֶׂה **n.f. place, field, of cucumbers.**

[קָשַׁב] **vb. incline, attend,** of ears — **Qal. Hiph.** *give attention* (sts. + שָׁמַע); abs.; + אֶל pers., לְ pers.; + אֶל rei, עַל rei, ל rei, ב rei; also c. acc. rei; acc. cogn.; appar. = *cause to*

attend, c. acc. לְ +) אָזְנֶךָ rei).

קֶשֶׁב **n.m. attentiveness**; קָשֶׁב as sign of life, of a living deity; as acc. cogn.

[קַשָּׁב] **adj. attentive,** + אֶל rei.

[קַשֶּׁב] **adj. id.**, all + לְ rei.

I. [קָשָׁה] **vb. be hard, severe, fierce — Qal 1.** *be hard*, *difficult* (of a legal case; מִן comp.). **2.** *be hard*, *severe* (of יְ֯, in judgment); of wrath; of fierce words. **Niph.** *hardly bestead*, *hard pressed*. **Pi.** *made hard* (severe labour). **Hiph. 1.** *make difficult*, *difficulty*. **2.** *make severe*, *burdensome*, yoke imposed by king. **3. a.** *make hard*, *stiff*, *stubborn*, fig. of obstinacy. **b.** *shew stubbornness* (c. אֶל pers. [יְ֯]).

קָשֶׁה **adj. hard, severe — 1.** *hard*, *difficult*, of a legal question (**2** .(דָּבָר **a.** *severe*, of battle, wind, servitude (עֲבֹדָה); as n. coll. *severe things*; *fierce*, *relentless*, of יְ֯'s sword (in fig.); *rough*, *rude*; *severe things*, of language (c. דִּבֶּר). **b.** *fierce*, *intense*, *vehement*, of קִנְאָה. **3.** עַם־קְשֵׁה־עֹרֶף *a people stiff of neck*, *stubborn*; קְ֯ alone = *stubborn*.

קְשִׁי **n.[m.] stubbornness.**

קִשְׁיוֹן **n.pr.loc.** Levit. city in Issachar.

II. קשׁה

מִקְשֶׁה **n.[m.]** an artistic hair arrangement; ? turner's work, so most.

II. מִקְשָׁה **n.f.** perhaps **hammered work.** I. מְ֯ v. קשׁא.

[קָשַׁח] **vb. Hiph. 1. make hard. 2. treat hardly. — 1.** *make hard*, *stubborn* (subj. יְ֯), c. acc. **2** לֵב. *treat hardly*, *roughly* (of ostrich).

קִשְׁט **n.[m.?] bow;** Aram. form of קֶשֶׁת, q.v. (ט for ת after ק).

קשׁט

קְשֹׁט **n.m. truth.**

קְשִׁי, קִשְׁיוֹן v. i. קשׁה.

קָשַׁר **vb. bind, league together, conspire — Qal 1.** *bind*: **a.** lit. c. acc. rei + ב + עַל,; *bind*, *confine*, c. acc. רִים, acc. of crocod. **b.** fig., c. acc. + עַל (all of religious and moral precepts); c. ב. **c.** pt. pass. *vigorous* (prop. well-*knit*; opp. **2** .(עֲטֻפִים **.** *league together*, *conspire*: c. עַל pers. *against*; c. acc. cogn. עַל + ,קֶשֶׁר pers.; abs. (+ inf. purpose); c. עִם, *together with*. **Niph.** *was bound*; *was joined together*. **Pi. 1.** *bind on* (as ornament). **2.** *bind fast*. **Pu. = Qal 1 c. Hithp.** *conspire*.

קֶשֶׁר **n.m. conspiracy** — *conspiracy*; as acc. cogn. c. קָשַׁר; as exclam.

קִשֻּׁרִים **n.[m.]pl. bands, sashes** or other woman's ornament that is *bound on*.

I. קשׁשׁ

קַשׁ **n.m. stubble, chaff —** lit. as acc. cogn.; in sim., as inflammable, so in metaph.; in sim., as driven by wind; fig. of the worthless, of harmless trifles.

[קָשַׁשׁ] **vb.denom. Pō. gather stubble —** *gather stubble*, c. acc. cogn. קַשׁ; also c. acc. תֶּבֶן; c. acc. עֵצִים as firewood.

II. [קָשַׁשׁ]

קֶשֶׁת **n.f. bow — 1.** *bow*: **a.** for hunting. **b.** battle: + (or ||) חֶרֶב; (fig. of Judah as יְ's bow); + (or ||) חִצִּים; + various weapons; in sim. רְמִיָּה קֶשֶׁת *like a bow of deception* (i.e. one that misses its aim; al. *slack bow*). **c.** קֶשֶׁת coll. = *bow*(*-men*), *archers*, *bowmen*; תֹּפְשֵׁי קָשֶׁת *one grasping the bow*; דָּרַךְ קֶשֶׁת *bend* (lit. *tread*) *the bow*; מָשַׁךְ בֶּקֶשֶׁת *draw the bow*. **e.** *bow* (passing over into) fig. of *might*, (poem). **f.** נְחוּשָׁה קֶשֶׁת fig. of divine judgment. **2.** *rainbow*.

קַשָׁת **n.m. bowman** — *bowman*.

ר

ר *Rēš*, 20th letter; = 200 in post B. Heb.

רָאָה textual error; v. דָּאָה.

רָאָה **vb. see — Qal 1. a.** *see*, subj. עַיִן, עֵינַיִם, c. acc. pers.; subj. pers., c. acc. pers.; acc. of God; acc. pers. om.; c. acc. פְּנֵי; c. acc. פְּנֵי specif. of having access to man of rank. **b.** *see*, c. acc. rei: subj. עַיִן, עֵינַיִם; acc. om.; subj. pers.; c. acc. cogn. מַרְאֶה; hence *see* abs. = receive revelation; c. acc. עֶרְוָה, v. ע; *see* war, i.e. see it impending; רֹאֵי הַשֶּׁמֶשׁ *those who see the sun* = living men; acc. rei om.; c. adv. or adv. phr. instead of acc. rei. **2.** *see*, sq. acc. + cl. or phr. of closer design: (1) + epex. cl. c. כִּי, acc. pers. *saw* them *that they were fair*, acc. of face + *id*.; acc. rei (poem); (3) + adj. (incl. pt.), acc. pers., + acc. אֲשֶׁר; acc. rei; (4) + מָה, acc. rei; (5) + prep. phr., acc. pers.; acc. rei + בְּכְבוֹדוֹ, ב + pers., + ך pers., ך rei; (6) acc. pers. + adv. acc. + pers. **3.** *see*, so as to learn to know: c. acc. pers.; c. acc. rei; = have experience of. **4.** abs. *see*, *have* (power of) *vision*, miraculous; denied of idols; fig. of spritual vision. **5.** *see* = perceive: **a.** sq. cl. c. כִּי; om. כִּי (late); sq. מָה of indirect question; sq. אֵי, אֵיכָה, אֵיפֹה; sq. cl. c. הַ *whether*, אִם *whether*, אֲשֶׁר *that* or *how*, שֶׁ *that*, שְׁ. **b.** c. acc. צָרַת נַפְשׁוֹ (i.e. saw it by outward signs); in reverse order. **6.** *look at*, *see*, by direct volition: **a.** subj. men, c. acc. rei; c. acc. of land = reconnoitre; *look at* sun, etc., for worship; = inspect; c. acc. pers.; c. prep. **b.** subj. God, c. acc. rei; = inspect; *look at* with favour, acc. pers.; *look* with pleasure (acc. om., + מִן *by reason of*, *as a fruit of*). **c.** without acc., *look*, *take a look*, etc. (of man and God; oft. + מִן) ,(מִן) ,(וְהִנֵּה loc. + ה loc.); peculiarly, מִמֶּנִּי. **d.** *look after*, *see after*, *learn about*, c. acc. rei, c. acc. pers. =

visit (go to *see*). **e.** *observe*, *watch*, abs. **f.** *look upon* = endure to see, c. acc. rei. **g.** *look out*, *find out*, acc. pers., + לְ pers.; *select*, acc. pers. + מִן *from among*, + בְּ among + לְ pers.; *provide*, *furnish*, c. acc. rei (poem), + לְ pers., cf. abs. יְרֹאֶה ׳י as n.pr.loc. = ׳י *seeth*; רְאִיוֹת *looked out* = suitable. **h.** *look at* = concern oneself about, acc. rei (+ בְּיָדוֹ). **7.** of mental observation: **a.** *Imv*. *see*! *observe*! *consider*! exclam. (nearly = הִנֵּה), sq. cl.; sq. nom. independ. **b.** *look at*, i.e. inquire into, a matter, acc. rei om., of ׳י. **c.** *give attention to*, acc. rei, abs. *give attention*!; *take heed to*, acc. rei; abs. *take heed*! **d.** *discern*. **e.** *distinguish*, c. בֵּין … לְ of pers. **f.** *consider*, *reflect*, (sq. cl. orat. rect.). **8. a.** c. בְּ, lit., *look into*, hence *look at* with interest: (1) *gaze at*, so as to become acquainted with; so as to find out; *inspect* liver (for omens); somewhat weakened = *behold*. (2) *look at* with kindness, helpfulness, of ׳י, בָּעֲנִי (+ inf. abs.), 3) בַּצַּר) upon a spectacle causing anger, grief, abhorrence. (4) *gaze at* with apprehension. (5) with joy, pleasure. (6) esp. with exultation, triumph = *feast eyes upon*, sts. *gloat over* enemies. **c.** c. לְ. **Niph. 1.** *appear*, esp. **a.** of ׳י (God): c. אֶל pers.; abs.; of ׳י מַלְאַךְ, c. אֶל pers.; עַל pers.; abs. (בְּ loc.). **b.** *appear*, of man, = *present oneself*: c. אֶל pers., אֶל of God (בְּ loc.); abs.; esp. sq. פְּנֵי(אֶת־) of ׳י, rendered *appear before* ׳י. **c.** *appear*, of things: late, abs., c. בְּ loc.; elsewhere poet.; subj. חָזוֹן, c. אֶל pers.; subj. כְּנֶגַע (c. לְ pers.). **2.** *be seen*: **a.** subj. rei, of sins. **b.** subj. pers. (+ לָבוֹא) *be seen to come*. **c.** *be seen* = occur (בְּ loc.); = exist, + לְ pers.; = be present, + בְּ loc. **3.** *be visible*, (subj. ׳י's face). **Pu. Hithp.** recipr. *look at each other*. **Hiph. 1. a.** *cause* one *to see* something, *shew*: (1) subj. man, c. acc. pers. + rei, acc. rei om., acc. refl. נַפְשׁוֹ + acc. rei, acc. pers. om., = *exhibit*; c. 2 acc. pers. (2) especially subj. ׳י (God), c. acc. pers. + rei, (of revelation to prophets), also, c. acc. rei cogn., acc. rei om., acc. pers. om. = *exhibit*; of visions, ׳י subj., c. acc. pers. + כַּאֲשֶׁר + כֹּה, c. acc. pers. only = *cause to see* [a vision]; c. 2 acc. pers. + appos., acc. pers. + cl. c. 3) כִּי) subj. angel, acc. pers. + rei, of revelation to prophet; acc. pers. + cl. c. מָה. **b.** *cause to experience* something, c. acc. pers. + rei, subj. ׳י. **2.** *cause to look intently at*, *to behold*, c. acc. pers. + בְּ rei (cf. **Qal 8**), subj. ׳י: **a.** *cause to gaze at*, with joy. **b.** in exaltation, *cause to feast one's eyes upon*, fallen enemies. **c.** in weakened sense, *cause to behold*. **Hoph. 1.** *be caused to see*, *be shewn*: subj. man, acc. rei (בְּ loc.); sq. inf. **2.** *be exhibited to*, subj. rei, acc. pers.

[רָאֶה] **adj. seeing.**

I. רֹאֶה **n.[m.] seer** old name for נָבִיא, used of Sam. and (as archaism).

II. רֹאֶה **n.[m.]** prophetic **vision**.

III. רֹאֶה **n.pr.m.** v. רְאָיָה infr.

רַאֲוָה

רְאוּת **n.f. look** Qr (Kt ראית).

רְאִי **n.m. mirror.**

רֵאִי **n.[m.] looing, seeing, sight — 1.** *seeing*. **2.** *appearance* (= **3** .(מַרְאֶה. *sight*, (warning-)*spectacle*.

ראית v. רְאוּת.

I. מַרְאָה **n.f. vision,** as means of revelation: מ׳ abs., as acc. cogn.

II. [מַרְאָה] **n.f. mirror.**

מַרְאֶה **n.m. sight, appearance — 1. a.** *sight*, *phenomenon*, *spectacle*. **b.** *appearance*; = outward person (opp. inner man); visible form; of beauty וְיפֵה מַרְאֶה *fair of appearance*. **c.** *appearance*, *sight*, *vision*. **2.** in gen. *what is seen*, עֵינָיו ׳מ i.e. what his outward eyes see. **3.** specif. *a* (supernat.) *vision* (oft. acc cogn. c. **4** .(ראה. *sight*, *vision* = power of seeing (and enjoying), late.

יְרֹאֵיָה **n.pr.m.** (rd. יְרֹאֶה׳; *seeth*) officer, Jeremiah's time.

רְאָיָה **n.pr.m.** (ר׳ *hath seen*) — **1.** Judaite. **2.** Reubenite. **3.** post-ex. name.

רְאוּבֵן **n.pr.m. Reuben 1.** eldest son of Jacob and Leah; as head of family or clan. **2.** as

name of clan or tribe.

רְאוּבֵנִי **adj.gent.** of foreg.; of individ.; c. art. as subst. coll.

רְאוֹת, רְאִי, רֶאִי, רְאָיָה, רְאִית v. ראה.

רְאֵים v. רְאֵם. רְאִישׁוֹן v. רֹאשׁוֹן.

[רָאַם] **vb. rise — Qal.**

רְאֵם **n.m. wild ox —** *wild ox*, as fierce and strong; sim. of strength of Isr.; so fig. of Joseph; fig. of princes of Edom; of powerful foes; in sim. of skipping, leaping.

רְאוּמָה **n.pr.f.** concubine of Nahor.

I. רָאמוֹת **n.[f.pl.]** usu. **corals —** as costly, as merchandise.

רָאֵמָה, II. רָאמוֹת, רָאמַת v. רום, II. רמה.

רָאשׁ *poor*, רֵאשׁ *poverty*, v. רוּשׁ.

I. רֹאשׁ **n.m. head — 1. a.** *head*, of human being; man; woman; of יְ֫, under fig. of armed man; of idol; of gates, personif. **b.** *head*, of animals: of serpent, dog, ass; of sea-monsters; esp. of animals for sacrifice; in phr. רֹ֫אשׁ וְזָנָב (fig. of noble and commoner), so (fig. of relative dignity, power, influence). **2. a.** *top*: of mt.; hill; of rocks, crag; tower, stronghold, ladder, tree, bough, mast; of ears of grain, of stone, bed, throne, tabern., or its wall; pillar (= captial), lampstand, h.p.'s robe, רֹ֫אשׁ פִּנָּה *top of* (the) *corner*, i.e. most conspicuous stone (fig.); = *tip*, *end*, of staves, of sceptre. **b.** *height* of stars. **3. a.** *head* = *chief* (man); appar. combined with idea of *first* in a series; of God. **b.** = *chief* (city). **c.** *chief* nation. **d.** = *chief* (place, position). **e.** כֹּהֵן הָרֹאשׁ *chief priest*. **f.** esp. = *head* of a family. **4. a.** *head* = *front*, leader's place. **b.** of time, *beginning*, of night-watch; abs. מֵרֹאשׁ *from the beginning*; *first* of months; בָּרֹאשׁ *at first*. **c.** *of things, riverheads*. **5.** *chief*, *choicest*, *best* of spices; רֹ֫אשׁ שִׂמְחָתִי *the choicest of my joy*. **6.** *head* = *division* of army, *company*, *band*. **7.** = *sum*, esp. in phr. נָשָׂא אֶת־רֹ֫אשׁ בְּנֵי־יִשְׂ֫ *take the sum of*, *enumerate*; בְּרֹאשׁוֹ *in its sum*, i.e. in full; of יְ֫'s thoughts. **8.** other phr. are: נָשָׂא

פ אֶת־רֹאשׁ נָשָׂא v. **Qal 1 b** (2); *shake the head*, v. **hiph.** נוּעַ; הָתַן דֶּרֶךְ בְּרֹאשׁ i.e. requite, v. **Qal 2 b** ad fin. נתן

[רִאשָׁה] **n.f. beginning-time, early time** (cf. **4** רֹאשׁ **b**).

רֹאשָׁה **n.f. top** appos. הָאֶבֶן הָרֹ ׳ i.e. the topmost stone.

רִאשׁוֹן **adj. former, first, chief — 1.** *former*: **a.** in time, *former* of two; more gen. *former*, *previous*; *early* days of harvest; רִאשֹׁנִים as subst., *former persons*, ancestors, men of old; רִאשֹׁנוֹת)הָ) as subst. the *former things*., i.e. past events, earlier predictions. **b.** loc., *foremost*, of two. **2.** *first*: **a.** in time; רֹ ׳ abs., *first* of mankind; abs. of י ׳, *I* (am the) *first*; abs. of time, מֵרִאשׁוֹן *from the beginning*; esp. *first* of a def. series (sts. opp. אַחֲרוֹן), *first* day of feast; usu. *first* month (חֹדֶשׁ). **b.** *first* in degree, *chief*. **3. a.** fem. c. prep. as adv. phr.: (1) of time, בָּרִאשֹׁנָה = *before*, *formerly*, לָרֹ ׳ = *before*, *formerly*, so כְּבָרֹ ׳ *as formerly*; בָּרֹ ׳ = *at first*, first of all; (2) loc., בָּרֹ ׳, i.e. *at the head* of an army, a procession. **b.** רִאשֹׁנָה alone as adv.: (1) of time, *first*; (2) of place; (3) of degree, rank.

[רִאשֹׁנִי] **adj. first.**

רַאֲשׁוֹת v. מִרַאֲשׁוֹת infr.

רֵאשִׁית **n.f. beginning, chief — 1. a.** *beginning*, of kingdom, year, reign; = first phase, step, or element in course of events; of a thing (דָּבָר); of sin, strife, wisdom, knowledge; *thy beginning* = thine early life, so *his beginning*; רֹ ׳ before cl., בְּרֹ ׳ בָּרָא אֱ *in the beginning when God created* (> abs. *in the beginning God created*); = first season (of a tree); גּוֹיִם רֹ ׳ *first*, *earliest*, *of nations*. **b.** *first* of fruits, of harvest, grain, dough, wool; Israel is תְּבוּאָתֹה ׳ רֹ (i.e. of י ׳'s increase); רֹ ׳ = *first-fruits*. **2.** *first*, *chief*; = choice part, of land, offering; abs. *chief thing* (of wisdom).

מָרֵאשָׁה, מָרֵשָׁה **n.pr.loc.**

[מָרַאֲשׁוֹת] **n.[f.]pl.denom. place at the head, head-place.**

II. רֹאשׁ and רוֹשׁ **n.m.** a bitter and poisonous herb, then **venom,** alw. fig.; **1.** a bitter and poisonous herb. **2.** *venom*, of serpents.

III. רֹאשׁ **n.m.** son of Benj.

IV. רֹאשׁ **n.pr.gent. Rôsh;** not identified.

I, II. רַב ,רֹב v. I. רבב. III. רַב v. II. רבב.

רְב v. ריב.

I. [רָבַב] **vb. be** or **become, many, much — Qal 1.** *be* (*become*) *many*, pers., + מִן comp.; of things, years, sins. **2.** *become great*; *be long*, of journey. **Pu.** v. [רָבַב] **denom.**

I. רַב **adj. much, many, great — 1.** (oft. opp. מְעַט) **a.** (1) *much*: of substances, gold, silver (money), bronze, wine; of other quantities, e.g. spoil, property, seed, etc.; (2) esp. of collectives, *numerous*, עַם־רַב. **b.** pl. *many*: pers., things; n. om.; יָמִים רַבִּים *many days* (a long time). **c.** רַב as subst. coll. pers.; so רַבַּת, and (rei; = *much*); רַב cstr. before abstr. (= רֹב). **d.** cstr. = *abounding in*. **e.** + מִן comp. = *more numerous than*; sq. inf., *too many to*. **f.** רַב = *abundant*, *enough*; as exclam. *enough*! (+ מִן inf.) (**6** מִן **d**); רַב־לְךָ (with implication of excess) (let it) *suffice thee*! so רַב־לָכֶם = ye assume too much! + uinf. *it is enough for you to* (i.e. you have done it enough), so + מִן inf., מִן subst. **g.** as adv. *much*, *exceedingly*. **2.** *great*: **a.** of person, space, the deep (fig.), city, v. also צְדוֹן, חֲמָת; plague, empire, goodness, wickedness, etc. **b.** specif. *strong*. **c.** *major natu*; רַבִּים as subst. *grandoevi*. **d.** + מִן comp. *greater than*; *too great for*.

II. רַב **n.m. chief** esp. רַב־טַבָּחִים *chief of guardsmen* (v. טַבָּח), only as title of Bab. officer; also רַב הַחֹבֵל *chief of the sailors*, i.e. captain.

רַבָּה **n.pr.loc. Rabba** (prop. *great* or *populous*, sc. city) **1.** capital of Ammonites; in Gk. period *Philadelphia*, mod. *ʿAmmân*, 13 1/2 m. NE. from Heshbon, 28 1/2 m. E. of Jordan. **2.** city in Judah, site unknown.

רֹב **n.m. multitude, abundance — 1.** *multitude*: of pers.; of things; = *great quantity*, *abundance*, + (of time); = *whole number* (of bones); esp. לָרֹב *in respect of*, *for*, *multitude*, in sim., like sand, stars, etc.; = *abundantly*, c. vb. (= הַרְבֵּה); = *in great numbers*; nearly = adj. (c. subst.; = מֵרֹב ;(רַב *from multitude of*; abs. *from* (*for*) *mult*. **2.** *greatness*; = *length* of journey; רִבֵּי תוֹרָתִי = *greatnesses* [great things], or *numerous things*.

רְבָבָה **n.f. multitude, myriad, ten thousand —** *myriad*, 10,000: of great number of pers., indef.

רְבוֹא ,רִבּוֹ **n.f. ten thousand, myriad —** *ten thousand*: of pers.; indef.; of things, esp. units of value.

[רָבַב] **Pu. denom.** fr. preceeding.

רַבִּית **n.pr.loc.** in Issachar.

רְבִיבִים **n.f.pl. copious showers,** causing fertility — *copious showers*; sim., of penetrating, pervasive infl. of prophetic words, of Jacob, of future king.

יָרָבְעָם **n.pr.m. Jereboam 1.** leader of revolt of N. Isr. (10th cent.), and first king; in later times as sinful and author of Isr.'s sin. **2.** son of Jehoash of N. Isr. (8th cent.) and 13th king.

II. [רָבַב] **vb. shoot — Qal.**

III. [רַב] **n.m. archer.**

I. רבד

רְבִיד **n.[m.] chain,** ornament for neck.

II. [רָבַד] **vb. be-spread, deck — Qal** *be-spread*.

[מַרְבָּד] **n.[m.] spread, coverlet.**

I. [רָבָה] **vb.,** or **become, much, many, great — Qal 1.** *become many*, *numerous*: **a.** of a people; esp. + פרה *be fruitful and multiply*. **b.** of animals (+ עַל pers.). **c.** of things; of sins; + מִן comp.; of days, years of life; of waters. **2. a.** *be great*: (1) of things (+ מִן comp.); of way = *be long* and (מִן comp.). (2) of pers. **b.** *grow great* (Aramaism): (1) of pers., = grow up. (2) of glory, knowledge. **Pi.** *make large*, *increase*. **Hiph. 1.** *make much*, or *many*: **a.** obj. pers. (or a people), *multiply*, *increase*; (+ עַל pers.); (+ מִן comp. pers.); = *have many*. **b.** obj. animals. **c.** obj. things; = *use many* (medicines); *have many* (feet); *bring abundantly*; *yield abundantly*: c. לְ of obj.; obj. om. **d.** (1) sq. inf., *make much to do*, *do much in respect of*, = do much, abundantly, greatly, often, etc.: הַרְבּוּ לִפְשֹׁעַ = *transgress greatly*; + מִן comp.; = *pray a long time*. (2) וְדַרְבֵּה carrying on inf. cstr. (3) הַרְבֵּה as adv. (c. vbs. and adj.), *greatly*, *exceedingly*, etc., esp. 4) ;מְאֹד ׳ה) as adj. attrib.; (5) הַרְבֵּה as n. concr., c. מִן comp.; as obj. (or adv.), opp. מְעַט; late in adv. phr. (**2** .לְהַרְבֵּה (מְאֹד. *make great*, obj. pers.; *enlarge* border.

אַרְבֶּה **n.m.** a kind of **locust**; usu. coll. *locust-swarm*, in sim. of swarm of invaders; oft. appar. the common species (|| other species, cf. לְמִינוֹ); (sim. of multitude); as destructive; as disappearing suddenly (sim.); as edible; as well organized; of single locust, אֶחָד ׳א, as leaping (sim.), as shaken out of garment (sim.) (v. II. נָעַר).

מַרְבֶּה **n.[m.] 1. abundance,** as adv., *in abundance*. **2. increase(?)** *increase*.

מַרְבִּית **n.f. increase, great number, greatness — 1.** *increase*, concr.: **a.** of family. **b.** *increment*, *interest*, *usury*. **2.** *great number*: of people; c. sf. = the greater part of them. **3.** *greatness*, of wisdom.

תַּרְבּוּת **n.f. increase, brood** אֲנָשִׁים חַטָּאִים *a brood* (contempt.) *of sinful men* (cf. מַרְבִּית).

תַּרְבִּית **n.f. increment, interest, usury** (= מַרְבִּית **1 b**).

II. [רָבָה] **vb. shoot —** only **Qal.**

רַבָּה, (א)רִבּוֹ, רַבִּית, רְבִיבִים v. I. רבב.

[רָבַד] **vb. mix, stir — Hoph.** *Pt*. f. as term. techn. in sacrif., alw. of סֹלֶת *well mixed*.

רִבְלָה **n.pr.loc. 1.** in land of Hamath; mod. *Ribla* on Orontes. **2.** on NE. border of land of Isr., certainly not so far N. as **1**, but site unknown.

רַב־מָג, רַב־סָרִים v. II. רַב.

I. רבע

I. אַרְבַּע, אַרְבָּעָה **n.m.** et **f. four — 1.** without other num. **2.** with other num.: **a.** (1) 14 = אַרְבַּע עֶשְׂרֵה (2) .14 = אַרְבָּעָה עָשָׂר.

II. אַרְבַּע **n.pr.m.**

אַרְבָּעִים **n.pl.indecl. a forty — 1.** sine num. al.: **a.** usu. appos. bef. n. **b.** after n.pl. **c.** n. om. **2.** c. num. al.: **a.** before unit, + n.s. **b.** after unit. **c.** c. hundreds. **3.** as ordinal.

[רָבַע] **vb.denom. squared, square — Qal** *square*, of altar; breastplate; of doorways; as subst. = *a square*. **Pu.** *square*, a piece of land; of court, of borders of bases.

I. רֶבַע **n.m. 1. fourth part. 2.** pl. **four sides — 1.** *fourth part*, of shekel, of hin. **2.** *four sides* (אַרְבַּעַת always preceding).

רֹבַע **n.[m.] fourth part;** of Israel; of a ḳab.

רְבִיעִי **m.,** רְבִיעִית **f., adj.num.ordin. fourth —** *fourth*, **1. m. 2. f.** of years. **3.** רְבִיעִית *four square*. **4.** רְבִ(י)עִ(י)ת as n. = *fourth part*.

[רִבֵּעַ] **adj. pertaining to the fourth** (in series) עַל־שִׁלֵּשִׁים וְעַל־ רִבֵּעִים, i.e. those belonging to the 3rd and 4th generations.

II. [רָבַע] **vb. lie stretched out, lie down — Qal** *lying down* (for repose, opp. אָרְחִי); elsewh. for copulation (woman with beast). **Hiph.** *cause to* (let) *lie down*.

II. רֶבַע **n.m.** a king of Midian.

רָבַץ **vb. stretch oneself out, lie down, lie stretched out — Qal** *lie down*, *lie*: of domestic animals, ass (under heavy burden), (in obstructed path) (at ease; poet. in, sim.); sheep, in repose; fig. of people; calf, in repose; of wild beasts, lion, in lair; = make lair, abode (fig.); leopard (with kid); = brood, of mother-bird; of man, in repose; of the deep; fig. of curse (ב pers.); of sin. **Hiph.** *cause to lie down*, or *lie*, acc. of flock (for repose), also (fig.); acc. of flock om.; of *laying* stones.

רֶבֶץ **n.[m.] (place of) lying down, resting-** or **dwelling-place**; (people as sheep); of man.

מַרְבֵּץ **n.[m.] id.** of wild beasts (sign of desolation, || שַׁמָּה); of flock.

רבק

מַרְבֵּק **n.[m.] stall** (lit. *tying-place*); עֵגֶל־מ ׳ i.e. a stall fed, fatted, calf; so כְּעֶגְלֵי מ ׳ (sim. of prosperity), (sim. of well-fed and arrogant mercenaries).

רִבְקָה **n.pr.f. Rebekah,** daughter of Bethuel and wife of of Issac.

רַב־שָׁקֶה v. II. רַב sub רבב.

רגב

[רֶגֶב] **n.m. clod** of earth — *clod*.

אַרְגָּב **n.m. heap, mound.**

אַרְגֹּב **n.pr. 1. loc.** (*heap*, or *region of clods*) always חֶבֶל אַ ׳, = *measured region of Argōb*; some well-defined district of Bashan.

רָגַז vb. be agitated, quiver, quake, be exited, perturbed — Qal *quake*, subj. אֶרֶץ; of tent-curtains (fig. of terror of tent-dwellers); of people, in dread, c. מִפְּנֵי pers.; c. עַל rei; abs.; pregn. = *come quivering*; of pers., in fear, awe; *quarrel*; *be disquieted*; *be excited*, *perturbed*, of pers. (by grief), שְׁאוֹל (surprise; ל pers.); in rage, c. ל *at* (of Jerus. personif.). **Hiph.** *cause to quake*, *disquiet*, *enrage*: *cause* earth *to quake*, *shake the earth*; heavens; kingdoms; *cause disquiet*, c. ל pers.; = disturb; = enrage, provoke. **Hithp.** *excite oneself*.

רֹגֶז n.m. agitation, excitment, raging — *raging*; *disquiet*, *turmoil*; *raging*, *wrath*; of *excitement* of warhorse.

רָגְזָה n.f. a quivering, quaking.

רַגָּז adj. quivering, quaking — לֵב ר ׳ *a quaking heart*.

אַרְגַּז n.m. box, chest, or like receptacle.

רֶגֶל n.f. — 1. *foot*: **a.** human, of washing feet; in fig.; גַּאֲוָה ר ׳ *foot of pride*; כַּף ר ׳ *sole of foot*; אֶצְבְּעוֹת ר ׳ = *toes*, בֹּהֶן ר ׳ = *great toe*; ר ׳ = *leg*. **b.** anthrop. of God. **c.** of seraphim, Ezekiel's חַיּוֹת and (כַּף ר ׳), cherubim; idols. **d.** of animals: dove, כַּף ר ׳; calf (in sim.); Pharaoh under fig. of תַּנִּים. **e.** of table. **f.** phrases: **5** ל) לְר ׳ **i**) *acc*. *to the pace of* (as fast as cattle, children can go); *at one's guidance*; *at one's foot*, i.e. at every step; בְּר ׳ *on* one's *feet*, on foot; נָשָׂא ר ׳ = set out, but יָרִים אֶת־ר ׳ *lift the foot*, i.e. make a movement, do anything; euphemism; שַׂעַר הָר ׳, i.e. hair of the private parts. **2.** in phr. שָׁלֹשׁ רְגָלִים *three times* (feet, paces, cf. פַּעַם).

רָגַל vb. denom. foot it, go about — Qal *go about* (maliciously, *as slanderer*). **Pi. 1.** *slander* (cf. **Qal**). **2.** *go about as explorer*, *spy*, c. acc. loc.; as subst., *spies*. **Tiph.** *teach to walk*.

רַגָּל (*treader*, *fuller*) v. עֵין ר ׳, II. עַיִן **c. רַגְלִי adj. on foot** אִישׁ ר ׳ (after num.) *footmen*, esp. foot-soldiers; elsewhere ר ׳ as subst., usu. coll., of Isr. at Exod.; = foot-soldiery; n.pl. רַגְלִים *footmen*, *men on foot*.

[מַרְגְּלוֹת] **n.[f.]pl.denom. place of the feet, feet** (cf. [מְרַאֲשׁוֹת] sub I. רֹאשׁ) adv. = *at his feet*; = *his feet*.

רֹגְלִים **n.pr.loc.** (place of *fullers*, v. רֹגֶל supr.) in Gilead; unknown.

[רָגַם] **vb. stone, kill by stoning — Qal —** *stone*, c. acc. pers. + בָּאֲבָנִים; + acc. אֶבֶן; c. ב pers. + acc. אֶבֶן; c. acc. pers. alone; c. ב pers. alone. Syn. סקל q.v.

[רִגְמָה] **heap** (of stones, then) **crowd** (of people; si vera l.).

מַרְגֵּמָה **n.f. sling** (?; implement of *hurling* stone?).

רֶגֶם **n.pr.m.**

רֶגֶם מֶלֶךְ **n.pr.m.** exilic.

רָגַן **vb. murmur, whisper — 1.** *murmur* (rebelliously): **Qal** *murmurers*; **Niph.** *murmur*. **2.** *whisper* (maliciously), *backbite*, *slander*: **Niph.** *backbiter*.

I. רָגַע **vb. disturb — Qal. Hiph.** denom. from רֶגַע *make a twinkling*, *twinkle* (= *only for a moment*).

רֶגַע **n.m. a moment — a.** a *moment*. **b.** usu. in adv. acc., (α) אֶחָד ׳ר *for one moment*, so ׳ר alone; repeated רֶגַע … רֶגַע *at one moment … at another moment*; (β) *in a moment*, *suddenly*. (b) בְּרֶגַע *in a moment* (of a quick and painless death).

II. רָגַע **vb. be at rest, repose — Niph.** *repose*. **Hiph. a.** trans. *give rest to*. **b.** intrans. *rest*, *repose*.

רָגֵעַ **adj. restful, quiet,** of the peaceful worshipers of ׳י.

מַרְגּוֹעַ **n.[m.] rest** (poet.).

מַרְגֵּעָה **n.f. rest, repose** (poet.).

III. רָגַע **vb. harden — Qal** *harden*.

[רָגַשׁ] **vb. be in tumult** or **commotion — Qal** *tumult*.

[רֶגֶשׁ] **n.[m.] throng** — *throng*.

[רִגְשָׁה] **n.f. throng.**

[רָדַד] **vb. beat out,** fig. **beat down, subdue — Qal**, fig., *beat down*. **Hiph.** lit. *beat out*.

[רְדִיד] **n.[m.] wide wrapper,** or **large veil** (in list of women's finery).

רַדַּי **n.pr.m.** fifth son of Jesse.

I. [רָדָה] **vb. have dominion, rule, dominate — Qal** *have dominion*, *rule*, over, usu. c. בְּ pers. vel pop.; בְּ of fish, etc.; c. acc. pers.; acc. om. **Hiph.** *cause to dominate*.

[מִרְדָּה] **n.f. dominion** as acc. cogn.

II. רָדַה **vb. scrape out — Qal** *scrape*; *scrape out*.

רַדַּי **n.pr.** v. רדד.

[רָדַם] **vb. Niph. be in,** or **fall into, heavy sleep —** *be* or *fall fast asleep*; pt. as subst.; of sleep of death; stunning effect of awe and dread.

תַּרְדֵּמָה **n.f. deep sleep —** *deep sleep*, usu. c. עַל + נָפַל pers., and usu. by supernat. agency; fig. for insensibility of spirit.

רֹדָן **n.pr.loc.** vel **gent. Rhodes, Rhodians.**

רוֹדָנִים **n.pr.gent.pl. Rhodians.**

רָדַף **vb. pursue, chase, persecute — Qal 1. a.** *pursue* (sts. + הִשְׂיג): lit. c. אַחֲרֵי pers., in

order to overtake; esp. with hostile purpose; + רְדְפוּ אַחֲרַי = *follow me* (as leader). **b.** lit., c. acc. pers., *put to flight*, *chase* (defeated foe; sts. c. הִשִּׂיג). **c.** lit., acc. om.; esp. pt. pl. הָרֹדְפִים *the pursuers*. **d.** *chase*, *hunt*, partridge (קֹרֵא). **e.** *pursue*, in fig.; esp. subj. יְ, *pursue* (fig. of punishment, judgment), c. אחרי, acc. pers.; רֹדְפָם, of יְ מַלְאָךְ. **f.** fig. *persecute*, *harass*, c. acc. pers.; c. acc. נַפְשִׁי, c. acc. נִדְבָּתִי; c. ל pers.; pt. as subst. **g.** *pursue*, dog, subj. דָּם, c. acc. pers.; in good sense, *attend closely upon*. **2.** fig. *follow after*, *aim to secure*: in bad sense, c. acc. שַׁלְמֹנִים, שֵׁכָר, קָדִים ר, רֹדְפֵי זִמָּה; good sense, c. inf., c. acc. טוֹב, שָׁלוֹם, צֶדֶק. **Niph.** *are pursued*. **Pi.** *pursue ardently*, c. acc. pers.; fig.; in good sense. **Pu.** *be chased away*. **Hiph.** *chase*.

מֶרְדָּף **n.[m.] persecution** (si vera l.).

[רָהַב] **vb. act stormily, boisterously, arrogantly — Qal** *storm against*; *beset*, *importune*. **Hiph.**

[רָהָב] **adj. proud, defiant** (si vera l.) — *proud*.

[רֹהַב] **n.[m.] pride**, i.e. obj. of pride.

רַהַב **n.[m.]** lit. **storm, arrogance,** but only as names, v. infr.; **1.** mythical sea monster. **2.** emblemat. name of Egypt.

מַרְהֵבָה **n.f. boisterous, raging, behaviour.**

רהג

רָהְגָּה Qr, רוהגה Kt, **n.pr.m.** in Asher.

[רָהָה] **vb.**

I. רהט

I. [רַהַט] **n.[m.] trough** (where water is *collected*?) for watering cattle.

II. רהט

II. [רַהַט] **n.[m.].**

[רָהִיט] **n.m.coll. rafters? boards?** (as strips *running* between beams?).

רוֹב v. רֹב sub רוּב] .רבב] v. ריב.

רוּד vb. wander restlessly, roam — Qal. Hiph. *shew restlessness*.

[מַרוּד] **n.[m.] restlessness, straying(?)** usu. concr. *the wandering* (homeless) *poor*.

[רָוָה] **vb. be saturated, drink one's fill — Qal** *take our fill*. **Pi. 1.** intens. *be intoxicated*, *drunk*, fig. of sword; of land. **2.** causat., *drench*, *water abundantly*, c. acc. תְּלָמֶיהָ; c. acc. pers. + דִּמְעָתִי material; *saturate* (fig.), *sate*; sexually. **Hiph.** *saturate*, *water*, c. acc. ארץ (subj. שֶׁלֶג, גֶּשֶׁם); *cause to drink* (fig.), c. acc. pers. et rei (לַעֲנָה); c. acc. pers. only (מִלֵּאתִי ||) (נֶפֶשׁ), abs.; of Isr. satisfying ´י. **Hoph.**

רִי n.[m.] moisture.

רָוֶה adj. watered.

רְוָיָה n.f. saturation.

רוהגה v. רָהְגָה sub רהג.

רוח

רוּחַ n.f. (less oft. **m.**) **breath, wind, spirit — 1.** *breath* of mouth or nostrils: **a.** *breath*. **b.** as mere breath: cf. **2 e. c.** as word of command: (1) of God; (2) of Messianic king. **d.** as hard breathing through the nostrils in anger: (1) of God; (2) of man. **e.** as sign and symbol of life: רוּחַ חַיִּים *breath of life*. **2.** *wind*: **a.** *wind* of heaven. **b.** *quarter* (of wind), *side*: רוּחַ הַקָּדִים *east side*; רוּחַ הַצָּפוֹן *north side*; רוּחַ הַדָּרוֹם *south side*; רוּחַ הַיָּם *west side*. **c.** *breath of air*.

d. *air*, *gas*, from womb. **e.** *vain*, *empty thing*. **3.** *spirit*, as breathing quickly *in animation*, *agitation = temper*, *disposition* (so, distinctively, as compared with נֶפֶשׁ and לֵבָב): **a.** *spirit*, *animation*, *vivacity*, *vigour*. **b.** *courage*. **c.** *temper*, esp. *anger*. **d.** *impatience* or *patience*. **e.** *spirit*, *disposition*, as troubled, bitter, or discontented. **f.** as crushed. **g.** *disposition* of various kinds, oft. *unaccountable and uncontrollable impulse*; רוּחַ קִנְאָה *jealous disposition*. **h.** *prophetic spirit*; רוּחַ תַּרְדֵּמָה *spirit of deep sleep* (ecstatic). **4.** *spirit* of the living, breathing being, dwelling in the בָּשָׂר of men and animals, || נֶפֶשׁ: **a.** gift and creation of God. **b.** God preserves it. **c.** it is therefore God's spirit (v. דִּין ad fin.). **d.** it departs at death. **e.** disembodied being. **5.** *spirit* as seat of emotion = נֶפֶשׁ: **a.** *desire* (poss. **3 g**). **b.** *sorrow*, *trouble* (prob. **3 e**). **6.** occasionally (and late) = seat or organ of mental acts, || לֵב, or synon. with it; רוּחַ יהוה; come to *mind*. **7.** rarely of the will. **8.** רוּחַ esp. of moral character; also = **9** .לֵב. *spirit of God*: **a.** as inspiring ecstatic state of prophecy; as inciting to deeds of frenzy, in the ecstatic state. **b.** *spirit* as impelling proph. to utter instruction or warning. **c.** imparting warlike energy, and executive and administrative power: (1) of ancient Isr.; (2) resting upon Messianic king; upon servant of י ׳. **d.** late, as endowing men with various gifts: technical skill; understanding; poured out by divine wisdom. **e.** as energy of life; as vital power, opp. בָּשָׂר; in cherubic chariot; reiviving Israel. **f.** = ancient angel of the presence and later Shekina.

רֵיחַ **n.m. scent, odour** (prop. *breath*) — **1.** *scent*, *odour*, of plants and fields, of oinments, of pers. and garments, of water; fig. of influence, reputation. **2.** term. techn., רֵיחַ נִיחֹחַ *odour of soothing* (to God), tranquillizing odour (of ascending sacrifices, v. נִיחֹחַ.

[רִיחַ] **vb. denom. Hiph.(?), smell, perceive odour —** *smell*, c. acc.; abs.; metaph.; c. ב; metaph. = *delight in*.

רָוַח **vb. be wide, spacious — Qal** sq. ל pers. fig. there *was enlargement*, *relief*. **Pu.** *spacious* (of rooms; || בֵּית מִדּוֹת).

רֶוַח **n.m. 1. space, interval** (**2** .(בֵּין … וּבֵין **. respite, relief.**

רְוָחָה **n.f. respite, relief.**

רְוָיָה v. רוה.

רוּם vb. be high, exalted, rise — Qal 1. a. *be high*, lit. rock (in fig.) (מִן comp.); *be* (*set on*) *high*, (of stars), esp. pt., = adj., in gen. (+ גֵּאֶה), of mts., hill, throne, trees = *tall*; human stature (מִן comp.); רָמִים *heights* (of heaven); רָמִים of inhab. of heavens. **b.** esp. of ´ **2 .י.** *be raised*, *uplifted*: **a.** of highway (*made high*), put in order); voice, (pt. = adj.) *uplifted*. **b.** fig.: of hand, symbol of might, + עַל pers.; of Isr. in Exodus; of ´ י's hand; fig. of presumption; of might; of eyes, fig. of arrogance; of heart, fig. of reckless elation, + מִן pers.; of horn, fig. of triumph, so head (+ עַל pers.). **c.** of pers., *be exalted* (in fig.), of king (+ מִן comp.); of God (´ י , i.e. shew his exaltation); ´ י ,עֶבֶד י's people; rebellious; worthlessness (personif.); foe; city. **3.** *be lifted*, *rise*, of ark, so of cherubim. **Pō›lēl 1. a.** *raise*, *rear*, children. **b.** *cause* tree *to grow*, subj. תְּהוֹם גְּדֵל ||)). **c.** *rear*, *erect*, temple. **2.** *lift up*: **a.** in fig., acc. pers., subj. ´ מִן + ;י comp., + מִן *from*; acc. om. **b.** *raise* waves of sea, subj. wind. **c.** *exalt*, acc. pers., subj. ´ י; acc. om.; subj. wisdom, acc. pers. **3.** *exalt*, *extol*, acc. ´ י. **Pō›lal** *be lifted up*, of horns (cf. **Qal 2 b**); *was extolled*; *extolled*, of ´ י's name (cf. **Pō›lēl 3**). **Hiph. 1. a.** (1) *raise*, *lift*, c. acc., hand, + ´ אֶל־י (in oath), + ב pers. *against*; feet, פְּעָמִים, i.e. run (+ ל dir.); hand of foot, i.e. make any movement (hyperb.); hand of another, subj. ´ י, fig. of giving strength to, so head; c. acc. of rod; rod subj., c. acc. rei. (2) *raise* poor, c. מִן loc. **b.** *lift up* voice (acc. om.); + ל pers., + עַל pers. *against*. **c.** (take into one's hand and) *lift*, *take up*, stone, leg (of sacrif. meal), mantle, axe (acc. om.), yoke, censers (+ מִבֵּין), ashes. **d.** *set up*, *erect*, stone as מַצֵּבָה; standard, + אֶל of people, עַל. **e.** *set on high*, throne; nest (subj. נָשֶׁר). **f.** *lift up*, *exalt*, c. acc. pers., subj. ´ י (all c. מִן); subj. קָלוֹן; c. acc. קֶרֶן, in both good and bad sense (cf. **Qal 2 b**). **2.** *lift up* and take away, *remove*, c. acc. הָעֲטָרָה; acc. rei + מִן loc.; = do away with, (מֵעַל of people); = set apart, מִן) מֵכֵם pers.). **3.** *lift off and present*, *contribute*, *offer*: **a.** to ´ י, c. acc. cogn. מִן +) י תְּרוּמַת ;´ לי + ;תְּרוּמָה rei); ´ ת ´ בֵּית־א. **b.** c. acc. rei, + ´ לְי. **c.** *contribute*, acc. rei, ל pers. (for sacrif.) (acc. om.). **Hoph.** *be taken off* from (מִן); *be abolished*. **Hithpō›l.** *exalt himself*.

רוּם, רֵם **n.[m.] height, haughtiness** (prop. inf.); abs. **1.** *height*, *loftiness*; fig. of *haughtiness*; then alone: **2.** *haughtiness*.

רוֹם **adv. on high,** of direction (cf. **2** מָרוֹם).

רוּמָה **n.pr.loc.**

רוֹמָה **adv. haughtily.**

רָם **n.pr.m. 1. a.** an ancestor of David, brother of Jerachmeel. **b.** son of J. **2.** name of Elihu's family.

I. רָמָה **n.f. height, high-place**; as term. techn. (cf. בָּמָה), = *shrine* (for illicit worship).

II. רָמָה **n.pr.loc.** usu. c. art. הָרָמָה **the Height, Rama: 1.** in Benj., on border of Ephr.; mod. *er-Râm*, 5 miles N. of Jerus. **2.** in hill-country of Ephr. (= **1**?), home of Samuel (all c. ה loc.). **3.** in Asher. **4.** in Naphtali; mod. *Râmeh*, c. 8 miles WSW. of Safed.

רָמָתִי **adj. gent.**

מַת(א)רָ **n.pr.loc.** cstr., in combin.: **1.** רַמַת לֶחִי, v. II. לְחִי. **2.** תָמַת הַמִצְפֶּה in Gilead, on N. border of Gad; = II. מִצְפֶּה **3.** רָאמַת נֶגֶב **3.**; site dub.

II. מוֹת(א)רָ **n.pr. 1. loc. Heights, Ramôth — a.** in Gilead. **c.** Levit. city in Issachar. **2. m.** רָמוֹת(וְ) Qr (Kt ירמות) v. **5** יְרִימוֹת **c.**

רָמָתַיִם **n.pr.loc.** v. II. **2** רָמָה.

[רָמוּת] **n.f. height, lofty stature.**

רוֹמָם **n.[m.] extolling praise** = *song of praise* (to יָ).

[רוֹמְמוּת] **n.f. uplifting, arising —** *arising*.

רֹמַמְתִּי עֶזֶר as **n.pr.m.** (*I have made lofty help*) son of Heman.

רָמֶת v. **1** מוּת(א)ָר **c.**

מָרוֹם **n.m. height** (poet.) — **1.** *height*, *elevation* (concr.), *elevated place*: מ ׳הָרִים *top of mts*.; city; Zion; indef., (in fig.); (of high office, rank; opp. מַ ׳לְ ;(שֵׁפֶל *on high*, so בַּמ ׳, adv. = *in a high place*. **2.** מ ׳ alone = *height* of heaven, as pred. of י ׳; as adv. (i.e. in heaven); מַ ׳לְ *towards heaven*; בַּמ, מְ ׳מ they speak (as if) *from the sky*, from heaven (i.e so arrogantly). **3.** מ ׳ adv. fig., = *proudly*. **4.** fig. of nobles (coll.).

תְּרוּמָה **n.f. contribution, offering,** for sacred uses — **1.** earliest use: contrib. of products of soil for י ׳. **2.** contrib. for prince, in Ezekiel's scheme. **3.** tract of land to be set apart for temple, and for use of priests and Levites, in Ezek.'s scheme. **4.** contrib. to י ׳, set apart for priests; specif.: **a.** of cakes and cereals (also for Levites); cf. וּשְׁדֵי תְּרוּמוֹת, i.e. (si vera l.). **b.** of animal sacrif., the thigh. **c.** priests' share of Levites' tithe. **d.** of booty. **e.** tithe for Levites. **5.** materials for tabern., sacred garments; for temple. **6.** half-shekel for maintaining service of sanctuary. **7.** late, *contribution*, in gen., אִישׁ תְּרוּמוֹת *a man of contributions*, i.e. demanding them, = man of exactions.

תְּרוּמִיָּה **n.f.denom. what belongs to a contribution, attendent** or **secondary contribution, subdivision**, of strip of land for priests in Ezekiel's scheme.

[רוּן] **vb. overcome — Hithpō›.** *overcome*.

[רוּעַ] **vb. Hiph. 1. raise a shout. 2. give a blast** with clarion or horn — **1.** *shout a war-cry*, or *alarm of battle*. **2.** *sound a signal for war* or *march*; c. עַל *against*. **3.** *shout in truimph* over enemies: c. עַל; abs. **4.** *shout in applause*: abs. **5.** *shout* with religious impulse: so in public worship with music and sacrifice, c. לְ, to God; in joy. **6.** *cry out in distress*. **Pō›lal.** *a shout shall not be uttered*. **Hithpō›l. 1.** *shout in triumph*: c. עַל (subj. Phil.; iron.) (subj. י ׳**2**.) **.** *shout for joy*, (meadows, valleys).

I. רֵעַ **n.verb. shouting, roar.**

תְּרוּעָה **n.f. shout** or **blast of war, alarm,** or **joy — 1.** *alarm* of war, *war-cry*; מֶלֶךְ ׳ת *battle-cry of king*. **2.** *blast* for march; on day of atonement; 1st of mo. **3.** *shout of joy* with religious impulse; in public worship gen.; esp. + musical service. **4.** *shout of joy*, in gen.

רפא =) רוף).

תְּרוּפָה **n.f. healing.**

רוּץ **vb. run — Qal 1.** *run*, c. אֶל loc., אֶל pers. (+ ה loc.) (fig.), with hostility, *against*, so goat against ram, עַל pers., *against*; ה loc. also; acc. loc.; ב loc. *on* (ב II. **2**), of horses, locusts; *into* (fig.); מִן loc.; אַחֲרֵי pers., עַד pers., לִפְנֵי pers. (both of royal escort, *out-runners*), (+ עַד loc.), לִפְנֵי rei; אֵת pers. accomp.; c. acc. of way; as prelim., + inf. *run to meet*; as imv. + imv.; abs.; specif., *run* as messenger, fig. of prophet's activity, of ׳י's word; fig. of reading smoothly. **2.** Pt. as subst.: **a.** *the runners* (prop. *out-runners*, as royal escort, of royal body-guard. **b.** *runner* = (royal messenger, post, late). **Pō͜lēl** *run swiftly*, *dart* (like lightning; of chariots). **Hiph.** *cause to run*: **1.** *bring*, or *move*, *quickly*; ל pers., acc. rei om.; (+ acc. loc., ל pers.). **2.** c. מֵעַל = *drive away from*.

מֵרוֹץ **n.[m.] running, race.**

I. [מְרוּצָה] **n.f. 1. running. 2. course** (of life) — **1.** *running*, *mode*, *style*, *of running*. **2.** *course* (of life). II. מְרוּצָה v. sub. רצץ.

רוֹשׁ *poison* v. II. ראשׁ.

[רוּשׁ or רִישׁ] **vb. be in want, poor** (related to ירשׁ [cf. **Qal 3, Niph. Hiph. 3**]?) — **Qal** *in want*. **Hithpō͜lēl** *one impoverishing himself*.

רִישׁ, רֵישׁ, רֵאשׁ **n.m. poverty.**

רוּת **n.pr.f.** v. sub רעה.

רָזָה **vb. be** or **grow lean — Qal** *make lean*. **Niph.** *be made lean*.

[רָזֶה] **adj. lean,** of land, = barren, (opp. שְׁמֵנָה).

רָזִי **n.[m.] leanness, wasting, scantness — 1.** *leanness*. **2.** *wasting*, i.e. wasting desease. **3.** אֵיפַת רָזֹן *ephah of scantness*, scant measure. II. רָזוֹן v. רזן.

רזח (? *cry out*).

מַרְזֵחַ **n.m. cry — 1.** *mourning cry* (or *feast*?), abs. בֵּית מַרְזֵחַ i.e. house of mourning (|| סִפְדָּ, נוּד). **2.** *cry of revelry*.

רָזִי v. רזה.

[רָזַם] **vb. wink, flash** (of eyes) — **Qal** *flash*.

[רָזַם, ? earlier רָזֹן] **vb. be weighty, judicious, commanding — Qal** Pt. pl. as subst., *rulers*, *potentates*.

II. רָזוֹן **n.m. potentate.** I. רָזוֹן v. sub רזה supr.

רְזוֹן **n.pr.m.** founder of kingdom of Damascus, Solomon's time; identified with חֶזְיוֹן.

רָחַב [? also רָחֹב] **vb. be,** or **grow, wide, large — Qal** + עַל *against* (i.e. to devour, in fig.; cf. **Hiph.**); *be widened*, *enlarged*, relieved, and expanded with joy (cf. **Hiph. 2**). **Niph.** Pt. as adj. *broad*, *roomy*. **Hiph. 1.** *make large*, c. acc. baldness (sign of mourning), fun. pile (acc. om.; + הֶעְמִיק); *make wide*, acc. couch (fig.). **2.** *enlarge* limit of territory (מַתַּן לוֹ אָדָם יַרְ גְּבוּל); *a man's gift makes room for him*, gives access to patron; of יְ's *enlarging* the heart (cf. **Qal**); c. acc. צַעֲדִי *my step*, *stride* (i.e. givest me firm footing and vigorous step, cf. **2** צַעַד); *enlarge* mouth, open it wide, c. עַל pers. *against* (cf. **Qal**); without עַל, as a young bird to receive food, fig.

רַחַב **n.[m.] breadth, broad expanse**; pl. cstr. intens. רַחֲבֵי־אָרֶץ *the broad expanse of*

earth.

רֹחַב **n.[m.] breadth, width** — *breadth*, of land, + אֹרֶךְ = whole extent, expanse, so ר ׳ alone; fig. לֵב ר ׳ *largeness of understanding* (like sand of sea-shore); *breadth*, = thickness, of wall; elsewh. only in measurements *width*, *breadth*; of buildings, etc., altar, ark; of area, the עֶרֶשׂ of Og, the תְּרוּמָה of land, of court; of city; of roll; of curtain, etc.; of wall (קִיר), = *thickness*; of doorway.

I. רָחָב **adj. wide, broad** — *wide*, *broad*, *spacious*, of land; בָּרְחָבָה as subst. *in a wide*, *roomy*, *space* (fig.); of cup; of wall (= *thick*); specif., in Jerusalem (as n.Pr.); fig. *extensive*, of work, undertaking; of י ׳'s commandment (i.e. unlimited, measureless); רְחַב לֵבָב i.e. *exultant*, *arrogant*; רְחַב נֶפֶשׁ i.e *greedy*.

II. רָחָב **n.pr.f** harlot in Jericho.

I. רְחוֹב **n.f. broad, open place, plaza** — *broad open place* in city (usu. near gate; for various private and public uses, essential part of city; for lamentations, assemblies, proclamations, speeches; social life.

II. רְחוֹב ,רְחֹב **n.pr. 1. loc.: a.** towards Hamath. **b.** in Asher, Levitical city; Egypt. *Raḥubu*, N. of Kshon. **2. m.: a.** Aram. name. **b.** post-exilic Levite.

רְחֹבוֹת **n.pr.loc. 1.** רְחֹבֹת עִיר near Nineveh. **2.** רְחֹבוֹת, name of well; identif. with er-Ruḥaibeh (in Wady R.) c. 45 m. SW. of Hebron, N. of lat. 31°. **3.** הַנָּהָר ר ׳, home of a king of Edom.

(רְחַבְיָה(וּ **n.pr.m.** son of Eliezer and grandson of Moses.

רְחַבְעָם **n.pr.m. Rehoboam** king of Judah, son of Solomon.

מֶרְחָב **n.[m.] broad, roomy, place** of pasture (in sim.); fig. of freedom from distress and anxiety.

רחה

[רֵחָה] **n.[m.],** only **du.** רֵחַיִם (hand-)**mill** (prob. = *two mill-stones*); common household utensil, turned by maids, female slaves; ק֫וֹל ר֯ as sound of family life.

רחיטנו v. [רָהִיט] sub רהט.

רֵחַיִם v. רחה.

רחל

I. רָחֵל **n.f. ewe.**

II. רָחֵל **n.pr.f.** (*ewe*) — **Rachel**, daughter of Laban and wife of Jacob.

I. רחם

רֶחֶם, רַחַם **n.m. womb — 1.** *womb*; מֵרֶחֶם i.e. from birth; יצא מֵר֯ *go forth from womb* in birth; פתח ר֯ *open the womb*, in order to childbirth; כָּל־פֶּטֶר רֶחֶם *all that opens womb* (of men and animals); on the other hand, מַשְׁכִּיל ר֯ *miscarrying womb*; עֹצֶר ר֯ *restraint* (i.e. barrenness) *of womb*; סָגַר (בְּעַד) ר֯, preventing childbirth. **2.** *womb-man*, *woman-slave*; *a woman*, *two women*.

רַחֲמִים **n.m. abs.pl.intens. compassion — 1.** *compassion*: usu. of God; c. רבים; c. עַל rei. **2.** of man; c. עַל.

[רַחַם] **vb.denom. love. Pi. have compassion — Qal** *love*. **Pi.** *have compassion*, *be compassionate*; **1.** usu. of God; c. עַל; abs. **2.** of man, usu. a conqueror: c. acc.; abs.; elsewhere of children, c. acc.; c. עַל. **Pu.** *be shewn compassion*, *compassionated*: of orphans; children of Israel wife of Yahweh; penitent sinner.

רַחוּם **adj. compassionate;** usually of God. Once of man.

[רַחֲמָנִי] **adj. id. —** *compassionate*.

רַחַם **n.pr.m.** in Judah.

רֶחָמָה in ר ׳ לֹא n.pr.f.

רְחוּם, רֶחֻם **n.pr.m.** (*compassion*, of *softness*, *gentleness*?) post-exilic name: **1.** with Zerub. **b.** priest. **2.** with Neh.: **a.** Levite.

יְרֹחָם **n.pr.m.** (*may he be compassionated*) — **1.** father of Elkanah, grandf. of Sam., Ephraimite. **2.** Benjamites. **3.** priests. **4.** father of a hero of David. **5.** Danite. **6.** father of a captain with Jehoiada.

יְרַחְמְאֵל **n.pr.m.** (*may El have compassion*) **1.** name in Judah. **2.** son of king Jehoiakim. **3.** Levite.

יְרַחְמְאֵלִי **adj.gent** (earlier than foregoing; as tribal name bef. n.pr.m.) as subst. coll. *Yeraḥmeelites* (in S. Judah).

II. רחם

רָחָם **n.[m.] carrion-vulture.**

רָחָמָה **n.[m.] id.**, v. foregoing.

רחן

תִּרְחֲנָה **n.pr.[m.?f.?]** child of Caleb.

I. [רָחַף] **vb. grow soft, relax — Qal.**

II. רָחַף **vb. Pi. hover. Pi.** *hover.*

רָחַץ **vb. wash, wash off, away, bathe — Qal 1.** trans. *wash* (with water), c. acc. feet (רגלים; בַּמַּיִם oft. expr.); c. acc. hands (עַל +) (יָדַיִם *over*, in ceremonial, to express innocence), hence fig.; hands and feet (+ מִן of laver); c. acc. face (פָּנָיו); c. acc. pers.; c. acc. of

parts of sacrificial victim; *wash off*, *away*, c. acc. of filth. **2.** intrans. *wash*, *bathe* (oneself): (+ לְ pers. for whom); + בְּ laver; of eyes, *bathed* in milk (בֶּחָלָב) (fig.). **Pu.** *be washed* (+ מִן of filth, fig.). **Hithp.** *wash self* (fig.).

[רַחַץ] **n.[m.] washing,** fig.

רַחְצָה **n.f. id.**, lit., of sheep, (in sim.).

רָחַק **vb. be,** or **become, far, distant — Qal** *be far*, *distant*: c. מִן pers., of place, of pers., = neglect, abandon; in ψψ, of יְ (מִן ´ pers. om.); of utter absence, or non-existence; c. מֵעַל pers. (יְ ´), of Isr. (fig.); = *far from* (land of) יְ ´; c. מֵעַל loc. (of מִן ´ ,יְ loc. (E. from W.); c. מִן rei (fig.); = *wholly abstain from*, so (מִן inf.); abs. of יְ ´'s righteousness, with ref. to time; יִרְחַק־חֹק *boundary shall become distant*, i.e. territory be enlarged. **Pi.** of יְ ´, *send far away*, acc. pers.; of people, c. מִן of יְ ´; *far extend* (c. acc.) all the ends (boundaries) of the land. **Hiph. 1.** dir. caus. *make*, or *exhibit*, *distance*, *be gone far*, subj. pers.: c. מִן loc.; sq. inf. cstr.; Inf. abs. as adv. = *at a distance*, c. מִן loc. **2.** indir. caus. *remove*, *put far away*, c. acc. pers. + מֵעַל of land, + מִן pers.; c. acc. מֵעַל + כַּף pers., c. acc. דֶּרֶךְ + *id*.; c. acc. of sin + מִן loc.

[רָחֵק] **adj.verb. removing, departing —** *departing*.

רָחֹק, רָחוֹק **adj. distant, far,** et **n.m. distance — 1. adj. a.** of space: *distant*, land; c. מִן pers., of peoples, persons, cities, so (מִן loc.); abs. of people, persons, cities, trees, of *distant* journey; fig., pred. (indef.); c. מִן pers. (i.e. absent from, lacking to), of salvation, wisdom; of pers. c. מִן of act or quality; of price, c. מִן comp. = *far beyond*. **b.** of time. **2. n.m.** always sing.: **a.** of space: *distance*; elsewhere c. prep.: (1) מֵ ´ר *from a distance*, c. verbs implying motion, physical or mental; look; bring; come; hear; smell; remember; understand; also worship; (2) מֵ ´ר *at a distance* (**1** מִן **c**); (3) מֵ ´ר *to a distance* (**1** מִן **c**); (4) בְּ ´ר *at a distance*; עַד־ ´ר *to a distance*; also c. two prepp.: (5) לְמֵ ´ר *from* (**9** מִן **b**); (6) עַד־מֵ ´ר (III. עַד **I. 1 a**) *to a distance*; even (7) עַד־לְמֵ (עַד ´ר III.). **b.** of time, מֵ ´ר *long ago*, c. noun = *ancient*, *of long*

standing; ־ לְמֵר *long ago*; *from afar*.

מֶרְחָק **n.m. distant place, distance —** *distant place*, *far country*; often c. (ה)מֶרְחָק :אֶרֶץ ־א *land of distance*, distant land, so c. pl. מרחקים ־א *land of distances*, i.e. of wide extent; ־ מִמֵּ *from far*; ־ מִמֵּ *at a distance*, *to a distance*.

רָחַשׁ **vb. keep moving, stir — Qal** *astir*.

מַרְחֶשֶׁת **n.f. stew-pan, sauce-pan.**

רַחַת **n.[f.] winnowing-shovel,** or the like.

[רָטַב, רָטֵב] **vb. be moist — Qal.**

רָטֹב **adj. moist, juicy, fresh.**

[רָטָה] **vb.**

רטט (Aram. רְטֵט *tremble*).

רֶטֶט **n.[m.] tremble, panic —** *panic*.

רִטַּפֵּשׁ **vb.quadril.intrans. grow fresh —** *grow fresh*.

[רַטַּשׁ] **vb. Pi. dash in pieces — Pi.** *dash in pieces*. **Pu.** all of children.

רִי v. רוה.

רִיב **vb. strive, contend — Qal** *strive*: **1.** involving bodily struggle (sc. one with another); public hostilities, c. עִם of Israel. **2.** with words, c. ב pers.; oft. = *quarrel*, c. עִם pers.; subj. God; (עִם of God), in gen.; c. אֵת pers., subj. ־ י (cf. I. יָרִיב infr.); אֵת of ־ י (pt. *one striving*); c. עַל rei; abs. = *find fault*. Esp. **3.** *conduct a* (legal) *case*, *suit*, usu. fig., ־ י subj.; c.

acc. pers. with whom (unfriendly sense); c. acc. cogn. רִיב in good sense, = take one's part; + מִיַּד pers. against whom (of vengeance); + אֵת pers. against whom, so (without acc. cogn.); ר = *plead*, c. ל pers. for whom; of human disputes. **4.** = *make complaint*, c. אֶל pers. unto and against whom. **Hiph.** *displaying contention against*.

רִיב **n.m. strife, dispute —** *strife*, *quarrel*: **1.** in words, about pasturage, in gen. **2.** of public hostilities. **3.** esp. *dispute*, *controversy*, *case at law*; as acc. cogn., *case*, *cause*; דִּבְרֵי רִיבֹת *matters of controversy*; *disput* as guilt; אִישׁ רִיבִי = *accuser*. **4.** *plea*.

רִיבַי **n.pr.m.** in Benj.

יָרֵב **n.m. epith.** of Assyrian king (prop., si vera l., vb. = *let him contend*, or (one who) *contends*).

I. [יָרִיב] **n.[m.] opponent, adversary;** of personal opponent.

II. יָרִיב **n.pr.m.** (*he contendeth* or *taketh* (our) *part*, *conducteth* (our) *case*) **1.** son of Simeon. **2.** post-ex. names.

[יְרִיבַי] **n.pr.m.** a hero of David.

I. מְרִיבָה **n.f. strife, contention;** abs., of quarrel between herdsmen; cstr., of people's strife with Moses at Kadesh.

II. מְרִיבָה **n.pr.loc.** (*place of strife*) — **1.** at Rephidim. **2.** at Kadesh, esp. in מֵי מְרִיבָה *water of M*.

יְרֻבַּעַל **n.pr.m.** name given to Gideon. יָרֻבְעָם v. רבב.

יְרֻבֶּשֶׁת v. foregoing.

מְרִיב בַּעַל **n.pr.m.** (*Baal is* (our, my, his) *advocate*(?)) — **1.** son of Jonathan. **2.** son of Saul and Riṣpah.

רִיחַ, רֵיחַ v. רוח. רֵים v. רְאֵם.

[רֵיעַ] v. II. רֵעַ sub רִיעַ. רעה v. רוע.

ריף

[רִיפָה] **n.[f.]**

רִיפַת n.pr.gent. ‘son’ of Gomer (of Japhet).

[רִיק] **vb. Hiph. make empty, empty out — 1.** *empty* vessels; *keep empty*, (i.e. keep hungry). **2.** *pour out* or *down*, rain, oil. **3.** *empty out* (i.e. *draw*) *sword*; of lance. **Hoph.** *be emptied out* from vessel; (of oinment, in sim.).

[רֵק, רֵיק] **adj. empty, vain — 1.** *empty*, of vessels; of pit, lap, ears of grain. **2.** *empty*, *idle*, *worthless*, ethically; אנשים ריקים *worthless fellows*; < *vain*, *unprofitable things*; מִן דָּבָר ר *a thing too empty* (of significance) for you; *love an empty thing* (|| כזב), of abortive course of action.

רִיק n.[m.] emptiness, vanity; chiefly in adv. phr. לָרִיק *in vain* (of labour without benefit); and as adv. acc.

רֵיקָם adv. emptily, vainly — 1. *in empty condition*, *empty* = with empty hands; c. vb. of sending; of going forth, returning; = without an offering (cf. [פָּנֶה] II. **2,** ראה **Niph. 1 b**). **2.** *in vain*, *without effect*: c. שׁוּב (poem.) [רִיר] **vb. flow** (like slime) (Aram. רִירָא) — **Qal** *flow*.

רִיר n.m. slimy juice, spittle — *spittle*.

רֵישׁ, רִישׁ v. רוּשׁ. רִישׁוֹן v. ראשׁון.

רַדְּ, רֹדְּ v. רכך.

רָכַב vb. mount and ride, ride — Qal 1. *mount*, *mount and sit*, or *ride*, c. עַל of camel, of

ass (חֲמוֹר), of mule (פֶּרֶד); abs. of mounting (and riding in) chariot. **2.** *ride*, *be riding*, c. עַל of mule (פֶּרֶד), of ass, אָתוֹן, so (עַל obj. om.), of horse; c. עַל־מֶרְכָּב (v. ´ מ); c. ב of animal (ב ;(בְּהֵמָה of chariotry and horses; abs. (persh. in chariot) *ride on*! *ride* (habitually) c. עַל of אָתוֹן, of עֲיָרִים, of סוּס (fig. of alliance with Egypt), (fig. of ´ י), c. acc. שָׁמַיִם *ride through*, but also c. ב loc. *in*, *through*. **3.** pt. רֹכֵב etc., as subst., *rider*. **Hiph. 1.** *cause to* (*mount and*) *ride*: c. acc. pers. + עַל of חֲמוֹר, of פִּרְדָּה, of סוּס; c. acc. pers. + ב of chariot; ב of chariot om. = (c. עַל־רֶכֶב); fig. (sc. on the wind); c. acc. rei + אֶל־עֲגָלָה; fig., c. acc. pers. + עַל loc. **2.** *cause to draw* (plough, etc.), obj. Ephr. under fig. of heifer. **3.** fig. (עַל־הַקֶּשֶׁת הַרְכִּב יָדְךָ) *cause hand to ride upon* (grasp) *bow*.

רֶכֶב **n.m. chariotry, chariot, mill-stone;** appar. also **riders — 1.** coll. *chariotry*, *chariots*; esp. war-chariots: in Egypt; early Canaan, called בַּרְזֶל ´ר (i.e. iron-bound, or studded); Philist.; Aram; Judah and Israel (from David's time); Assyria (to be burnt; made mainly of wood); Babyl.; for dignity and display; fig. of Elijah, of Elisha; רֶכֶב אֵשׁ *chariotry of fire* (at Elijah's translation); אֵל ´ר *chariots of El*, i.e. his heavenly host; ´ר meton. for chariot-*horses*. **2.** of single chariot. **3.** *upper millstone* (as *riding* on the lower). **4.** appar. = *riders* (coll.), *troop* (of riders).

רְכִבָּה **n.f.** act of **riding.**

רַכָּב **n.m. 1. charioteer. 2. horseman.**

[רְכוּב] **n.[m.] chariot.**

רֶכָב **n.pr.m.** (*band of riders*?) **2.** in Benjamin.

[רֶכָבִי] **adj. gent.**

מֶרְכָּב **n.m. chariot, riding-seat** (prop. *riding-place*) — **1.** *chariot* (= foll.). **2.** prob. *saddle*.

3. *seat* of litter.

מֶרְכָּבָה **n.f. chariot —** *chariot*: esp. war-chariot, Egypt.; from *Muṣri* in N. Syr.; Can.; Assyr.; foe from north, nations in gen.; Isr. and Jud.; fig. of ´יי's chariots; for dignity and display; used in flight.

רֶכָה **n.pr.loc.** in Judah.

[רָכַךְ] **vb. be tender, weak, soft — Qal 1.** *be tender*, *weak*, of heart: **a.** *be timid*, *fearful*, || יָרֵא. **b.** *be softened*, *penitent*, || **2** .כָּנַע. *be soft*, of treacherous words (c. מִן comp.). **Pu.** *be softened*, mollified, with oil (of wound, מַכָּה). **Hiph.** causat. of **Qal 1 a.**

רַךְ **adj. tender, delicate, soft — 1.** *tender* of flesh; *tender*, *delicate*, esp. in body, of children; of man (+ עָנֹג; i.e. delicately nurtured), so of woman, so, fig. of Bab.; רַךְ as subst. = *tender* (twig) (in fig.); *delicate*, *weak*, of eyes. **2.** רַךְ (ה)לֵבָב *weak of heart*, timid, (+ **3** .(יָרֵא. *soft*, of words, abs. רַכּוֹת = subst., mild, gentle words.

רֹךְ **n.[m.] tenderness, delicacy** of delicately-nurtured woman.

מֹרֶךְ **n.[m.] weakness.**

[רָכַל] **vb.** prob. **go about,** from one to another (for trade for gossip) — **Qal** as subst. = *trafficker*, *trader*.

[רְכֻלָּה] **n.f. 1. traffic. 2. merchandise.**

רָכָל **n.pr.loc.** (*trader*?) in S. of Judah.

רָכִיל **n.[m.] slander, > tale-bearer, informer.**

[מַרְכֹּלֶת] **n.f.** prob. **place of trade, market-place.**

[רָכַס] **vb. bind — Qal** *bind*.

[רֶכֶס] **n.[m.].**

[רֹכֶס] **n.[m.].**

רָכַשׁ **vb. collect, gather property — Qal;** elsewhere c. acc. cogn.

רֶכֶשׁ **n.m. coll. steeds** harnessed to chariot, ridden.

רְכוּשׁ, רְכִישׁ **n.m. property, goods** — *property*, *goods*: **1.** gen. term. for movable possessions of all kings (ofg. specif. incl. cattle). **2.** used specif. of cattle, flocks, etc. **3.** of stores, utensils, etc., as camp-baggage, esp. as booty.

I, II. רָם, רֵם v. רוּם. רֵם v. רְאֵם.

I. רָמָה **vb. cast, shoot — Qal** *Pt.* רֹמֵה קֶשֶׁת coll. (or read רֹמֵי) *bow-shooters*, *bowmen*.

II. [רָמָה] **vb. Pi. beguile, deal treacherously with** — *beguile*, *deceive*, *mislead*, acc. pers.; *deal treacherously with*, *betray*, acc. pers.

I. רְמִיָּה **n.f. deceit, treachery** — *deceit*, *treachery*: esp. of speech, pred. of לָשׁוֹן, appos. of לָשׁוֹן; of man; *deception*; in phr. קֶשֶׁת ר ׳ *treacherous bow* (sim.) (failing him who trusts to it).

I. מִרְמָה **n.f. deceit, treachery** — *deceit*, of balances, מֹאזְנֵי מ ׳ i.e. *deceptive balances*; esp. *treachery*, *craftiness*, בְּמ ׳ *treacherously*, and (of crafty speech); שִׂפְתֵי מ ׳ i.e. *treacherous lips*. II. מִרְמָה n.pr.

תָּרְמָה in בְּת ׳ si vera l. *in treachery*, *treacherously*.

תרמות Kt, v. foll.

תַּרְמִית **n.f. deceitfulness** Qr (> Kt תרבות).

III. רמה

II. רְמִיָּה **n.f. laxness, slackness;** כַּף רְ֫ *slack* (negligent, idle) *hand*; רְ֫ alone = *slackness* (abstr. for concr. = one who is slack); as adv.

(יִרְמְיָה; יִרְמְיָהוּ **n.pr.m.** (? יְ֫ *looseneth*, sc. the womb?) — **1.** proph., son of Ḥilḳiah, of priestly family in ʿAnathôth. **2.** of Libnah, father of Josiah's wife. **3.** Gadite, David's time. **5.** Benjamite. **6.** Gadite. **7. a.** priestly name.

רַמְיָה **n.pr.m.** (prop. יְ֫ *hath loosened*?) one with foreign wife.

I, II. רָמָה v. רוּם. רִמָּה v. II. רמם.

I. רִמּוֹן **n.m. pomegranate** — *pomegranate*: **1.** tree. **2.** fruit. **3.** ornaments in temple, shaped like pomegranates; so in tabernacle.

II. רִמּוֹן **n.pr.dei,** in Aram.

III. רִמּוֹן **n.pr.m.** in Benj.

IV. רִמּוֹן **n.pr.loc. 1.** in סֶלַע הָרִמּוֹן *cliff of R.*; mod. cliff *Rammôn*, E. from Bethel. **2.** in S. Judah; v. III. **2** עַיִן, and **3** עֵין רִמּוֹן. in Zebulun; mod. *Rummâne*, c. 6 miles E. of N. from Nazareth.

רִמּוֹן פֶּרֶץ **n.pr.loc.** station of Israel in wilderness.

רִמּוֹנוֹ see IV. רָמוּת] ,רָמוֹת **3.** רִמּוֹן] v. רָמַז] .רום] v. רָזַם.

רֹמַח **n.[m.] spear, lance.**

הָרַמִּים err. for הָאֲרַמִּים, v. אֲרָם.

רַמְיָה, I., II. רְמִיָּה v. II, III. רמה.

[רַמָּךְ] **n.[f.].**

רמל

רְמַלְיָהוּ **n.pr.m.** father of Peḳaḥ; contempt.

I. [רָמַם] **vb. be exalted — Qal** *Pt.* רֹמֵם v. רום **Pō͘l. Niph.** (of cherubim).

II. רמם

רִמָּה **n.f. worm** (cause and sign of *decay*) all indic. corruption, feeding on dead, etc.; hyperb. of insignificant man.

[רָמַם] **vb.denom. be wormy — Qal.**

רֹמַמְתִּי עֻזֶּר v. sub רום.

רָמַס **vb. trample — Qal** *trample*, of men, c. acc. חֲצֵרָי, (by horses'hoofs); subj. ´ י (fig.; + דֶּרֶךְ), subj. רֶגֶל; subj. beast (allegory), (vision), of horn; abs. of lion, (sim.); pt. as subst. coll. *tramplers* (i.e. devastators). **Niph.** *be trampled*.

מִרְמָס **n.[m.] trampling place, trampling — 1.** *trampling-place*. **2.** *trampling*, be trampled down.

רָמַשׂ **vb. creep, move lightly, move about — Qal 1.** subj. ground, כֹּל אֲשֶׁר תְּ ׳הָאֲדָמָה *all with which the ground creeps* (teems), i.e. all creeping things. **2.** elsewhere subj. animal: **a.** *creep*. **b.** *move lightly*, *glide about*, of water animals. **c.** in gen. *move about*, of all land-animals; specif. of wild beasts prowling at night.

רֶמֶשׂ **n.m.coll. creeping things, moving things — 1.** *creeping things* (disting. from **2** .(בְּהֵמָה, חַיָּה, עוֹף, צִפּוֹר, דָּג **.** of sea animals, *gliding things*. **3.** *moving things*, of all animals.

רֶמֶת, רָמָתִי, רָמָתַיִם v. רום.

רֹן, I, II. רְנָה v. רנן.

[רָנָה] **vb. rattle — Qal** *rattle*.

[רָנַן] **vb. give a ringing cry — Qal** *give a ringing cry*: **1.** in joy, exultation. **2.** in distress. **3.**

cry aloud, in summons, exhortation (of wisdom). **Pi.** *give a ringing cry*, in joy, exultation, esp. in praise to ´ יְ. **Pu.** *give a ringing cry*. **Hiph.** *cause to ring out* for joy. **Hithpō.** v. רון.

[רֹן] **n.[m.] ringing cry.**

רְנָנָה **n.f. id.** ´ ר abs., of joy; exultation.

I. רִנָּה **n.f. ringing cry —** *ringing cry*: **1.** in entreaty, supplication, to ´ **2** .יְ**.** in proclamation. **3.** in joy, esp. praise to ´ יְ; of ´ יְ's joy over Zion.

II. רִנָּה **n.pr.m.** in Judah.

II. רִנָּה **n.[m.]pl.** bird of **piercing cries.** i.e. ostrich.

רִסָּה **n.pr.loc.** station in wilderness.

רסן

I. רֶסֶן **n.m.: 1. halter; 2. jaw(?) — 1.** abs. ´ ר restraining mouth of horse or ass; fig. of ´ **2** .יִ שֵּׂם**.** *jaw*, double jaws (of croc.), si vera l.

II. רֶסֶן **n.pr.loc.** in Assyria, near Nineveh.

I. [רָסַס] **vb. moisten — Qal.**

I. [רָסִיס] **n.[m.] drop** (of dew).

II. רסס

II. [רָסִיס] **n.[m.] fragment** of houses destroyed.

רַע, רֹעַ v. I. רעע. I. רֵעַ v. רוע.

II, III. רֵעַ v. II, III. רעה.

רָעֵב **vb. ve hungry — Qal** *be hungry* (of land, = have famine). **Hiph.** *allow* one *to hunger*.

רָעָב **n.m. famine, hunger — 1.** *famine* (in land, nation or city); c. חזק *be severe*; c. כָּבֵד, גָּדוֹל; as scourge of יְ֫; fig. of lack of יְ֫'s word. **2.** *hunger*, of individual.

רָעֵב **adj. hungry —** *hungry*; as subst. sg. *a hungry man*.

רְעָבוֹן **n.[m.] hunger, lack of food, famine.**

[רעַד] **vb. tremble, quake — Qal** *tremble* at the gaze of יְ֫, in theoph. **Hiph.** *trembling*.

רַעַד **n.m. trembling.**

רְעָדָה **n.f. id.**

I. רָעָה **vb. pasture, tend, graze — Qal 1.** trans. **a.** *pasture*, *tend* (*pascere*), lit., c. acc. צֹאן; acc. of asses; acc. (צֹאן) om. (ב loc.) **b.** fig. of יְ֫, acc. pers., God, who *shepherded* me; c. acc. of people, as flock (pregn., c. אֶל loc.). **c.** fig. of ruler, and teacher, acc. of people, as flock; of guiding; c. ב of people; abs.; c. acc. pers. reflex. *pastured* (fed, enriched) *themselves*. **d.** esp. pt. רֹעֶה, etc., as subst. = *shepherd*, *herdsman*: (1) lit., רֹעֵה צֹאן; alone; רֹעָה *shepherdess*, as symbol. (2) fig. of ruler, (of Cyrus); (of Assyrian leaders). (3) epith. of יְ֫. **2.** intrans. *feed*, *graze*: **a.** of cows, sheep, etc.: c. ב loc.; c. acc. of pasture; c. עַל loc.; אֶל־מוּל loc.; abs. **b.** fig. of idolater; c. ב loc., fig. of lover; of breasts (like gazelles). **c.** fig., of Isr. as flock; c. acc. of pastureland (+ אֶל loc.); hence *crop*, *srip*, i.e. devastate, of conqueror, c. acc. of land; acc. of Isr. under fig. of vine (subj. foes, as beasts). **d.** subj. wind, c. acc. pers., i.e. drive them away; subj. fire, c. acc. rei, יֶרַע. **Niph.** v. **2 d** supr. **Hiph.** v. **1 c** supr.

רֹעֶה *shepherd*, רֹעָה *shepherdess*.

רְעִי **n.[m.] pasture —** *pasture*.

רֹעִי

מִרְעֶה **n.m. pasturage, pasture —** *pasturage*; = *pasture*, of wild ass.

[מַרְעִית] **n.m. pasturing, shepherding, pasturage** (alw. fig.) — **1.** *pasturing*, *shepherding*, of Isr. as flock of ´ **2** .**י.** *pasturage*. **3.** by meton. = *flock*.

II. [רָעָה] **vb.** prob. **associated with — Qal**. **Hithp.** *companionship*.

II. רֵעַ, [רֵעִי] **n.m. friend, companion, fellow — 1.** *friend*; associates; term. techn. הַמֶּלֶךְ רֵעֵ׳ (v. רָעָה); of lover, husband, paramours; metaph. **2.** in weaker sense, *fellow*, *fellow-citizen*, even *another person*, with whom one stands in recipr. relations; *hath given* (the kingdom) *to thy fellow*, = another than thou; so also אִישׁ … רֵעֵהוּ *a* (given, certain) *man* over against *his fellow* (diff. fr. **3**); similarly **3** .שָׂטִי אֶל־רֵעֵהוּ. in recipr. phr. אִישׁ … רֵעֵהוּ they said *one* to *another* (אִישׁ distrib.), *each* the speech of *the other*, absent *one* from *the other*. I.

רֵעַ v. רוע; III. רֵעַ v. III. רעה.

רֵעֶה **n.m. friend** cstr. in term. techn. רֵעֵה הַמֶּלֶךְ, cf. רֵעֵה דָּוִד; in simple sense.

[רָעָה] **vb. denom. Pi. be a special friend —** ‘*best man*.’ [רֵעָה] **n.f. companion, attendant** of maidens.

[רַעְיָה] **n.f. companion** of beloved bride; so of attendant maidens Kt, but v. foregoing.

I. רְעוּת **n.f. fellow(-woman) —** in recipr. phr. אִשָּׁה מֵאֵת רְעוּתָהּ *each from her fellow*; of birds of prey (דַּיּוֹת); people under fig. of sheep.

רוּת **n.pr.f. Ruth;** Moabitess, ancestress of David.

רְעוּ **n.pr.m.** (prop. name of a god) son of Peleg.

רְעוּאֵל **n.pr.m. 1.** Moses’ father-in-law. **2.** Edomite. **3.** Gadite. **4.** Benjamite.

רֵעִי **n.pr.m.** courier of David (si vera l.).

[מֵרֵעַ] **n.m. friend, companion —** *companion*, *confidential friend* (cf. רֵעָה); of bridegroom's escort, 'best man'; more gen. *friends* (‖ אחים).

III. רעה (Aram. רְעָא).

III. [רֵעַ] **n.[m.] purpose, aim;** (of man), (of El).

II. רְעוּת **n.f. longing, striving.**

רַעְיוֹן **n.[m.] id.**

רֹעָה v. II. רעע.

[רָעַל] **vb. quiver, shake, reel — Hoph.** *made to quiver*. Vid. also [עָרַל].

רַעַל **n.[m.] reeling —** *reeling* (fig. of Jerusalem).

[רְעָלָה] **n.[f.]** prob. **veil** (cf. Ar. supr.) in list of finery.

מַרְעֲלָה

תַּרְעֵלָה **n.f. reeling** (cf. רַעַל) — *reeling*.

רְעֵלָיָה **n.pr.m.** companion of Zerub.

רעם

רַעַם **n.[m.] thunder** ascribed to ´י; (fig. of ´י's display of might; opp. שֶׁמֶץ); fig. of captains, שָׂרִים ׳ר, i.e. thunderous shouting (+ תְּרוּעָה).

[רָעַם] **vb.denom. thunder — Qal** *make the sound of thunder*, *thunder*. **Hiph.** *thunder*,

cause thunder, of ´ יְ (God) (c. עַל pers. *against* whom).

רַעְמָא v. II. רַעְמָה.

I. רַעְמָה **n.f. vibration? quivering** mane? of horse's neck.

II. רַעְמָה, רַעְמָא **n.pr.m.** 'son' of Cush; as trading people. Identified by many with city.

רַעַמְיָה (? *thunder of* ´ יְ) v. רְעֵלָיָה.

רַעַמְסֵס **n.pr.loc.** = רַעְמְסֵס, **Ramses,** city in Egypt; built by King Rameses II, near *Tel el-Maskhuta* (Pithom), but not certainly identified, v. פִּתֹם and reff.; ´ אֶרֶץ ר of district round.

[רָעַן] **vb.** only **Pa֯lel be** or **grow luxuriant, fresh, green** (of branch, in fig.).

רַעֲנָן **adj. luxuriant, fresh** — *luxuriant*, of trees; esp. in phrase ´ תַּחַת כָּל־עֵץ ר place of idolatrous rites; leaf (fig.); leafy couch; *fresh*, oil; *fresh*, *flourishing*, pers. (fig., as trees) (+ דְּשֵׁנִים).

I. רעע

רַע **n.[m.] badness, evil — 1.** *badness*, *bad quality*, of cattle, figs. **2.** *wilfulness*. **3.** ethical, *evil*, *badness*, only in phr. רַע מעללים *evil of doings*. **4.** *sadness*, ר ֹלֵב, ר ֹפָּנִים (cf. [[רָעַע] **2**).

I. רַע **adj. bad, evil** (distinction from n., and vb.) — **1.** *bad*, *disagreeable*, *malignant*: of a woman, *disagreeable*, *unpleasing in the eyes of*; of poisonous herb, malignant boils, diseases, deadly sword, arrows, severe judgments, wonders; מַלְאֲכֵי רָעִים = fierce messengers (of God), wild beasts; unclean thing. **2.** *bad*, *unpleasant*, giving pain, unhappiness, misery: ימים רעים *evil days* (of trial and hardship); הדבר הרע *evil report*; of things: painful discipline, evil occurrence, *evil*(-bringing) *net*, instruments: כל הדבר הרע *all evil* (injurious) *things*; רַע it is

bad, *harmful*; of speech, in prov., speak *bad* or *good* = anything at all, מטוב כד רע, לְמֵרָע ועד טוב, of the divine spirit as producing an ecstatic state of frenzy and violence (see רוּחַ **9**). **3.** *evil*, *displeasing*. **4.** *bad of its kind*, land, place, waters, figs, kine. **5.** *bad*, i.e. low value. **6.** + מִן comp., *worse than*; as superl., רָעֵי גוֹיִם *worst of nations*. **7.** *sad*, *unhappy*: לֵב־רָע *sad heart* (cf. opp. חָשַׁב מַחֲשָׁשֶׁת (ה)רָעָה. **8.** טוב, יטב). *devise evil* (hurtful) *device*. **9.** *bad*, *unkind*, vicious in disposition or temper: וְלֵב־רָע *when the mind is visious*, harmful; רַע עָיִן *one evil* of eye; רוּחַ רָעָה *bad temper*. **10.** ethically *bad*, *evil*, *wicked*: **a.** in gen., אם טוב ואם רע *whether good or bad*. **b.** of persons, so רָע = *evil man*; רַעוֹת *evil women*; שכנים רעים *evil neighbours*; רַע בְּעֵינֵי י ׳ *wicked* in the eyes of י ׳. **c.** of thoughts; words. **d.** *deeds*, *actions*.

II. רַע **n.m. evil, distress, misery, injury, calamity — 1.** *evil*, *distress*, *adversity*: יָרֵא רַע *fear evil*; יוֹם רע *day of calamity*; בְּרָע *in adversity*. **2.** *evil*, *injury*, *wrong*: עִם + עשׂה רע, pers.; ל pers.; דבר בְּרָע *speak about injury*; לרע *for harm*, *injury*. **3.** ethical *evil*; בְּעֵר הרע מִם *consume evil from*.

רָעָה **n.f. evil, misery, distress, injury — 1.** *evil*, *misery*, *distress*: c. עַל; c. **2** .אֶל. *evil*, *injury*, *wrong*; c. עִם; c. את; c. ל; c. אֶל; obj. of vbs. חשׁב; חרשׁ; הֵשִׁיב; גמל; בקשׁ; שׁלם; לְרָעָה *for harm*; בְּרָעָתֶךָ *in thy mischief*; בְּרָעָה *for mischief*. **3.** ethical *evil*.

[רָעַע] **vb.denom. be evil, bad — Qal 1.** *be displeasing*. **2.** *be sad*. **3.** *be injurious*, *evil*: וַיֵּרַע לְ *it went ill with* Moses, pers. subj.; רָעָה עַיִן *be grudging*, c. ב pers. **4.** *be evil*, *wicked*, ethically. **Niph.** *suffer hurt*. **Hiph. 1.** *do an injury*, *hurt*: abs.; c. acc. pers.; c. בְּ, (c. ל); c. עִמָּדִי; c. על; c. ל + inf.; swear לְהָרַע, = to one's hurt; Pt. = subst. לְבָבָם לְמֵרָע (shall be) *for mischief*. **2.** *do evil*, *wickedly*: abs.; c. מִן comp.; *Pt.* מֵרַע *evil doer*.

II. [רַעַע] **vb. break** (Aram. loan-word = Heb. רָצַץ q.v.) — **Qal 1.** trans. *break*. **2.** intrans. *break* = *be broaken*, of branches. **Hithpō›. .** *broken asunder*; *be broken in pieces*, *ruined*.

[רָעַף] **vb. trickle, drip,** synon. of נזל, II. ערף — **Qal** of clouds, c. acc. mat. טַל; fig.; subj. of moistened ground. **Hiph.** *trickle*.

[רָעַץ] **vb. shatter** acc. pers. (of men).

[רָעַשׁ] **vb. quake, shake,** intr. — **Qal** *quake*, *shake*, of earth, (c. מִמְּקוֹמוֹ + ,עַל־כֵּן, pregn.; || רָגַז); c. מִן caus.; of heavens; heavens and earth; mts. (ב caus.); walls (ל caus.); all living things (מִפְּנֵי caus.); of waving grain. **Niph.** *made to quake* (מְקוֹל). **Hiph. 1.** *cause to quake*, subj. יְ, c. acc. of heavens, earth, nations, etc.; nations + מְקוֹל; subj. man, c. acc. of kingdoms. **2.** *cause* (horse) *to spring*, *leap* (like locust), man subj.

רַעַשׁ n.m. quaking, shaking 1. specif. *earthquake*; fig. of יְ's judgment; > *rustling*, *rattling*; hence hyperbol. of shaking of earth by trampling of warriors, by war-chariots, or wheels, by war-horse('s hoofs). **2.** *quaking*, *trembling*, of pers. **3.** *shaking*, *quivering*, of dart (al. *rushing sound*).

רָפָא vb. heal — Qal *heal*: **1.** lit., **a.** of God, c. acc. pers., c. ל pers. **b.** of men, abs.; pt. as subst. *healer*, *physician*. **2.** fig., *heal* hurts of nation, involving יְ's (restored) favour (and, often, forgiveness): **a.** subj. יְ, c. sf. pers.; c. acc. עַם, c. acc. אֶרֶץ; c. ל of nation, and (indef. subj.) (lest) *one heal them* (= pass., *they be healed*); c. acc. of hurt, (of land), so מְשׁוּבָה (incl. the *consequences* of backsliding); c. ל of hurt; acc. nation (personif.) + מִן of hurt; abs. (opp. נגף), (opp. מחץ); pt. as subst. *healer*, *physician*. **b.** human subj., c. ל of nation. **3. a.** fig., *heal* individ. distresses, c. sf. pers., c. acc. נַפְשִׁי = *me*, c. ל pers.; abs. **b.** pt. as subst. **Niph.** *be healed*: **1.** lit., of pers.; + acc. of disease; subj. disease; of (bad) water, salt waters (prediction), i.e. be made fresh; of (broken) pottery, i.e. be made whole, (in sim.). **2.** fig., *be healed*: **a.** of national hurts, subj. city; involving forgiveness and יְ's blessing, impers. c. ל of people, נִרְפָּא־לָנוּ i.e. *healing has come to us*. **b.** of personal distress, subj. pers., subj. the distress. **Pi.** *have healed*, *heal*, usu. human subj.: **1.** lit.; c. acc. of altar, = *repair*; c. ל of water (subj. יְ. **2** fig. of healing national defects and hurts, acc. pers.; *work at healing*, *treat* (acc. of hurt) (עַל־נְקֻלָּה, v. [קָלַל] **Niph. 2**). **Hithp.** *Inf. cstr*. of purpose, לְהִתְרַפֵּא, lit., *in order to get healed*, + מִן of wounds. v. רָפָה *relax*.

I. רָפָא **n.pr.m.** in Benj. II. רָפָא v. רפה. Vid. also בֵּית ר ׳.

I, II. רְפָאִים v. sub רפה.

I. רָפָה **n.pr.m.** in Saul's line.

רָפוּא **n.pr.m.** in Benj.

[רְפֻאָה] **n.f. remedy, medicine.**

רְפוּאוֹת **n.f. healing.**

רְפָאֵל **n.pr.m.** Levite.

רְפָיָה **n.pr.m. 1.** in David's family. **2.** in Simeon. **3.** in Issachar. **4.** descendant of Saul. **5.** post-ex. name.

יִרְפְּאֵל **n.pr.loc.** in Benj.; unknown.

מַרְפֵּא, מַרְפֵּה **n.m. healing, cure, health** (usu. fig.) — **1.** *healing*, *cure*, of national woes; esp. אֵין לָנוּ מ ׳ *there is no cure for us*. **2.** fig. of pers., *health*, *profit*; with spiritual implic.; לֵב מ ׳ *a mind of health* (healthy, composed, mind), cf. מ ׳ alone = *composure*; לְשׁוֹן מ ׳ *healing of the tongue*, = a soothing tongue. **3.** lit., of disease.

[רָפַד] **vb. spread — Qal** *spread*. **Pi.** (*spread out* any support, hence) *support*.

[רְפִידָה] **n.f.** perh. **support.**

רְפִידִים **n.pr.loc.** station of Isr. at Exodus.

רָפָה **vb. sink, relax — Qal 1.** *sink down*, of hay in flame; *sink*, *decline*, of day. Usu. **2.** *sink*, *drop* (of wings, v. **Pi.**), of hands, c. מִן *their hands will drop from the work* (in fear); elsewh. abs. fig. = *lose heart*, *energy*. **3.** *relax*, *abate*, of temper (+ מֵעַל pers.). **4.** *relax*, *withdraw*, subj. י ׳,

מִן pers., i.e. let one alone. **Niph.** *idle*. **Pi.** causat.: *let* wings *drop*; loosen and *let drop*, girdle of mighty, fig. for *weaken* them; c. acc. hands, fig. for *enfeeble*, *dishearten*. **Hiph.** causat., **1.** *let drop*, the hand; fig., + מִן pers., = *abandon*; acc. rei, = *abandon*, *forsake*; subj. יִ֫, c. acc. pers. **2.** *let go*, sf. pers.; fig., acc. (om.) **3** .מוּסָר **.** *refrain*, c. מִן pers., = *let* one *alone*, מִן of anger; c. ל pers.; acc. pers.; abs. *let alone*, i.e. do nothing, be quiet. **Hithp.** *shew self slack*. Vid. also רָפָא *heal*.

רָפֶה **adj. slack** of people, i.e. weak (|| יָגֵעַ); fig. of discouragement and fear.

[רִפְיוֹן ,רְפִיּוֹן] **n.[m.] sinking —** *sinking*, fig. of helpless terror.

II. רָפָה, II. רָפָא as **n.pr.m.**, alw. c. art. **Hā-Rāphā** only as parent.

I. רְפָאִים **n.m.pl. shades, ghosts** name of dead in She‹ôl, c. art, elsewhere nearly = n.pr.; of righteous.

II. רְפָאִים **n.pr.gent.** old race of giants; ancient inhab. of Canaan [W. of Jordan?]; hence עֵמֶק רְ֫פָאִים, plain S. of Jerus.; רְ֫פָאִים E. of Jordan; in Bashan, Og the last of them (of hugh size).

רִפּוֹת, v. רִיפָה sub רוּף.

רֶפַח **n.pr.m.** in Ephr.

רְפָיָה **n.pr.m.** v. sub רִפְיוֹן .רפא v. רפה.

רָפַס, רָפַשׂ **vb. stamp, tread, foul by stamping, treading — Qal** c. acc. rivers. **Niph.** *befouled*. **hithp.** (*stamp oneself down*, then fig.), *humble thy self*, become a suppliant; *stamping*, *trampling*.

[מַרְפֵּשׂ?] **n.[m.]** (water) **befouled** (by trampling).

[רַפְסָדָה] **n.[m.] raft.**

[רָפַף] **vb. Pō‹. shake, rock.**

[רָפַק] **vb. Hithp. support oneself, lean.**

רִפֵּשׁ v. רפס.

רפשׁ

רֶפֶשׁ n.[m.] mire.

[**רֶפֶת**] **n.[m.]** appar. **stable, stall** (for cattle).

רָץ v. [רוץ .רַץ] v. רצץ.

[**רָצָא**] **vb.** si vera l., || form of רוּץ *run*.

[**רָצַד**] **vb. Pi. watch stealthily,** or **with envious hostility** — *observe stealthily*.

רָצָה vb. be pleased with, accept favourably — Qal 1. *be pleased with*, *favourable to*: **a.** of God, c. acc. pers.; c. acc. rei; c. בְּ pers.; בְּ rei. **b.** of men: c. acc. pers., subj. father; of brother, monarch; c. acc. rei; c. בְּ rei; עִם pers.; pt. pass. רָצוּי *favoured*, *acceptable to*. **2.** *accept*: of God, c. acc. pers. sacrificing; c. acc. of sacrifice; c. בְּ of sacrifice; abs. **3.** *be pleased*: **a.** *determined*, c. inf. **b.** c. בְּ pers. **4.** *make acceptable*, *satisfy* (by paying off debt), subj. land, paying off its sabbaths, c. acc. of guilt incurred (עָוֹן). **Niph. 1.** pass. of **Qal 2**, *be accepted*, of sacrifices, c. לְ pers.; c. לְ of sacrifice; abs. **2.** pass. of **Qal 4**: *accepted* (as satisfactory). **Pi.** c. acc. דַּלִּים *seek the favour of the poor*. **Hiph.** *pay off*, cf. **Qal 4. Hithp.** *make self acceptable unto* (אֶל).

רָצוֹן n.[m.] goodwill, favour, acceptance, will — 1. *goodwill*, *favour*: **a.** of God. **b.** of men: in gen.; of kings. **2.** *acceptance*, of persons, offering, sacrifice; c. לְ pers. *for acceptance for him before* יְ֫; c. sf. pers. **3.** *will*, *desire*, *pleasure*: **a.** of God, עשׂה רצון *do* his *will*. **b.** of man, עשׂה כרצונו *do according to his will*, exactly as he pleased; *desire*; = self-will.

תִּרְצָה **n.pr.f.** et **loc.** (*pleasure*, *beauty*) — **1. f.** daughter of Ṣelophehad of Gilead. **2. loc.** old Can. city, early cap. of N. Isr. (until Omri); Menahem's base of operations; site not certain.

רָצַח **vb. murder, slay — Qal** *murder*, *slay*, with premeditation; c. acc. pers., unawares; *slay* as avenger; esp. pt. as subst. = *slayer*, *manslayer*, without intent; *murderer*, with intent. **Niph.** *be slain*; *murdered*. **Pi.** (intens.) *murder*, *assassinate*; *Pt*. as subst. *murderer*, *assassin*. **Pu.**

רֶצַח **n.[m.] shattering —** *shattering*.

רִצְיָא **n.pr.m.** in Asher.

רְצִין **n.pr.m. 1.** king of Aram, Ahaz's time.

רָצַע **vb. bore, pierce — Qal** *pierce* (acc., בְּ instr.).

מַרְצֵעַ **n.[m.] boring-instrument, awl.**

I. [רָצַף] **vb. fit together, fit out,** si vera l. — **Qal** *fitted out*.

רִצְפָה **n.f. pavement —** *pavement*, in Ezek.'s temple; Sol.'s temple; in a palace.

מַרְצֶפֶת **n.f. id.**

II. רצף

I. רִצְפָה **n.f. glowing stone** (or **coal**).

רְצֶף **n.pr.loc.** conquered by Assyr.; mod. *Ruṣâfa*, between Palmyra and the Euphrates.

II. רִצְפָה **n.pr.f.** concubine of Saul.

רִצְפִים v. I. רִצְפָה.

[רָצַץ] **vb. crush — Qal** *crush*: **1.** lit., **a.** *pt. pass*. in קְנָנָהּ(הַ) (רְצוּץ(הָ)), (all metaph. of weak pers.). **b.** impf. intrans. *get crushed* (rd. תֵּרוֹץ?), of bowl (in metaph.). **2.** fig. *crush*, *oppress*,

acc. pers.; pt. pass. as subst. *the oppressed*; intrans. *get crushed* (rd. יֵרוֹץ?), of servant of יְ֫, under fig. of wick, (+ יְכֻהֶה) he shall not grow dim or *be crushed out*. **Niph.** *be crushed*, *broken*; (of wheel at cistern); (of Pharaoh as reed, cf. **Qal 1 a**). **Pi.** *crush in pieces*: **1.** lit. (in metaph.) c. acc. rei. **2.** fig. = *grievously oppress*. **Pō֛ēl** acc. pers. (= **Pi. 2**). **Hiph.** *crush*. **Hithpō֛.** recip.

[רַץ] **n.[m.]** usu. **piece, bar (?)**.

II. מְרוּצָה **n.f. crushing, oppression.**

רַק v. I. רקק; רֵק v. רֹק; רֵיק v. II. רקק.

[רָקֵב] **vb. rot — Qal** (of tree); fig.

רָקָב **n.[m.] rottenness, decay** (always fig.); elsewhere of decay of bones, *caries* (in fig.).

רִקָּבוֹן **n.[m.] id.;** עֵץ ר ֫ *wood of rottenness*, = *rotten wood* (in fig.).

רָקַד **vb. skip about — Qal** *skip about* (of mts.); (Sinai quaking at law-giving); a time to mourn (סְפֹד) *a time to skip about* (gaily). **Pi.** *dance*, *leap*: (of children; merrily), (of locusts); (of David; jolting chariots). **Hiph.** *he* (יְ֫) *made them skip* like calves (trees, by lightning).

רַקָּה v. I. רקק. רַקּוֹן v. II. רקק.

[רָקַח] **vb. mix,** or **compound** oil, ointment — **Qal** *mix*, *compound*. **Pu.** *mixed as ointment*. **Hiph.**

רֶקַח **n.[m.] spice**; wine, (that is) *spice* (i.e. spiced wine).

רֹקַח **n.[m.] spice-mixture, perfume** of holy oil; of incense.

[רַקָּח] **n.m. ointment-maker, perfumer.**

[רַקָּחָה] **n.f.** (female) **ointment-maker, perfumer.**

[רְקוּחַ] **n.[m.] perfumery.**

[מֵרְקָחַ] **n.[m.] spice, perfume** (of cheeks); (v. also **3** מִגְדָּל).

מֶרְקָחָה **n.f. 1. ointment-pot,** in which ointment is compounded. **2. spice-seasoning (?);** as acc. cogn.

מִרְקַחַת **n.f. 1. ointment-mixture. 2. ointment-pot (?)** [רָקַם] **vb. variegate — Qal** as subst. *variegator*, worker (weaver) in colours, c. ב mater.; esp. מַעֲשֵׂה רֹקֵם *variegator's work*. **Pu.**

רִקְמָה **n.f. variegated stuff** (woven or embroidered); (piece of) *variegated stuff*, for garments; explicitly, בִּגְדֵי רֹקְמָה; = *variegated work*; fig. of variegated plumage; of variegated stone.

רֶקֶם **n.pr. 1. m.** a king of Midian. **b.** a 'son' of Hebron. **c.** name in Gilead. **2. loc.** in Benj.

[רָקַע] **vb. beat, stamp, beat out, spread out — Qal** *stamp*, *beat* (stamp) with thy foot, in token of contemptuous pleasure. **Pi.** goldsmith *with gold overlayeth it* (lit. *beateth it out*); *beat them out as plating*. **Pu.** *silver beaten out*. **Hiph.** *canst thou make with* (= like) *him a spreading for clouds* (spread out clouds)?

רָקִיעַ **n.m. extended surface,** (solid) **expanse** (as if *beaten out*) — *firmamentum* **1.** (flat) *expanse* (as if of ice), as base, **support. 2.** the vault of heaven, or 'firmament,' regarded by Hebrews as solid, and supporting 'waters' above it.

[רְקוּעַ] **n.[m.] expansion —** *expansion*.

I. רקק

1 רַק **. adj. thin. 2. adv.** with restrictive force, **only, altogether, surely** (syn. אַךְ) — **a.** *only*. **b.** prefixed to *sentences*, to add a limitation on sthg. previously expressed (or implied), *only* to these men do nothing, רַק אֶת־בְּנֵי לֹא־תָשִׁב הֵנָּה, I will let you go … , *only* go not far, *only* — it is nothing — let me pass through on my feet; emphasizing a command. **c.** emphasizing single words, esp. adj., *only* = *nought but*, *altogether*, יֵצֶר מַחְשְׁבוֹת לִבּוֹ רַק רַע is *only* evil,

i.e. *exclusively* evil, *nought but* evil, רַק טוֹב *nothing but* good; sq. as adv. **d.** after a neg., *save*, *except* (syn. **2** כִּי אִם **a**). **e.** with an affirmative, asseverative force, *only*, *altogether = surely*. **f.** רַק) רַק אִם prefixed for emph.) *if only*, *provided only*.

רָקִיק **n.m. a thin cake, wafer** always of unleavened bread.

רַקָּה **n.f. the temple** (of the head).

II. [רָקַק] **vb. spit — Qal** c. ב of pers. spit upon.

רֹק **n.[m.] spittle** (of contemptuous spitting).

רַקּוֹן **n.pr.loc.** in Dan.

רַקַּת **n.pr.loc.** in Naphtali; a Jewish trad. identified with Tiberias.

רָשׁ v. רוּשׁ.

רשׁה

רִשְׁיוֹן **n.[m.] permission.**

רֵאשִׁית v. רֵאשִׁית sub ראשׁ.

[רָשַׁם] **vb. inscribe, note — Qal** *inscribe*.

רשׁע

רָשָׁע **adj. wicked, criminal — 1.** usu. as subst., *one guilty of crime*, deserving punishment: sts. also *wicked*; opp. צַדִּיק; רָשָׁע לָמוּת *guilty of death*. **2.** *guilty of hostility* to God or his people, *wicked enemies*; coll.; specif. of Pharaoh, Babylon, Chaldeans. **3.** *guilty of sin*, against either God or man, *wicked*.

רֶשַׁע **n.m. wickedness — 1.** *wickedness*, as violence and crime against civil law; אֶגְרֹף ´

ר *fist of wickedness*. **2.** *wickedness* of enemies: of Egypt. **3.** *wickedness*, in ethical relations.

[רָשַׁע] **vb.denom. be wicked, act wickedly — Qal 1.** *be wicked*, *act wickedly*. **2.** *be guilty*. **Hiph. 1.** *condemn as guilty*, in civil relations, c. acc. **2.** *condemn as guilty*, in ethical and religious relations, c. acc. **3.** *act wickedly* (late), in ethics and religion.

רִשְׁעָה **n.f. wickedness — 1.** *wickedness* in civil relations. **2.** *wickedness* of enemies. **3.** *wickness*, ethical and religious.

מְרִשַׁעַת **n.f. wickedness;** Athaliah *the* (embodied) *wickedness*.

רִשְׁעָתַיִם v. כּוּשָׁן ר ׳.

רשׁף

I. רֶשֶׁף **n.m. flame, fire-bolt 1.** *flame*: אֵשׁ ׳ר *its flames* (sc. of אַהֲבָה, קִנְאָה) *are flames of fire*; בְּנֵי ר ׳ = *sparks*; ר ׳ = pointed *flame* of lightning; קֶשֶׁת ר ׳ sharp *flames of the bow*, fig. for arrows. **2.** *fire-bolt* of י ׳, bringing pestilence and death.

II. רֶשֶׁף **n.pr.m.** in Ephr.

[רָשַׁשׁ] **vb. Pō͜ēl beat down, shatter —** *beat down*. **Pu.** *beaten down*.

רֶשֶׁת *net*, v. ירשׁ.

[רָתַח] **vb. boil — Pi.** *cause to boil*, bring to boiling, c. acc. rei. **Pu.** *made to boil* without quiet (fig. of violent emotion), **Hiph.** *make boil*.

[רֶתַח] **n.[m.] boiling —** as acc. cogn. *cause its boilings to boil*, make it boil vigorously.

[רָתַם] **vb. bind, attach — Qal.**

רֹתֶם **n.m.** a kind of broom-shrub, **broom-plant, retem.**

רִתְמָה **n.pr.loc.** station in wilderness.

[רָתַק] **vb. bind — Pu.** *were bound*. **Niph.** *be snapped*, *broken*.

[רִתֵּקָה] **n.[f.] chain (?).**

רַתּוֹק **n.[m.] chain.**

רַתּוּקוֹת, רתיקות v. foregoing.

רתת

רִתֵּת **n.[m.] trembling** — *trembling*.

שׂ

שׂ *Sîn*, 21st letter (with שׁ, q.v.).

שְׂאֹר

שְׂאֹר **n.m. leaven.**

שְׂאֵת v. נשׂא. שָׂב v. שׁוּב.

שְׂבָךְ

שְׂבֹכָה **n.[m.] network of boughs.**

שְׂבָכָה **n.f. lattice-work, network — 1.** prob. window-*lattice*. **2.** net ornament on pillars. **3.** *network*, *toils*, for catching animals (fig.).

שְׂבָכִים v. שְׂבָכָה.

שְׂבָם **n.pr.loc.** in Moab (Reuben), near Heshbon.

[שְׂבַע ,[שָׂבֵעַ **vb. be sated, satisfied, surfeited — Qal 1.** *be sated* (with food), esp. human subj.: **a.** abs., after אָכַל; exposing men to arrogance (id.; c. בְּ loc.; || רָעָה *graze*); = have (or get) enough to eat, enough to drink, fig. of sword, of wine. **b.** c. acc. of food (of beasts, in fig.), of earth, sated with water (rain), so of trees (acc. om.), fig. of requital. **c.** c. מִן of food (fig.); fig. of earth having its fill (of rain), and (fig. of requital); good sense, bad sense; c. מִן of source (fig.). **2.** more gen., *be sated*, have desire satisfied: **a.** abs. (i.e. with harlotry), (with plunder), (with a given result); of eyes, She'ôl and Abaddōn; = have abundance (exposure to arrogance). **b.** c. acc., *be satisfied with*, *have one's fill of*: acc. of sons, days of life, i.e. reach the full limit (+ זָקֵן). **c.** c. בְּ of goodness, c. מִן id. **d.** c. לְ inf. **3.** *have in excess*, *be surfeited with*: **a.** lit., with honey (acc.). **b.** fig. = *be weary of*, c. acc. of offerings (subj. יִ֫ 2), tossings, poverty, shame, contempt, c. acc. pers. **c. id.**, c. בְּ of troubles, of reproach. **Niph.** *sated*. **Pi.** *satisfy*, subj. יִ֫ acc.). **Hiph. 1. a.** *satisfy* (esp. with material blessings), subj. יִ֫, c. acc. pers. (exposing men to arrogance) (acc. נֶפֶשׁ; of refreshment in drought, בְּ loc., fig. of help and blessing), (acc. נֶפֶשׁ; בְּ) ,(מִלֵּא || instr., on acc. v. עַדֵי); c. acc. of ground (i.e. with rain); human subj., c. acc. נֶפֶשׁ. **b.** c. acc. of food + pers., יִ֫ subj. (|| הֶאֱכִיל); c. acc. pers. + אֹרֶךְ יָמִים. **c.** יִ֫ subj., acc. rei + לְ pers. **d.** יִ֫ subj., c. acc. of beasts + מִמְּךָ (of Pharaoh, in prophetic fig.). **2.** *enrich*, subj. Tyre, c. acc. gent. **3.** *sate*, *glut* (with the undesired), subj. יִ֫, c. acc. pers. + בְּ rei, acc. pers. + rei.

שֹׂבַע **n.[m.] satiety, abundance — 1.** *satiety*, as to food. **2.** *satisfying abundance*, שְׂמָחוֹת שׂ׳.

שְׂבְעָה] ,שָׂבְעָה] **n.f. satiety — 1.** as to food, esp. לְשׂ אָכַל *eat to satiety*, *one's fill*; (fig.); שׂ of dogs (fig.); לֶ֫חֶם שׂ׳ leading to arrogance, as sin of Sodom. **2.** as to carnal desire

(fig.).

שָׂבָע **n.m. plenty, satiety — 1.** *plenty*, of bread-stuffs. **2.** *satiety*.

שָׂבֵעַ **adj. sated, satisfied, surfeited — 1. a.** *sated* with food, c. בַּלֶּחֶם; *abounding in* יְ's favour (מָלֵא ||) (שְׂבַע רָצוֹן); abs. *satisfied*. **b.** in phr. שְׂבַע יָמִים *satisfied with days*, in a good old age (+ **2** .(זָקֵן **.** bad sense, surfeited with trouble.

I. [שָׂבַר] **vb. inspect, examine — Qal** c. ב obj., I *examined into* the wall, inspected it closely.

II. [שָׂבַר] **vb. Pi. wait, hope (Aramaism) — 1.** *wait* + לָהֵן *therefor*. **2.** *hope* for, ל rei, אֶל rei, אֶל pers.; ל inf. *hope to rule*.

[שֵׂבֶר] **n.m. hope.**

[שָׂגָא] **vb. grow, grow great — Qal** (of plant). **Hiph. 1.** *make great* (v. **3** ל **b**). **2.** *magnify*, *laud*. Vid. שׂגה.

שַׂגִּיא **adj. great** of God.

[שָׂגַב] **vb. be** (inaccessibly) **high — Qal 1.** of city, c. מִן, *be* (too) *high* for capture. **2.** of pers., *be high* in prosperity. **Niph. 1.** *be high*, walls; city; God's knowledge (unattainable). **2.** *be* (safely) *set on high*. **3.** *be exalted*, of God; his name. **Pi.** trans. c. acc.: **1.** *set* (securely) *on high*; c. מִן, of foe, affliction. **2.** *exalt*, in effective hostility, c. עַל. **Pu.** *be set* (securely) *on high*. **Hiph.** God *acts exaltedly*.

שְׂגוּב **n.pr.m.** (*exalted*) **1.** son of rebuilder of Jericho Qr (Kt **2** .(שׂגיב **.** of Judah.

I. מִשְׂגָּב **n.[m.] secure height, retreat — 1. a.** = stronghold. **b.** fig. of security. **2.** fig. of God as refuge.

II. מִשְׂגָּב perh. **n.pr.loc.** in Moab.

[שָׂגָה] **vb. grow, increase** (late; || form of שׂגא) — **Qal** *grow great* (opp. מְצָעָר); see שׂגא). **Hiph.** *increase*.

שׂגיב v. שְׂגוּבִ. שׂגשׂג v. II. סוּג.

[שָׂדַד] **vb. Pi. harrow** (of beast); human subj., c. acc. of ground; (|| יַחֲרוֹשׁ; fig. of Jacob).

שִׂדִּים **n.[m.]pl.** in **n.pr.loc.** עֵמֶק הַשִּׂ ׳ *vale of Siddim* (identif. with Dead Sea), (= *vale of furrows*?).

שׂדה

שָׂדַי **n.m. field, land** (rare orig. form of שָׂדֶה (q.v. infr.), only poet.) — **1.** cultivated *field*, yielding food; שֹׁמְרֵי הַשִּׂ ׳ *keepers*, *watchmen*, *of a field*. **2.** home of wild beasts. **3.** plain, opp. mt. **4.** *land*, opp. sea.

שָׂדֶה **n.m. id. — 1.** open *field*, country: **a.** pasture-land. **b.** unfrequented, exposed to violence, to wild beasts. **c.** specif. home of beasts; esp. phr. חַיַּת הַשִּׂ ׳ of beasts in gen., and, of wild beasts; hunting-ground. **d.** yielding plants and trees. **e.** stony. **f.** *open country*, outside of walled city; as battle-ground, outside of military camp; opp. city (in formula); שְׂדֵה אֶרֶץ; as site of small town, *country*-town (opp. royal city); of high places; quite gen.; including road; disting. from road; outside houses and courtyards; בַּשִּׂ ׳ nearly = *outdoors*; of surface of country or ground; same phr. opp. house, comfort, etc., opp. city, opp. tent, opp. tent of meeting. **g.** = expanse of country, opp. mt., in phr. מְרוֹמֵי שִׂ. **2.** definite portion of ground, *field*, *land*: **a.** cultivated ground, שָׂדֶה טוֹב *good soil*. **b.** as private property (as burial-place); also (הַ)שִּׂ ׳ חֶלְקַת, v. חֶלְקָה; and צֹפִים שִׂ ׳, v. צפה. **c.** city-land, adjacent to city (town) and subject to its control; specif. of Zoan. **d.** territory of natrion, tribe. **e.** personal estate of king. **3.** *land*, opp. sea.

שִׂדִּים v. שׂדד. שְׂדֵרָה v. סדר.

שֶׂה **n.m.** and (less oft.) **f. one of a flock, a sheep** (or **goat**) **— 1.** *a sheep*, or *goat*, nom. unit. of צֹאן: as property, roaming pasture, straying (sim.), slaughtered (in sim.); as sacrifice; fit for sacrifice; unfit; as food; for passover; fig. of Isr. **2.** coll. *flock*.

[שָׁהֵד] **n.[m.] witness** (Aram. loan-word = Heb. עֵד).

שׁהר

[שַׁהֲרוֹן] **n.[m.] moon,** or **crescent**; of (non-Israel.) ornaments of camels, kings, women.

שׁוֹא v. נשׁא. I, II. שׁוּג v. I, II. סוּג.

שׁוּחַ v. I. שׁוּט.

[שׁוּט] (akin to שָׂטָה q.v.) **vb. swerve, fall away — Qal** *falling away*.

[שֵׁט, שִׁטִּים] **n.[m.] swerver, revolter** (?), **deeds that swerve** (fr. the right?).

I. [שׁוּךְ] **vb. hedge** or **fence up, about** (= II. סוּךְ, q.v.) **— Qal** *fenced about* (protectingly); *hedge up* (obstruct) *thy way* (acc.).

[מְשֻׂכָה] **n.f. hedge** (= מְשׁוּכָתוֹ. מְסוּכָה) v. III. שׂכך.

II. שׁוּך

[שׁוֹךְ] **n.[m.] branch** or **brushwood**.

[שׁוֹכָה] **n.f. id.**

שׁוֹכוֹ, שׁוֹכֹה **n.pr.loc.** in Judah: **1.** in Shephelah. **2.** in hill-country (Kt שׁוכה, Qr שׁוכו), prob. also שׁוֹכוֹ (‘son’ of חֶבֶר); mod. Šuwĕke, 4 h. S. of חֶבְרוֹן.

שׁוּכָתִים **adj.gent.m.pl.** a family of scribes.

I. שׁוּם, שִׂים **vb. put, place, set — Qal** *put*, *set* (oft. || **2** נָתַן, q.v.), c. acc. pers. vel rei (expr. or impl.): **1. a.** *put*, *set*, in a place, + שָׁם, + acc. loc., c. 2 acc. + loc., *heads* (in) *heaps* at (acc. loc.), (עַל); fig. of יְ, *put* his name, cf. c. שָׁם; esp. בְּ of receptacle; sackcloth on (בְּ) loins,

crown on head, shoes on feet; hook, etc., in nose, incense בְּאַפֶּךָ, i.e. cause thee (יִ ´) to smell it; feet in stocks (fig.); knife into throat (fig. of self-restraint); words into mouth, teach to say or sing; into heart; trust in God; (guilt of) blood into house (עַל pers.; so, c. נָתַן); something into hand, of wonders, i.e. enable hand to do them; elsewhere = take, of hammer, booty, so (fig.) *take one's life* (נֶפֶשׁ) *into one's palm* (i.e. risk it); put eyes בַּפּוּךְ (v. נֶפֶשׁ ;פּוּךְ (= person), בַּחַיִּים (subj. יִ ´); *set* men *at* (the use of) implements; *charge* something *against* (ב pers.; properly *put in*, i.e. attribute, impute to); so, c. ל pers., cf. (ל om.); *put* בְּקֶרֶב, בְּתוֹךְ. **b.** *put* something *upon* (עַל); jewels, clothes, on person, turban, cf. (prep. om.) (fig.), girdle, sackcloth; of seige and seige engines, עַל = *against*; *put*, *lay upon* (עַל); hand, + *upon mouth*, in silence, and awe, so c. ל, לְמוֹ, upon (עַל) head (in despair); acc. of disease, so (ב pers.); fig., spirit (עַל), name, duty, reproach (sim.), so, fig., = remember, treasure up, c. אֶל; c. ב. **c.** *put*, *lay*, *set*, c. ל, *lay* (violent) *hands on*; *put* end *to*; set לְמָרוֹם; *render* glory *to* ; *make* covenant *with*; *set* food *for*, prep. om., so, c. לִפְנֵי ;לִפְנֵי ´שׁ elsewhere, of precedence; *set* laws (as authoritative) לִפְנֵי; God (as moral ruler). **d.** *put*, c. בֵּין, *put* space *between*; c. יָד תַּחַת יֶרֶךְ ´שׁ + ,תַּחַת in oath; *put*, c. אֶל loc., אֶל pers. *commit unto*; c. אֵצֶל rei, מִצַּד rei; עִמְּךָ ´שׁ *lay up* something *with thee*, reserve it; *put*, c. יַחַד *put together* = collect; without modifier; *apply* bandage. **2.** *set*, *direct*: **a.** sword against (ב); fig. *extend* compassion, ל pers. **b.** *direct* לֵב, לְבָב (*mind*) *toward*, pay attention to, c. ל; c. עַל; compl. om., c. ב pers.; שִׂים לֵב, c. עַל = *intend*. **c.** *set* face (פָּנִים) toward (acc. loc.); c. אֶל, *toward* or *against* (implying opposition), c. עַל, c. דֶּרֶךְ of direction; c. ב (fig. of oppos., subj. יִ ´); c. ל rei (human subj.) Qr (< Kt ישב); c. עַל pers. + לְמִלְּךָ of purpose; *set* eyes (עֵינַיִם) upon, c. עַל pers. = behold, = look after, take care of. **3. a.** *set*, *ordain*, c. acc. rei. **b.** *set*, *establish* a law, statute, + ל pers.; + ב loc.; *establish* something as (ל) law (+ ל pers.); *establish* bazaars (as a right), ב loc.; *appoint* a set time; a place, + ל pers., ל rei (+ שָׁם). **c.** *set*, *found* a nation (si vera l.), *establish* it (לָעַד). **d.** *set*, *appoint* (as ruler, official) + עַל pers. vel. gent. (+ ל of office), (+ תַּחַת *instead of*) (second acc. = ruler, expressed) (עַל ,אֶל; also 2 acc. + ל and ב loc., ב loc., בְּרֹאשׁ *at the head of*, 2 acc. alone; c. acc. pers. + ל pers.; + ל of title

(+ לְ +) (עַל pers.); + לְ of purpose; + בְּ of position, לְ pers.; c. acc. of office alone (+ לְ pers.). **e.** *set*, *constitute*, *make*, c. דְּ pers. vel rei, + (bad sense). **f.** *set*, *determine*, *fix* bounds (2 acc.); pass. *determined*, *settled*, + עַל־פֶּה (but v. II. שׂוּם); *appoint*, *send*, frogs, c. acc. pers. + עַל *against*. **4. a.** *set*, *station*, at a post, etc., acc. pers., + בְּ loc., + adv. acc., + בֵּין loc., + לְ (against) and אַחֲרֵי loc., + לְ against (+ עַל loc.), + אֶל against. **b.** *put* in position, sacred bread, sword, staves, bars, c. acc.; *set in place*, תֵּבֵל. **c.** *set up* throne, memorial stone, image (בְּ loc. || + נָתַן), בְּ loc.; rods before (לְעֵינֵי) cattle, guide-posts, bed (+ לְ pers.). **d.** = plant, wheat, tree (בְּ loc.; || נָתַן), slip (עַל *by*). **e.** *set*, *fix* (countenance). **5. a.** *make* a thing, or pers. (acc.), *for*, *transform into* (לְ), make camp לְחֵרֶם, *make Samaria* לְעִי (both good sense); c. 2 acc., (praegn. c. עַד loc.). **b.** *make*, *constitute*, 2 acc. (+ לְ pers.), *form people in bands*; 2 acc. and acc. + לְ; *make*, *fashion*, c. acc. rei + לְ pers. (יְ subj.); grave; c. acc. בְּדֶרֶךְ loc.); *make* name + לְ pers.; *make* for, לְ pers. (or *give* to), c. acc. of posterity. **c.** *work*, *bring to pass*, c. acc. rei, of יְ's signs, etc., + בְּ loc. **d.** *appoint*, *give*, acc. rei (|| נָתַן; c. לְ pers.); a pledge; וְשׂוֹם שֵׂכֶל *giving understanding* (making sense clear). **Hiph.** acc. pers. + לְ, *I will make him for a sign*. **Hoph.** *be set before*.

[יְשִׂימְאֵל] **n.pr.m.** Simeonite (*El establisheth*).

תְּשׂוּמֶת **n.f.** (deposit) **pledge, security.**

II. שׂוּם, שִׂים

שׂוּמָה) שִׂימָה Kt) perhaps **n.f. token of unluckiness, scowl.**

[שׂוּר] **vb. saw — Qal.**

שׂוֹרָה

שׂוּשׂ, שִׂישׂ **vb. exult, rejoice — Qal** *exult*, *display joy*, c. עַל *over*; c. בְּ (horse), (sun, as athlete); c. כִּי and cl.; abs.; (acc. cogn.).

שָׂשׂוֹן **n.m. exultation, rejoicing** — *exultation*, *joy* (esp. in יְ׳s favour); שֶׁמֶן שָׂ׳ (i.e. with which guests were anointed; fig.); elsewh. || שִׂמְחָה.

מָשׂוֹשׂ **n.m. id.** — *exultation*, in gen. (opp. אֵבֶל), (acc. cogn.); of bridegroom; of Jerus. (as causing joy); דַּרְכּוֹ מָ׳ (of godless man); פְּרָאִים מָ׳, i.e. desert.

שֵׂחַ v. שִׂיחַ.

[שָׂחָה] **vb. swim — Qal. Hiph.** *make swim*.

שָׂחוּי **n.[m.] swimming.**

[שָׂחַט] **vb. squeeze out — Qal.**

[שָׂחִיף] **adj.**

שָׂחַק **vb. laugh — Qal 1. a.** *laugh* at, usu. in contempt, derision, c. עַל pers.; עַל rei; c. לְ pers. God subj. (|| לָעַג); c. לְ rei vel pers. = have no fear of, also, fig., of noble animals; abs., (opp. רָגַז), of לָעַג׳ (|| יְ), of wisdom (בְּ temp.; || *id*.). **b.** c. אֶל pers., appar. of friendly laugh; in gen. (opp. **2**.) **3.** *play*. **Pi. 1.** *make sport* (לְ pers.) (לִפְנֵי pers.; in tournament) (בְּ) (לִפְנֵי loc.). **2.** *jest*. **3.** *play*: incl. instr. music, singing and dancing, c. בְּ) לִפְנֵי יְ instr.); of merrymaking; of children's sport; of beasts; of man, *play* with (בְּ) crocod. **Hiph.** (declar.) *utter mockery*.

שְׂחוֹק ,שְׂחֹק **n.[m.] laughter, derision, sport** (prob. inf. const.) — **1.** *laughter* (joyous); as hollow, cf. **2**. הַכְּסִיל שְׂ׳. (object of) *derision*, **3**. הָיָה לְשְׂ׳. *sport*.

יִשְׂחָק **n.pr.m.** v. sub צחק.

מִשְׂחָק **n.[m.] object of derision.**

[שֵׂט ,[שׂוט] v. שֵׂטִים.

[שָׂטָה] **vb. turn aside — Qal** *turn aside*, of unfaithful wife (abs.) + תַּחַת אִישׁ, i.e. while married (+ טֻמְאָה adv. acc.); of youth, fr. (מֵעַל) way of evil woman, toward (אֶל) her ways.

[שָׂטַם] **vb. bear a grudge, cherish animosity, against — Qal** *cherish animosity against*, acc. pers.; of יְ ´ 's persistent attacks on Job.

מַשְׂטֵמָה **n.f. animosity.**

שׂטן

שָׂטָן **n.m. 1. adversary. 2. Satan. — 1.** *adversary*, in gen., personal or national; subj. God. **2.** *superhuman adversary*: **a.** of Job, one of בְּנֵי הָאֱלֹהִים. **b.** of h. p. of Isr. bef. יְ ´. **c.** as n.pr. שׂ ´ *Satan*.

[שָׂטַן] **vb.denom. be** or **act as adversary — Qal.**

I. שִׂטְנָה **n.f. accusation.**

II. שִׂטְנָה **n.pr.putei** (*hostility*)**.**

[שִׂיאן ,[שִׂיא v. נשׂא.

[שִׂיב] **vb. be hoary — Qal** (+ יָשִׁישׁ *aged*).

[שֵׂיב] **n.[m.]** (hoary) **age.**

שֵׂיבָה **n.f. hoary head, old age. — 1.** *grey hair*, *hoary head* (fig.); fig. of sea. **2.** *old age* (trees, in fig. of righteous).

שִׂיג v. I. [סוג].

שׂיד

שִׂיד **n.[m.] lime, whitewash —** *lime*, produced by burning bones, in sim.; as *whitewash*.

[שִׂיד, שׂוּד] **vb. denom. whitewash Qal.**

שִׂיוֹן, שְׂיֵהוּ v. שָׂה.

I. שׂיח

I. שִׂיחַ **n.m. complaint, musing — 1.** *plaint*, *complaint*.

שִׂיחָה **n.f. id. — 1.** *complaint*. **2.** (obj. of) *musing*, *study*.

שִׂיחַ **vb. denom. muse, complain,** poet. **talk** (of)**; — Qal 1.** *complain*. **2.** *muse*: c. בְּ, *meditate upon*, *study*; c. acc. **3. a.** *talk* (about), *sing* (of): abs. (ode); c. בְּ rei. **b.** c. sf. pers. *talk* (with); c. לְ *speak to*. **Pôl‹el** *meditate*, *consider* (בְּ rei; || הָגָה).

[שֵׂחַ] **n.[m.] thought.**

II. שׂיח

II. שִׂיחַ **n.[m.] bush, shrub, plant.**

I, II. שִׂים, שִׂימָה etc., v. I, II. שׂום.

שֵׂךְ, שֻׂכָּה v. IV. שׂךְ. שׂכך v. II. שׂכך.

שׂכה

שְׂכִוִי **n.[m.]** perh. a celestial **appearance, phenomenon.**

[שְׂכִיָּה] **n.f.**

מַשְׂכִּית **n.f. show-piece, figure, imagination — 1.** *show-piece*, specif. *carved figure*, of idolatrous symbols. **2.** *imagination*, *conceit*.

שָׁכְיָה **n.pr.m.** in Benj.

שַׁכִּין **n.[m.] knife.**

שֻׁכּוּ **n.pr.loc.** (si vera l.) near Ramah (= *outlook*).

I. [שָׁכַךְ] **vb. cover, lay over,** so as to screen — **Qal.**

II. [שָׁכַךְ] **vb. weave Pô.** with bones and sinews *thou weavest me together*.

[שֵׁךְ] **n.[m.] booth, pavilion —** [´ י's] *pavilion*.

III. שׂכך

[מְשֻׂכָּה] **n.f. hedge.**

IV. שׂכך

[שֵׂךְ] **n.[m.] thorn.**

[שֻׂכָּה] **n.f. barb, spear.**

I. שָׂכַל **vb. be prudent — Qal** *be prudent*, *circumspect*. **Hiph. 1.** *look at*. **2.** *give attention to*, *consider*, *ponder*: c. לְ; c. אֶל; c. עַל; c. **3** ב. **.** *have insight*, *comprehension*: הַשְׂכֵּל(י)ל as subj. = *insight*, *understanding*: as ´ י's gift to ruler and teacher. **4.** *cause to consider*, *give insight*, *teach*: ´ י subj., acc. rei, acc. pers.; Gabriel subj., 2 acc.; לֵב חָכָם subj., acc. rei; c. לְ. **5.** *act circumspectly*, *prudently*: abs.; מַשְׂכִּיל as subst. **6.** *prosper*, *have success*. **7.** *cause to prosper*.

שֵׂכֶל, שֵׂעֶל **n.m. prudence, insight — 1.** *prudence*, *good sense*: ´ טוֹבַת שׂ woman *of good sense*. **2.** *insight*, *understanding*; restrains from anger, wins praise, fool despises; ´ שׂוֹם שׂ *set forth* (the) *understanding* (i.e. the meaning). **3.** bad sense, *cunning*, *craft*.

מַשְׂכִּיל **n.m. contemplative poem (Hiph. 2.) —** in titles of ψψ.

II. [שָׂכַל] **vb. Pi. lay crosswise.**

שִׂכְלוּת v. סִכְלוּת.

שָׂכַר **vb. hire — Qal** *hire*, retainers (ב pret.), soldiers, etc., priest, artificers, husband's favour; for evil purpose (עַל *against*). **Niph.** *hire oneself out*. **Hithp.** *earn wages* (as subst.), (as vb., + אֶל loc., constr. praegn.).

שֶׂכֶר **n.[m.] hire, wages.**

שָׂכָר **n.m. hire, wages — 1.** *wages*, of servant; soldiers; shepherd (symb.); beast. **2.** = *reward*, for work done, faithfulness, etc., in expl. of name **יששכר**, (fig. of reward of יי's labours). **3.** *passage-money*, *fare*.

II. שָׂכָר **n.pr.m. 1.** father of hero of Dvd. **2.** doorkeeper.

שָׂכִיר **adj. hired — 1.** *hired*, of beast, razor (fig.). **2.** usu. as subst. *hireling*, *hired labourer*; כִּשְׁנֵי שָׂכִיר years *like a hireling's years* (reckoned strictly), *mercenaries*.

יְשָׂשכָר v. supr.

[מַשְׂכֹּרֶת] **n.f. wages —** *wages* of servant; = *reward* of faithfulness.

שְׂלָו **n.f. quail** (prob. foreign word) **—** *quail*, *coturnix communis* vel *vulgaris* **—** abs. coll. (in all Qr שְׂלָיו); (as if from sg. שַׂלְוָה).

שַׂלְמָא, I. שַׂלְמָה v. שַׂלְמוֹן.

II. שִׂמְלָה = שַׂלְמָה v. sub שׂמל.

שַׂלְמוֹן **n.pr.m.** father of Boaz.

שַׁלְמַי **n.pr.m.** head of post-ex. family; Qr (Kt שׁמלי).

[שָׁלַק] **vb. kindle, burn — Niph.** *be kindled*. **Hiph.** *make a fire*, *burn*: c. בְּ rei.

שְׂמֹאל, שְׂמֹאול **n.[m.] the left — 1.** *left*, region on the left; *on the left* is עַל־שְׂ֫, also מִשְׂ֫ (*a sinistra*), לְשְׂ֫, שְׂ֫ alone; *toward the left* is יַד־שְׂ֫ **2.** עַל־שְׂ֫ *left hand*, so שְׂ֫ alone. **3.** = *north* (on *left* of one facing east, cf. אָחוֹר **d**, קֶדֶם **1**, יָמִים **4**, **b.**

[שְׂמְאֵל] **vb. denom. Hiph. take the left** (alw. opp. **1** — הֵימִין. = *go to the left*. **2.** fig. *turn* (aside) *to the left* (fr. true way). **3.** *use the left hand*.

שְׂמָאלִי **adj. left, on the left** — *left* (usu. opp. יָמָנִי), pillar, side of temple, side of body, palm.

שָׂמַח, שָׂמֵחַ **vb. rejoice, be glad — Qal 1.** in common life: **a.** *rejoice*, c. בְּ pers. vel rei *take pleasure in* (others בְּ temp.); עַל pers., עַל rei; c. cl. temp. (of heart), in one's heart; c. כִּי *because*; c. אֵת *with*; c. מִן pers. *get pleasure from*; abs. (fig. of prosperity; subj. אוֹר; opp. דָּעַךְ); c. לְ rei *at*. **b.** *rejoice* arrogantly, *exult* at לְ pers., c. אֶל־ rei; abs. **2. a.** *rejoice* religiously, c. בְּ rei; c. בְּי, etc.; c. עַל rei, עַל inf.; c. לְמַעַן rei; c. כִּי *because*; abs. (c. acc. cogn.), (of heavens), (isles), (of heart); c. לִפְנֵי יְ and (of joyous feasting etc., at sanctuary). **b.** subj. יְ, c. עַל pers. **Pi.** *cause to rejoice*, *gladden*, c. acc. pers. (or equiv.), subj. pers. (+ inf. abs.); esp. subj. יְ (God) (c. מִן separ.) (c. מִן of source, v. **Qal 1 a**), (+acc. cogn.) (בְּ instr.), also, c. לְ pers. *cause to exult at*, *id.* c. עַל pers.; subj. rei **Hiph.** = **Pi.** (subj. יְ).

שָׂמֵחַ **adj. verb. glad, joyful, merry — 1. a.** as adj. *joyful*, *shewing joy*; at least at tab., in thankfulness to יְ (both pred. c. הָיָה). **b.** = pt. (‖ מְחַלְלִים *piping*), מִן rei. **2.** as subst. (+ לְ rei), (לְ inf.); of malicious joy (לְ rei).

שִׂמְחָה **n.f. joy, gladness, mirth — 1.** *mirth*, *gladness*, e.g. in festivity; *joy* of heart, cf. (of inward joy); = *gaiety*, *pleasure*, of foolish; malicious joy (לְ rei). **2.** religious: עָשָׂה שְׂ֫ i.e.

make a (sacred) festivity; שׂ֫ c. עַל pers.; *joy* of heart; as gift of י֫ (in mockery). **3.** *joy* of י֫ **4**. *glad result*, *happy issue*.

שְׂמִיכָה **n.f. rug** or **thick coverlet** (?).

שׂמל

שִׂמְלָה **n.f. wrapper, mantle** — *wrapper*, *mantle* (of man or woman), usu. square piece of cloth worn as *outer garment*; as *covering* in sleep, bed-covering; covering or receptacle for articles; more gen. *garment*, *clothes*; as costly gifts.

שַׂמְלָה **n.pr.m.** kg. of Edom.

II. שַׂלְמָה **n.f. id.** (transp. from שִׂמְלָה) — *garment* (of man or woman): *outer garment*; in gen. *clothes* (pl.); as costly gifts; as booty (late).

שׂמלי Kt v. שַׂלְמַי supr.

[שָׂמַל] **Hiph.** v. [שַׂמְאַל] supr.

שְׂמָמִית **n.f.** a kind of lizard.

שׂמר

[מַשְׂמֵר, מַשְׂמֶרֶת], v. [מַסְמֵר].

שָׂנֵא **vb. hate — Qal** *hate* (oft. opp. **1** :(אָהֵב. human; **a.** c. acc. pers. (evil-doers), (obj. wife); + pt. pass., of wife; fig. of Zion; specif. of sexual revulsion (+ acc. cogn.); so, obj. man (of Jerus. under fig. of harlot); pass.; reflex. (acc. נַפְשׁוֹ), abs. **b.** c. acc. rei., esp. evil, virtue, etc. **2.** subj. י֫; obj. perverse Isr. (its palaces); wickedness; idolatry and evil. **3.** *Pt. act*. as adj. (as vb. c. I s. pron. **2** supr.); usu. subst., *one hating his son* (opp. אֹהֵב); elsewhere = *enemy*, *foe* (usu. cstr. or c. sf.), sg. and pl. (oft. || אֹיֵב, sts. opp. אֹהֵב): foe of man, nation, abs.; + לֹא שֹׂנֵא c. ל pers., *a no-hater to* one, and (without לֹא); foe of good, of evil; of suretyship (i.e. not giving it);

foes of יְהוָה. **Niph.** *is hated* (+ לְ pers. *by*, v. **5** לְ **d**). **Pi.** *enemy* (**Qal 3**) || אֹיֵב, צָר, etc.: **1.** personal and national (poem). **2.** of יְהוָה (poem). **3.** of wisdom.

[שָׂנִיא] **adj. hated, held in aversion —** *the hated* (wife; v. **1 a**).

שִׂנְאָה **n.f. hating, hatred —** *hatred* (sts. opp. **1** :(אַהֲבָה **.** human; emphatic, (against יְהוָה's foes), also (of sexual revulsion) (all acc. cogn.). **2.** יְהוָה's *hating*, as vb., c. acc. pers.

שְׂכִיר **n.pr.mont.** Amorite name of Hermon, whence came cypress trees, prob. northern peak(s) of Ḥ.

שׁעף

שְׂעִפִּים **n.[m.]pl. disquietings,** = **disquieting** or **excited thoughts.**

[שַׂרְעַפִּים] **n.[m.]pl. disquieting thoughts** (appar. of anxious doubts); as secrets (open to יְהוָה).

I. שׂער

שֵׂעָר **n.m. hair —** *hair*: **1.** of animals, as material; prob. also אִישׁ בַּעַל שֵׂ֫ עָר i.e. a man with a garment of skin. **2.** human: רֹאשׁוֹ שֵׂ֫ עָר; + beard; קָדְקֹד שֵׂ֫ עָר; incl. head, beard, eyebrows; הָרַגְלַיִם שֵׂ֫ עָר (i.e. of genitals; + רֹאשׁ, זָקָן; in fig.); long *hair* of woman; *hair* of skin in (leprosy-)marks.

שַׂעֲרָה **n.f. a hair**, nom. unit. *a single hair of his head* (v. **3** מִן **b** (d)).

[שָׂעַר] **vb. denom. bristle**, with horror **— Qal.**

I. שַׂעַר **n.[m.] horror** (prop. *bristling*).

I. שָׂעִר **adj. hairy.**

II. שָׂעִיר **n.m. he-goat, buck** (*hairy* one) — *he-goat*, usu. עִזִּים(־)שְׂעִיר *buck of goats* (v. שׂ״עֵז alone = *he-goat*; שְׂעִיר חַטָּאת)הַ) *he-goat for sin-offering*.

I. [שְׂעִירָה] **n.f. she-goat** שְׂעִירַת עִזִּים (lit. *hairy female of goats*).

II. [שְׂעִירָה] **n.pr.loc.**, prob. in SE Ephraim (= *goat*) c. ה loc.

III. שָׂעִיר **n.m. satyr, demon** (with *he-goat's* form, or feet); inhabiting desolate ruins; name for idols.

שְׂעֹרָה **n.f. barley** (*bearded* grain) — *barley*, common grain: **1.** growing, standing, sg., as sown; standing, reaped. **2.** pl., the grains, measured, cooked, etc.; (food for horses).

שְׂעָרִים **n.pr.m.** priest.

שֵׂעִיר **n.pr. Sē‹îr** (= שָׂעִיר, *goat*?) — **1. a. terr.** land of Edom, S. of Dead Sea. **b.** specif. **mont.** E. of Arabah. **c. gent.** = Edom. **d.** personif. as **m.** in בְּנֵי־שׂ״עִיר (v. חֹרִי); = Edomites. **2. mont.** in Judah.

II. [שָׂעַר] **vb. sweep** or **whirl away** (of storm-wind) (= סָעַר, q.v.) — **Qal** *sweep away*. **Niph.** *tempestuous*. **Pi.** *whirl away* fr. (מִן). **Hithp.** *storm*.

II. שַׂעַר **n.[m.] storm** (= קָטֶב שׂ״עַר) סַעַר *a storm of destruction* (in sim.).

שְׂעָרָה **n.f. id.** (= סְעָרָה); of way of י״; fig. of י״'s judgments.

III. [שָׂעַר] **vb.** perh. **be acquainted with — Qal** *have acquaintance*; usu. *fear*, [שָׂעַר] denom., althopugh not elsewh. c. acc. pers.

IV. שׁער

שְׂעִירִים **n.[m.]pl. rain**(-drops), si vera l.

שְׂפִדָנָה Mas., < mod. edd. ס״ v. ספד.

שׂפה

שָׂפָה **n.f. [m.** *edge*]**, lip, speech, edge — 1.** *lip*: **a.** usu. human organ of speech: (1) אִישׁ שׂ = a talker, אֱוִיל שׂ = one talking folly; עֲרַל שׂ (unskilled in speech); בֹּתֶה שׂ v. [פְּתָה i.e. utterance, רוּחַ שׂ (of Mess. kg.), דְּבַר שׂ = mere, empty word, מוֹצָא שׂ; נוּב שׂ (thanksgiving); of flattery, חֵלֶק שׂ, חֲלָקוֹת שְׂפַת; poison beneath (cf. לָשׁוֹן) (fig.); רְנָנוֹת שׂ i.e. lips that shout for joy; c. vbs.: פָּתַח שׂ (to speak, פִּשֵּׁק שׂ; מִפְתַּח שׂ i.e. prate; קָרַץ שׂ = backbite; אָטַם שׂ = keep silence, so כָּלָא שׂ. 2) חָשַׂךְ שׂ, נִיד. נוּעַ,) lips moving in speech, c. 3) עָלָה עַל־שְׂפַת לָשׁוֹן; = ability to speak. **b.** organ of laughter. **c.** of insulting grimace הִפְטִיר בְּשׂ. **d.** quivering in terror. **e.** feature of beauty (scarlet). **f.** place of bridle (v. מֶתֶג). **g.** receiving kiss and (in fig.). **h.** of divine speech, **2.** מִצְוַת שׂ, דְּבַר שׂ. *language* (v. לָשׁוֹן), (i.e. Hebrew). **3.** *edge*: *shore* of sea; *bank* of river, of wady (נַחַל); *lip* (bank) of אֲגַן מְחוֹלָה; *brim* of vessel; *edge* of altar; of curtains (in pairs); of חֹשֶׁן, toward ephod; of round opening in robe יְהֵיָה) שׂ לְפִיו).

שָׂפָם **n.[m.] moustache** — *moustache*.

שִׂפַּח v. III. משְׁפָּח. ספח v. II. ספח.

שִׂפְמוֹת v. שָׂפָם.

שׂפן v. ספן. I. שָׂפָק, שׂפק v. ספק.

II. [שָׂפַק] **vb. suffice — Qal** subj. dust, c. לְ rei.

[שֹׂפֶק] **n.[m.] sufficiency, plenty**.

שַׂק v. שׂקק.

[שָׂקַד]

שׂקק

שַׂק **n.m. sack, sackcloth — 1.** *sack*, for grain. **2.** *sackcloth*: **a.** worn in mourning and humiliation, either loose garment like sack, or piece of similar material (of rough, dark hair), fastened around body: put (שִׂים) on loins, on (bare) flesh; fig. of heavens (cf. קָדַר); late לָבַשׁ שׂ׳ *put on sackcloth*; פִּתַּח שׂ׳ *loosen sackcloth*. **b.** same garment (or material) spread out (to lie on), (c. הִטָּה), (c. הִצִּיעַ).

[שָׂקַר] **vb. Pi. ogle** *ogling of eyes* (women of Jerusalem).

שַׂר v. שׂרר.

שַׂרְאֶצֶר **n.pr.m.** in Assyr. (Bab.) **— 1.** son of Sennach. **2.** a returned exile. Cf. also נֶרְגַּל שׂ׳.

[שָׂרַג] **vb. Pu. be intertwined**. **Hithp.** *intertwine themselves* (fig. of פְּשָׁעִים).

[שָׂרִיג] **n.m. tendril, twig —** of vine; of fig-tree.

שְׂרוּג **n.pr.m.** descendant (i..e. younger branch) of Peleg.

I. [שָׂרַד] **vb. escape — Qal** (c. מִן pers.).

I. שָׂרִיד **n.m. survivor** (from a defeat, etc.) **— 1.** *survivor* (oft. || **2.** פָּלִיט). of things: לְאָכְלוֹ שׂ׳ אֵין, i.e. nothing has escaped his greed.

II. שָׂרִיד **n.pr.loc.** on border of Zebulun.

II. שׂרד

שְׂרָד **n.[m.]** perhaps Aram. **plaited** or **braided work.**

שֶׂרֶד **n.[m.]** from context, a marking-tool for wood, **stylus.**

שָׂרָה **n.f. et pr.** v. sub. שׂרר.

I. שָׂרָה **vb. persist, exert oneself, persevere — Qal** *persevere*.

יִשְׂרָאֵל **n.pr.m. et gent. Israel** (*El persisteth*, *persevereth* (or juss. *Let El persist*)) **1. n.pr.m.** second name of Jacob; = 12 tribes. **2. n.pr.gent.** (usu. **m.** but **f.**): name of Hebrew nation; usu. der. from **1**, but יִשְׂ ´ more common in early usage than בְּנֵי יִשְׂ ´ (v. בֵּן): **a.** (1) undivided kingdom; כָּל־יִשְׂ ´ of whole people, of whole army, opp. Judah. (2) יִשְׂ ´ = N. tribes, disting. fr. Judah, even before disruption; so at disruption; then usu. of N. kingdom, till its fall. (3) יִשְׂ ´ of S. kingdom, Judah, rarely bef. fall of Samaria, so בְּנֵי יִשְׂ ´; after fall of Sam., יִשְׂ ´ (less oft. בְּנֵי יִשְׂ ´) occurs of entire people, in reference to past or future; יִשְׂ ´ also = Judah. (4) usage in Chr: יִשְׂ ´ of whole people, of N. kingdom, of Judah. (5) יִשְׂ ´ personified as עֶבֶד יִשְׂ ´. **b.** 1) בְּנֵי יִשְׂ ´) of undiv. people. (2) seldom of N. kingdom. (3) of Judah (late). **c.** בֵּית יִשְׂ ´ (v. בַּיִת **5 d** (δ); Ez, where = Judah). **d.** other phrases, v. sub אִישׁ, אֶרֶץ, בַּת, בְּתוּלָה, גְּבוּל, הַר, כִּסֵּא, מֶלֶךְ, מַטֶּה (נטה), עֵדָה (יעד), עַם, שֵׁבֶט; also (in epith. of יִשְׂ ´) sub אֱלֹהִים, אוֹר, אָבִיר, I. מְקֻוֶה, I. מֶלֶךְ, I. גָּאַל (I. קוה), I. צוּר (V. קָדוֹשׁ, צור), I. רָעָה **1 d** (3). **e.** יִשְׂ ´ = the laity, opp. priests, etc. (late).

יִשְׂרְאֵלִי **adj.gent.** of foregoing.

(שְׂרָיָה/וּ) **n.pr.m.** (יִשְׂ ´ *persisteth*) **1.** secretary of David. **2.** chief priest. **3.** a captain. **4. a.** son of Ḳenaz. **b.** name in Simeon. **c.** Levite name. **5. a.** companion of Zerub. **b.** father of Ezra. **c.** one sealed. **d.** priest. **6.** שְׂרָיָהוּ, officer of king Jehoiakim.

II. שׂרה

מִשְׂרָה **n.f. rule, dominion.**

שֶׂרַח **n.pr.f.** daughter of Asher.

[שָׂרַט] **vb. incise, scratch — Qal** c. acc. cogn. *make incision*. **Niph.** *be severely scratched*,

lacerated.

שֶׂרֶט **n.[m.] incision.**

[שָׂרֶטֶת] **n.f. id.** v. vb. **Qal**.

שָׂרַי v. sub שָׂרַר. שָׂרָיָה(וּ) v. sub I. שׂרה.

שִׂרְיֹן,וֹן- **n.pr.mont.** Sidonian name of Hermon.

[שָׂרַד] **vb. twist — Pi.** a swift dromedary *entangling her ways* (galloping aimlessly; fig.).

[שְׂרוֹדָה] **n.[m.]** (sandal-)**thong**.

שַׂרְסְכִים **n.pr.m.** a prince of Nebuch.

[שָׂרַע] **vb. extend — Qal** *extended*, i.e. too long (in a limb or member), of man, beast (v. II. חרם). **Hithp.** *stretch oneself* (v. מַצַּע).

שַׂרְעַפִּים v. sub שׂעף.

שָׂרַף **vb. burn — Qal 1.** in making bricks, + לִשְׂרֵפָה (obj. om.). **2. a.** c. acc. rei, usu. to destroy, e.g. door, house (both c. עַל pers.), c. pt. pass., chariots (subj. ´י), idols, etc., (acc. om.), roll, wood, (both + בְּמוֹ־אֵשׁ), hair; bones, to lime (as outrage); upon altars (in desecration; bodies, as funeral rite; ´ שׂ as funeral rite also (obj. om., prob. spices), c. ל pers. mort., + acc. cogn. שְׂרֵפָה (cf. שְׂרֵפָה); in ceremonial (never of burning sacrif. on altar, הִקְטִיר, cf. הֶעֱלָה, but) chiefly of consuming refuse, esp. unused portions of victims, etc. (to prevent use), and infected objects; also of burning red heifer (to produce ashes for purification). **b.** *burn*, c. acc. pers., (1) as penalty, so, אֵשׁ subj., c. acc. cogn. 2) ;שְׂרֵפָה) as sacrifice; + ל dei. **Niph.** *be burned* (+ בָּאֵשׁ): of city, idols, etc.; ritually (cf. **Qal 2 a** ad fin.); of pers., as penalty. **Pi.** *his burner*, usu. *one burning him*, but prob. *burning* spices for him, cf. **Qal** supra. **Pu.** of goat *it was burnt up* (and gone).

I. שָׂרָף **n.m. fiery serpent**, usu. venomous; a flying serpent, or *dragon*.

II. [שָׂרָף] **n.m.** pl. שְׂרָפִים **seraphim —** in OT. majestic beings with six wings, and human hands and voices, attendant upon יְהוָה.

III. שָׂרָף **n.pr.m.** a Judahite.

שְׂרֵפָה **n.f. burning** of brick-burning; destructive, of land, temple, הַר שְׂרֵפוֹת i.e. a burnt-out volcano (fig. of Babylon); of heifer; of spices (prob.) as funeral rite (as acc. cogn.), (obj. of עָשָׂה; of pers. (penal) (acc. cogn., יְהוָה subj.).

[מַשְׂרֵפָה, מִשְׂרָפָה ?] **n.[f.] a burning**; שִׂיד שְׂרֵפוֹת (fig. of ignominious destruction).

מִשְׂרְפוֹת מַיִם **n.pr.loc.** named with Ṣidon (appar. near coast); *Mušêrfe*, 14 m. S. of Tyre.

I. שׂרק

[שָׂרִיק] **adj. carded, combed**, of flax.

II. שׂרק

I. [שָׂרֹק] **adj.** perh. **sorrel** (? fr. II. שׂרֹק).

II. [שָׂרֹק] **n.[m.] vine-tendrils** (or **clusters**) (from *red* colour?).

I. שֹׂרֵק **n.[m.]** choice species of **vine**.

II. שֹׂרֵק **n.pr.loc.** in נַחַל שׂרֹק (prop. *Wady of choice vines*) on N. side of which bis ruin *Sûrîḳ*, 3/4 h. W. of *Ṣur›ah* (Ẓor›ah).

שְׂרֵקָה **n.f.** choice **vine**.

מַשְׂרֵקָה **n.pr.loc.** in Edom.

שׂרר

שַׂר **n.m. chieftain, chief, ruler, official, captain, prince — 1.** *chieftain*, *leader*: **a.** pl. of Isr. (poem), of Issachar (poem); of Midian; Philistines; poet., of כְּמוֹשׁ (i.e. the leading Moabites), of מלכם(q.v.; i.e. the leading Ammonites). **b.** sg. David as leader of Freebooters. **2.** *vassal*, *noble*, *official*, under king (acting, on occasion, as counsellor, commander, etc.): **a.** pl., in Egypt; Moab; Edom; As.; Bab. (but here perhaps vaguely = *authorities*); other nations; in gen.; *officials*, *official class*, under kings of Israel: David; Jehoiachin; Zedek.; other kings; in gen.; see also (Judah). **b.** as having powers of magistrate (*ḳaḍi*); under Moses (over groups of 1000, 100, 50, 10); later in Judah. **c.** as ruler or magistrate of a district (מְדִינָה). **d.** as *commandant* of city, שׂ֫ר הָעִיר; of citadel, שׂ֫ר הַבִּירָה; pl. of city *officials*, סָגִ֫ין שׂ֫ר (disting. from **3** .(זְקֵנִים**.** specif. military, = *captain*, *general*: **a. 1** צָבָא) (ה)שַׂר־ צבא **b**), angel-captain in vision: v. also **8**, **9**; poss. military fig. also in שַׂר שָׁלוֹם (Mess. name). **b.** leading companies of 50, of 1000 (disting. from שָׂרֵי הַצָּבָא); also שׂ֫ר הָרֶכֶב *captain of the chariotry*. **4. a.** *chief*, *head*, of other official classes: שַׂר הַטַּבָּחִים, Egypt; even domestic positions (court of Pharaoh), שַׂר הַמַּשְׁקִים; שָׂרֵי הַמַּחְלְקוֹת, i.e. of the successive courses of royal military officials; cf. הַשַּׂר. **b.** = *overseer*. **5.** of religious office: שָׂרֵי הַכֹּהֲנִים; הַלְוִיִּם שׂ֫ר; heads of classes or courses of priests, called שָׂרֵי קֹדֶשׁ; שָׂרֵי ק֫ (usu. *consecrated princes*, whether priests, or kings, or both) is prob. corrupt, read perh. **6** .שַׂעֲרֵי**.** late, of representative leaders of people, tribal heads, שׂ֫ר שִׁבְטֵי יִשׂ֫ר; appar. = elders; called שָׂרֵי יְהוּדָה; of district-rulers; of heads of families. **7.** late, as term of rank and dignity; formidable foes. **8.** = *patron-angel*. **9.** שַׂר־הַצָּבָא = *God* (prob., cf. **1** צָבָא **c**; yet v. also **1** צ **b**), so שַׂר שָׂרִים.

[שָׂרַר] **vb.denom. be**, or **act as, prince, rule — Qal** *govern* (*prince it*); *rule*. **Hithp.** *playing the prince*. **Hiph.** *made princes*.

I. [שָׂרָה] **n.f. princess, noble lady —** *princess* attending Sisera's mother; of Sol.'s wives, other queens; wives of nobles; fig. of Jerus.

II. שָׂרָה **n.pr.f.** wife of Abraham (*princess*) as ancestress of Hebrews.

שָׂרַי **n.pr.f.** wife of Abram.

שָׁשׁוֹן, שָׁשׂן v. שׂוּשׂ.

שֵׁת v. שְׁאֵת sub נשׂא.

שָׁתַם **vb.** usu. **stop up**, in sense of *shut out*, shut ears against (late) — **Qal** *shut out*.

[שָׁתַר] **vb. Niph. burst** or **break out**, of tumours — **Niph.** *brake out*.

שׁ

שׁ *Sīn*, 21st letter (with 300 = ;(שׂ in postB. Hebrew. ◌ שֶׁ, also שָׁ ,◌ שַׁ in שָׁאַתָּה, and שְׁ in שְׁהוּא, **rel. part. who, which, that,** etc., syn. with אֲשֶׁר. In usage, ◌ שֶׁ is in the main parallel with אֲשֶׁר, viz. **1.** as **pron.** *who*, *which*, *whom*. On ◌ מַה־שֶּׁ = *whatever*, *what*, v. מָה **1 e** *b*. **2.** as a connecting link; = *where* (cf. אֲשֶׁר and **4bβ**), *whither*, *when*. **3.** as a **conj.** (cf. **8** אֲשֶׁר); **a.** *that*, after רָאָה, יָדַע, דִּבֶּר, אָמָר, עָשָׂה אוֹת; as subj. of sentence; also in the phrases, (*a*) *what is … that*? (usu. כִּי; v. **1** מָה **d** *b*), הָיָה שֶׁ ◌ מָה how comes it *that* … ?; (*b*) כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם hardly (was it) *that* I had passed, etc., עַל דִּבְרַת שֶׁלֹּא יִמְצָא to the intent *that* …, יֹתֵר שֶׁ besides *that*, שַׁ ◌ עד) שֶׁ ◌ עַד) until *that*, *while* (ib. **2 d**); שֶׁ ◌ עָשָׂה to make or cause *that*.…**b.** involving a reason (cf. **8** אֲשֶׁר **c**), *because*, *since*. Hence שַׁלָּמָּה *since why*? = *lest* (v. **4** מָה **d** *b*). **4.** compounds: **a.** ◌ בְּשֶׁ, i.q. בַּאֲשֶׁר **c** *in that*, *seeing that*. **b.** ◌ כְּשֶׁ, i.q. כַּאֲשֶׁר (*a*) *according as*; (*b*) *when*. **c.** ◌ מִשֶּׁ, i.q. מֵאֲשֶׁר **a**, מִי מִשֶּׁלָּנוּ who of

those that are ours?; *than that* (cf. מֵאֲשֶׁר). **d.** שֶׁל, like 7 (אֲשֶׁר לְ אֲשֶׁר) **b**), a mark of the genit. And with בְּ, בְּשֶׁל lit. *through that which belongs to* or *concerns*, pleon. for *on account of*.

[שׁאֹ] v. [שׁוֹא].

[שָׁאַב] **vb. draw** (water) — **Qal** *draw* water, c. acc. מַיִם, + מִן of source; מַיִם om. and (+ ל of animals); c. acc. אֲשֶׁר drink of *that which* the young men *draw*; *the water-drawing women*.

[מַשְׁאָב] **n.[m.]** appar. **drawing-place** of water.

שָׁאַג **vb. roar — Qal 1.** *roar*, of lion (c. לִקְרָאתוֹ), (c. ל of prey), fig. of invaders and foes (c. עַל pers.), sim.; fig. of rapacious rulers; of יְ (like lion) calling scattered Isr.; of יְ roaring in thunder. **2.** of human cry in distress (c. מִן causat.).

שְׁאָגָה **n.f. roaring — 1.** like lion, abs. (of invaders); of lion (fig. of wicked), (fig. of conquering king). **2.** human cry in distress.

שֹׁאָה v. שׁוֹאָה sub שׁוא.

I. [שָׁאָה] **vb. make a din** or **crash, crash into ruins — Qal** *crash into ruins*. **Niph.** *be ruined* into a desolation. **Hiph.**

שַׁאֲוָה Kt, שׁוֹאָה Qr, **n.f. devastating storm.** V. שׁוֹאָה, II. שׁוא.

שְׁאִיָּה **n.f. ruin.**

שָׁאוֹן **n.m. roar** (of waters, etc.), **din, crash, uproar — 1.** *roar* of water (waves), sim. of noise of invading host; *roar* of this host; of waves also; of *din* or *crash* of battle; בְּנֵי שְׁ (i.e. warriors); of battle in which יְ beats down his foes; of gatherings hosts; in mocking appell. of Pharaoh (Necho). **2.** *uproar* of revellers. בּוֹר שְׁ, *pit of roaring* (of waters ? fig.).

שֵׁאת **n.f.**

II. [שָׁאָה] **vb. Hithp. gaze.**

[שָׁאַט, שְׁאָט] v. II. שׁוּט.

שְׁאִיָּה v. I. שׁאה.

שָׁאַל **vb. ask, inquire — Qal 1. a.** *ask*, *ask for*, acc. rei (vel pers.) (= pray for); c. ל pers. (ל pers. reflex.); c. מִן pers. (acc. cogn.); sq. הָבִין; sq. cl. מָה אֶתֶּן־לָךְ׃ שׁ =; c. acc. + מֵאֵת pers. (from מֵעִם׳ + ;(י pers. (from י׳); c. acc. pers. (from whom) + rei; acc. om., c. מִן pers.; abs. (of prayer). **b.** specif. *ask* as a favour, for temporary use, i.e. *borrow* (cf. לָוָה, as matter of business), (acc. rei + מֵעִם pers.), (acc. rei + מִן of source + ל pers. reflex.), (pt. pass. abs.); so also (acc. to many), c. acc. rei (+ מִן pers.), (+ מֵאֵת pers.). **c.** in weakened sense, *seek*, *desire* (late), c. acc. **2. a.** *inquire of*, c. acc. pers. + לֵאמֹר before inquiry; c. וְאָמַר, וַיֹּאמֶר; sq. וְאָמַר without acc. pers., cf., sq. לֵאמֹר; c. acc. pers. + עַל rei; עַל rei alone (+ מֵחָכְמָה, i.e. prompted by wisdom); c. acc. pers. + rei (about which); acc. pers. + indir. quest.; c. acc. pers. only, *inquire of* beasts (acc.); c. acc. rei only; c. ל pers. = acc.; c. ל rei about which, also (+ לאמר before the inquiry), and (sq. direct question); c. ל pers. about whom, cf. phr. of greeting, אִישׁ לְרֵעֵהוּ לְשָׁלוֹם שׁ׳ *ask each for* (or about) *his fellow as to welfare*; sq. direct question only (c. ב loc.), sq. indirect question only (c. אִם); abs. *make inquiry*. **b.** *inquire of*, *consult*, deity, oracle, etc., sq. acc. פִּי י׳; c. acc. of human agent; לֵאמֹר om. (sq. direct question), (ל pers. for whom). **Niph.** *ask for oneself*, specif. *ask leave of absence*, c. מִן pers. **Pi. 1.** *inquire carefully*: c. ב loc. **2.** *beg*, *practise beggary*. **Hiph.** (prop. *let* one *ask* [successfully], *give*, or *lend*, *on request*, then) *grant*, *make over to* (as a favour, with or without request).

שְׁאָל **n.pr.m.** with foreign wife.

שָׁאוּל **n.pr.m.** (= *asked* (of 1 ׳ **.1** — ((׳st king of Isr. (son of Kish, a Benjamite). **2.** a king of Edom. **3.** a son of Simeon. **4.** a Levite.

שָׁאוּלִי **adj.gent.** of **3** supra: c. art. = n.pr.coll.

שְׁאָלָה v. שְׁאֵלָה **1.** שְׁאוֹל [I. שָׁאַל] **n.f. request, thing asked for — 1.** *request*, *petition* (acc. cogn. c. שָׁאַל), (c. נָתַן = *grant*). This passes easily into **2.** *thing asked for*; II. שְׁאֵלָה v. infr. אֶלְשְׁתָּאוֹל n.pr.m.

[מִשְׁאָלָה] **n.f. request, petition.**

שְׁאַלְתִּיאֵל **n.pr.m.** (*I have asked* (him) *of God*); first son of Jehoiachin and uncle of Zerubbabel.

שְׁאוֹל, שְׁאֹל **n.f.** (appar. **m.**) **She›ôl, underworld — 1.** *the underworld*, תַּחְתִּית שְׁ, מִתַּחַת; under mts. and sea; and bars; personif. (|| מוֹת) as insatiable monster; as said (fig.) to have snares, חֶבְלֵי שְׁ (opp. לְמָעְלָה) (v. supra); dark, gloomy, without return; all being alike; without work or knowledge or wisdom. **2.** condition of righteous and wicked disting. in שְׁ: **a.** wicked; death is their shepherd, without power and honour they waste away; שְׁ consumes them as drought water; righteous dread it because no praise or presence of God there (as in temple); deliverance from it a blessing. **b.** righteous shall not be abandoned. **3.** later distinction of places in שְׁ: **a.** depths of שְׁ for sensualist. **4.** שְׁ fig. of extreme degradation in sin; as place of exile for Israel.

[שָׁאַן] **vb. Pa›l. be at ease** or **at peace, rest securely;** *be at ease*, *secure*, undisturbed by ill fortune.

שְׁאָן v. בֵּית שְׁאָן.

שַׁאֲנָן **adj. at ease, secure — 1.** *at ease*, *secure*: נָוֶה שְׁ *secure habitation* (of Jerus.). **2.** as subst., *one at ease*, free from misfortune. **3.** *at ease*, with collat. idea of *careless*, *wanton*, *arrogant*. **4.** as subst. abstr. = *arrogance*.

שׁאסיך Kt v. שׁסס, שׁסה.

I. שָׁאַף **vb. gasp, pant, pant after, long for — Qal 1.** *gasp*, as a woman in travail, fig. of יְ; *pant after*, *snuff up* the wind (acc.), of wild ass; constr. praegn. וְאֶל־מְקוֹמוֹ שָׁ *unto his place he panteth* (comes panting), of sun under fig. of racer. **2.** *gasp* or *pant* with desire; *pant after*, *be eager for*, c. acc.

II. [שָׁאַף] **vb. crush, trample upon — Qal** *trample upon*, *crush* (the poor, etc.), fig., c. acc. pers.; strangely.

I. שָׁאַר **vb. remain, be left over** (syn. יָתַר) — **Qal** *remain*. **Niph. 1.** *be left over* (sts. || נוֹתַר); in restrictive cl. לֹא נ זוֹלַת ׳ *there were left only*, etc.; sq. acc. adv., or appos.; sts. c. ב loc.; c. אֵת (prep. loc.); c. מִן = *be left from* (of); c. לְ *to* or *for*; c. בְּ, *in*, *among*, *of*; c. עַל; c. inf. לְרִשְׁתָּה ׳נ; = *be left alive*, *survive*; הַנ ׳ = *the survivors*; pt. as term. techn. = *the* (purified) *remainder*, *remnant*. **2.** *be left behind*; of window, + מִן of the dead. **Hiph. 1.** *leave over*, *spare*, c. acc.; esp. שָׁרִיד ׳לֹא הִשׁ *leave no survivor*; c. ב, *among*, *of*, ב loc.; c. לְ pers.; c. מִן, *form*, *of*, מִן part. **2.** *leave* or *keep over* (מִן part.) till morning. **3.** מֵאָה ׳תַּשׁ the city *shall have 100 left*. **4.** *leave* as a gift.

שְׁאָר **n.m. rest, residue, remnant —** *rest*, *residue*, *remainder*, of trees, silver, city, territory; of men; of Moab, archers of Kedars; הַבַּעַל ׳שׁ, i.e. *Baal*, *to the last remnant*; term. techn. = purified *remnant* of Israel.

שְׁאָר יָשׁוּב **n.pr.m.** of Isaiah's son (= *a remnant shall return*).

שְׁאֵרִית **n.f. rest, residue, remnant, remainder** (= **1** — (שָׁאַר**. ***rest*, *what is left*, of wood, land; *rest* of princes, of nations (= the other nations); = last *remnant* of people, Philistines, Edom, Anathoth, Ashdod, Babylon, Amalek, Isr.; *remnant* left after catastrophe; = survivors; = faithful *remnant* of Israel or Judah (term. techn. of proph., cf. שְׁאָר ad fin.). **2.** *remainder* = descendants (= שְׁאָר).

II. שׁאר

שְׁאֵר **n.m. flesh — 1.** *flesh*: **a.** as food; fig. **b.** fig. for physical power. **2.** = *flesh*-(= blood-) *relation* (i.e. one near of kin). **3.** = *self*.

שַׁאֲרָה v. **2** שְׁאֵר**.**

שְׁאָרָה **n.pr.f.** 'daughter' of Ephraim.

מִשְׁאֵרֶת supr.

שֵׁאת v. שׁאה.

שְׁבָא **n.pr.gent. et terr. Shebâ,** in SW. Arabia — *Sheba*; famous for trade; yielding costly wares, paying homage and tribute to Israel in future; descended from (Yoḳtan and) Shem, from (Yoḳshan and) Abr. and Ḳeṭûrâh (i.e. a northern branch of Sheba); marauders, N. Arabia.

[שְׁבָאִי] **adj.gent.** pl. as subst.

I. שׁבב

שְׁבָבִים **n.[m.]pl.** probably **splinters.**

II. שׁבב

[שְׁבִיב] **n.m.** probably **flame.**

שָׁבָה **vb. take captive — Qal** *take captive*: **1. a.** c. acc. pers. **b.** acc. חֵילוֹ, cattle, etc. **c.** pt. in periphrast. conjug.; pt. c. sf. = *their captives*, etc.; pt. pass. = *captives*. **2.** c. acc. cogn. שְׁבִי *lead captive*, so (+ מִן pers.); שׁ֫בְיוֹ = *take him captive*. **Niph.** *be taken captive*: of man, of beast, human subj.

שְׁבִי **n.m. captivity, captives — 1.** = state of *captivity*; בִּשְׁבִי instr. of judgment; אֶרֶץ ׳ שׁ; phr. of deliverance . **2.** act of *capture*; שִׂמְלַת שִׁבְיָהּ i.e. garb in which she was captured. **3.** = *captives* (coll.).

[שָׁבִי **adj.** vel **n.m.** whence] **captive.**

שִׁבְיָה **n.f. captivity, captives — 1.** state of *captivity*. **2.** body of *captives*; object of שָׁבָה.

שִׁבִית, שִׁבוּת **n.f.** id. **1.** in cl. נָתַן בַּשִּׁבִית *give his daughters into captivity* (or *as captives*, || פְּלֵיטִים of sons). **2.** in phr. *restore the captivity of*, acc. after שׁוּב, הֵשִׁיב ׳י, subj. **b.** of other nations. **c.** appar. in more gen. sense, *restore fortunes* of Sodom. **d.** restore fortunes of

individuals.

שְׁבוֹ **n.[f.] a precious stone.**

שִׁבִּי **n.pr.m.** appar. Ammonite prince.

שִׁבָּי **n.pr.m.** in post-ex. Israel.

שְׁבוּאֵל, שְׁבֶאֵל **n.pr.m.** son of Gershom, of Heman.

[תִּשְׁבֶּה] **n.pr.loc.**

תִּשְׁבִּי **adj.gent.**

I. [שָׁבַח] **vb. Pi. soothe, still — Pi.** *still*, i.e. רוּחוֹ *his temper*. **Hiph.** *still*.

II. [שָׁבַח] **vb. Pi. laud, praise — 1.** *laud*, *praise* God (´ י); his works. **2.** *commend*, *congratulate*, the dead; mirth, as best thing. **Hithp.** *boast* of (בְּ).

יִשְׁבַּח **n.pr.m.** in Judah.

שבט

שֵׁבֶט **n.m. 1. rod, staff, club, sceptre. 2. tribe — 1. a.** *rod*, *staff* (evidently common article), for smiting; for beating (חָבַט) cummin (|| מַטֶּה); as (inferior) weapon (opp. חֲנִית); fig. of ´ י's chastisement; national; individual. **b.** *shaft*, i.e. spear, dart. **c.** shepherd's implement, *club* (fig. of ´ י); used in mustering or counting sheep. **d.** *truncheon*, *sceptre*, mark of authority (made from a branch, מַטֶּה); a ruler is ´ שׁ תּוֹמֵךְ; as symbol of conquest. Vid. מַטֶּה, מַקֵּל, מִשְׁעֶנֶת. **2.** *tribe* (syn. מַטֶּה, q.v. **3**), esp. **a.** of (12) tribes of Israel. **b.** sg. of people (of Judah, late). **c.** of subdivision of tribe.

שַׁרְבִּיט **n.m. sceptre** (expanded fr. foreg.).

שְׁבָט **n.pr. mens.** Shebāṭ, 11th month (post-ex.) = Feb.-March; loan-word from Bab.

שְׁבִי, שִׁבְיָה, שְׁבִית v. שבה.

שבל

שֹׁבֶל **n.[m.] flowing skirt, train**; *train*.

I. שִׁבֹּלֶת **n.f. flowing stream;** as test of dialect.

II. שִׁבֹּלֶת **n.f. ear** of grain — *ear*.

[שְׁבוּל, שְׁבִיל] **n.[m.] way, path** (prop. as *flowing along*, *stretching out*?); (fig. of course of life).

שׁוֹבָל **n.pr.m. 1.** Edomite name. **2. a.** in Caleb. **b.** in Judah.

שַׁבְּלוּל v. בלל.

שבן

שֶׁבְנָא, שֶׁבְנָה **n.pr.m.** secretary and major-domo of Hezekiah.

(שְׁבַנְיָה(וּ **n.pr.m. 1. a.** Levites. **b.** priest, priestly family. **2.** priest.

שבס

[שָׁבִיס] **n.[m.] front-band;** in list of women's finery.

I. שֶׁבַע, שִׁבְעָה **n.m.** et **f. seven; f.** (c. **n.m.**) — *seven*: **1.** without other num.: **a.** שֶׁבַע, before n.fpl.; after noun; n. om. **b.** שִׁבְעָה before n.mpl.; n. om.; also שׁ ׳שׁ distrib. = 7 *each*; as pred. **c.** שִׁבְעַת, before n. pl. **d.** = ordinal. **2. a.** 17 שֶׁבַע עֶשְׂרֵה שָׁנָה *years*, also as ordin. **b.** שִׁבְעָה עָשָׂר (sc. הַגּוֹרָל *lot*), + 17 יוֹם*th day*; unusual is *7* שׁ ׳שְׁקָלִים וַעֲשָׂרָה הַכֶּסֶף

shekels and 10 the silver. **3.** שִׁבְעַת אֲלָפִים ;7000 = שִׁבְעָה אֶלֶף **.4** .700 = שְׁבַע מֵאוֹת = *id*. **5.** ׳ שׁ + other num.: **a.** ׳ שׁ follows: (1) n.s. after ׳ שׁ; also (+ ord. num.); (2) n.pl. before other num.; (3) n.s. cstr. precedes (ordin.); (4) n. after each num. **b.** ׳ שׁ precedes: (1) n.s. after other num.; (2) n. repeated. **c.** 1000 + 17 — ׳ שׁ oft. c. sacred signif.; as round number; on bowing 7 t. (in great humility).

שִׁבְעָה **n.f.pr. putei.**

שִׁבְעִים **n.pl. seventy —** *seventy*: **1.** without other no.: **a.** before n.s. year, man, shekel, other n. **b.** before n.pl. kings, sons, brothers, asses, palms, males. **c.** after n. coll. (בָּקָר), n.pl. **d.** pred. **e.** n. om. (man), (shekel). **2. 3** .70,000 = שׁ׳ אֶלֶף**.** + other num.: **a.** + unit + n.s.; n. om. 70 + 7 (times); n.pl. + 70 + 7; 5 years + 70 year. **b.** 5 + 70 x 1000 (man). **c.** 70 foll. hundreds. **d.** 1000 + 7 x 100 + 5 + 70 shekel.

שְׁבִיעִי **m.** שְׁבִיעִית **f. adj. num. ord. seventh —** *seventh*; always c. art: **1. m.** 7th day; month (חֹדֶשׁ); lot (**2** .(הַגּוֹרָל**. f.** 7th year; sabbath; time (פַּעַם).

שִׁבְעָנָה read שִׁבְעָה

שִׁבְעָתַיִם **n.f. du. seven-fold, seven times — 1.** *seven-fold*, *seven times as much*; as adv. **2.** *seven times*, adv.

שָׁבוּעַ **n.m. period of seven** (days, years), **heptad, week — 1.** *period of seven days* (fr. a given time), *week*; of marriage feast; שָׁבֻעִים יָמִים three *weeks*, *days* (three weeks long); term tech. חַג שָׁבֻעוֹת *feast of weeks* (ending seven weeks of harvest). **2.** *heptad* or *seven* of years, late.

[שָׁבַע] **vb. swear — Qal** *swear*. **Niph.** *swear*, *take an oath*: **1.** subj. man: **a.** in asseveration, abs.; also sq. וַיֹּאמֶר, sq. לֵאמֹר; c. acc. cogn.; + עַל +) לַשֶּׁקֶר rei); + ׳ לְמִרְמָה + ;עַל־שׁ; sq. inf.; + ל pers. *take an oath to* (acc. cogn.); oath of allegiance (׳ לִי); sq. פֶּן = *that not*, sq. אִם = *id*.; + אֶל pers. sq. ׳בִי + ;לֵאמֹר *by* ׳ י, sq. inf.; + ׳בִי + ;בְּשֵׁם י sq. ל + ;אִם pers. c. ׳ בִי

(pledge faith), sq. לֵאמֹר, sq. כִּי of obj. cl.; + ל pers. c. בא ´, sq. אִם; as vb. of quotation + obj. אִם ´ + ,(אִם +) חַי־י in *orat. recta*. **b.** *imprecate*, *curse*, בִּי *by me* (cf. **1** שְׁבוּעָה **b, 2** .(קְלָלָה. subj. י ´: *swear*, c. בִּי *by myself*; *swear*, sq. inf., sq. מִן inf. = *not to*, sq. אִם, sq. לֵאמֹר; sq. *orat. recta*; c. ל pers. *take an oath to* (acc. cogn.); ל pers. + inf. (usu. *to give land*); ל pers. + acc. rei (usu. *land*) = *promise by oath to*; ל pers. om. **Hiph. 1.** *cause to take an oath*, subj. always man: c. acc. pers., + acc. cogn., + לֵאמֹר (acc. pers. om.), + וְאָמַר and (c. acc. cogn.), inf. cl.; + בי ´ *by* י ´ (cl. **2** .(אֲשֶׁר. *adjure*, c. acc. pers.; elsewhere, c. cl. מַה־ interrog., c. cl. אִם *that not* (both + ב of oath), = cl. מַה־ (v. מָה **2 a** (*b*)).

II. שֶׁבַע **n.pr.m. 1.** in Benj. **2.** in Gad.

III. שֶׁבַע si vera l. **n.pr.loc.** in Simeon.

שֶׁבַע v. in cpds. אֱלִישֶׁבַע, (בַּת־שֶׁבַע) ,יְהוֹשֶׁבַע.

שְׁבוּעָה, שְׁבֻעָה **n.f. oath, curse** — *oath* [as acc. cogn. c. הִשְׁבַּע etc.]: **1.** of man: **a.** attesting innocence, friendship, promise (after שָׁמַר *keep*; all שְׁבֻעַת י ´ *oath to* י ´); of vow, of covenant with י ´; of threat; *keep*, *discharge the oath* is נָקָה מִשׁ ´; הֻקִּים הִשׁ *be free*, *exempt from an oath*. **b.** = *curse*. **2.** *oath* of י ´, in promise (שָׁמַר in rel. cl.), || covenant (בְּרִית).

אַשְׁבֵּעַ **n.pr.m.**

[שָׁבַץ] **vb. Pi.** prob. **weave in chequer** or **plaited work — Pi.** *chequer* (or *plait*). **Pu.** *inwoven* (i.e. set in a chequered or plaited mounting).

שָׁבָץ **n.m.**

מִשְׁבְּצֹת(וֹ) **n.f.pl. chequered** (or **plaited**) **work**, usu. of *settings* for gems — זָהָב מ ´ (i.e. plaited with gold-thread) for two gems on high priest's ephod.

תַּשְׁבֵּץ **n.[m.] chequered** (or **plaited**) **work.**

שׁבק

שׁוֹבֵק **n.pr.m.** one of those sealed.

יִשְׁבָּק **n.pr.m.** son of Abr. and Ḳetûrâh.

שָׁבַר **vb. break, break in pieces — Qal** *break*, lit., obj. earthen vessel, (in sim.), flask, gate-bar (in metaph.), bow, and sword, bone of lamb, and (in metaph.), yoke, and in metaph., of deliverance (´ י subj.), (c. מֵעַל), of rebellion, so staff, reed, arm of Pharaoh; trees (subj. thunder); *break in*, *down*, door; *rend violently* (of lion), man, ass; *wreck* Tyre (as ship); fig. *break* pride; *crush* (fig.); *break*, *rupture*, heart (fig.), (v. **Niph.** ad fin.); = *quench* thirst. **Niph.** *be broken*, of neck, bones, gate-bars, rod (in fig.), idols, horn, arm, and (in metaph.), bough; cisterns, pottery; = *be maimed*, *crippled* (have limb broken), of animal, so (fig. of men stumbling); *be wrecked*, of ships, metaph. of Tyre; fig. *be crushed*, destroyed (pers., warriors, kingdoms, etc.); fig. *be broken*, of heart. **Pi.** *shatter*, *break*, tablets; images; bronze sea, etc.; horns; jaws (in fig.); of hail *shattering* trees; elsewhere subj. ´ י, *shattering* gate-bars, etc., weapons, trees, heads of תַּנִּינִים; *wrecking* ships. **Hiph.** *cause to break out*, i.e. *bring to the birth*. **Hoph.** *be broken*, *shattered* (in heart).

I. שֶׁבֶר, שֵׁבֶר **n.m. breaking, fracture, crushing, breach, crash — 1.** *breaking* of pottery, *fracture* of member, limb, esp. fig. of people personif., also (c. רפה, רפא *heal*); of sinners; *shattering*, crushing, of wall (in fig.); of individ.; fig. ´ שׁ רוּחַ of spirit. **2.** *crashing*. **3.** *breaking* of a dream, i.e. its interpretation (*solution* of mystery).

II. שֶׁבֶר **n.pr.m.** a Calebite.

שְׁבוּר

שִׁבָּרוֹן **n.[m.] breaking, crushing —** *crushing*.

מַשְׁבֵּר, מִשְׁבָּר **n.[m.] breach,** i.e. mouth of womb; (fig. of helplessness); (fig. of opportunity).

[מִשְׁבָּר] **n.[m.] breaker,** of sea; fig. of calamities; as sent by יְהוָה.

III. שֶׁבֶר **n.[m.] corn, grain,** as food stuff — *corn*, *grain* (acc. cogn.).

[שָׁבַר] **vb. denom. buy grain — Qal** *buy grain* for food; c. acc. מִן) אֹכֶל pers.); c. acc. בָּר; fig., c. acc. **Hiph.** *sell grain* (prop. cause to buy grain), c. לְ pers., c. acc. שֶׁבֶר; c. sf. pers. + acc. בְּ + אֹכֶל pret.

שָׁבַת **vb. cease, desist, rest — Qal 1.** *cease*: of seasons; manna. **2.** *desist* from labour, *rest*: **a.** c. מִן (of God). **b.** מִן om., בְּ temp. **c.** land in 7th year. **Niph.** *cease*; c. מִן. **Hiph. 1.** *cause to cease*, *put an end to*: c. acc. mirth, work; sacrifice; war. **2.** = *exterminate*, *destroy*: c. acc.; c. acc. + **3** ;מִן הָאָרֶץ ,מִן. *cause to desist* from: c. מִן (= give rest from). **4.** *remove*: c. **5** .מִן. *cause to fail*, let be lacking: salt; acc. pers. + לְ pers. I. שֶׁבֶר v. יִשַׁב.

II. שֶׁבֶת **n.f. cessation.**

שַׁבָּת **n.f. m.** (under infl. of יוֹם in freq. יוֹם הַשִּׁ֫בִּיעִי) **Sabbath** (= **1** (שבת + ת. *sabbath*: **a.** primitive יְהוָה׳ שׁ; on seventh day יוֹם הַשַּׁבָּת; time of change of watch in temple; orig. observed simply by *abstinence from labour*. **b.** Deut. reason for day is deliverance fr. Egypt, hence its consecration. **c.** intensified by antith. **d.** basis God's resting; בְּיוֹם הַשִּׁ֫בִּיעִי׳ שׁ *on every sabbath*, abbr. שַׁבַּת שַׁבָּת; work punished by stoning; trade prohib. **2.** *day of atonement* is a **3** .שַׁבַּת שַׁבָּתוֹן. *sabbath year*, **4** .שַׁבַּת שַׁבָּתוֹן. = *week* (?). **5.** שַׁבַּת הָאָרֶץ = *produce* in sabbath year (growing of itself).

[שָׁבַת] **vb. denom. keep, observe** (sabbath) — **Qal**, c. acc. cogn.

שַׁבָּתוֹן **n.m. sabbath observance, sabbatism**; usu. phrase שַׁבָּתוֹן שַׁבַּת *sabbath of sabbatic observance* — **1.** of weekly sabbath. **2.** day of atonement. **3.** sabbatical year. **4.** שׁ׳ alone of feast of trumpets, and of first and eighth days of feast of tabernacles.

שַׁבְּתַי **n.pr.** Levite.

[מִשְׁבָּת] **n.[m.] cessation, annihilation.**

שָׁגֵא v. שָׁגֵה.

[שָׁגַג] **vb. go astray, commit sin** or **error — Qal 1.** *err*, mentally. **2.** *sin* ignorantly, inadvertantly.

שְׁגָגָה **n.f. sin of error, inadvertance —** *error* (opp. sins of intention, or בְּיָד רָמָה).

שִׁגָּיוֹן

[שָׁגָה] **vb. go astray, err — Qal 1.** *err*, *stray*, of flock. **2.** *swerve*, *meander*, *reel* or *roll*, in drunkenness, ב of drink; = *be intoxicated*; so with (בּ) love. **3.** *go astray*, morally; c. מִן, of יְ's commands, מִן of words of knowledge. **4.** specif. *commit sin of ignorance*, inadvertance (cf. שׁגג). **Hiph.** *lead astray*: **1.** lit. **2.** mentally = *mislead*. **3.** morally, c. מִן of God's commands.

[שְׁגִיאָה] **n.f. error.**

מִשְׁגֶּה **n.m. mistake.**

שָׁגֵא) שָׁגֵה) **n.pr.m.** father of a hero of David.

[שָׁגַח] **vb. Hiph. gaze —** c. אֶל־ pers.

שִׁגָּיוֹן

[שָׁגַל] **vb. violate, ravish — Qal. Niph.** *be ravished*. **Pu. < Qal pass.** *be ravished*.

שֵׁגָל **n.f.** (queen-)**consort.**

[שָׁגַע] **Pu. be mad — Pu.** *be mad* (מִן because of), fig. for driven to despair; מְ of proph., contemptuously, as subst.; *madmen*. **Hithp.** *shew maddness*.

שִׁגָּעוֹן **n.m. madness —** הִכָּה בְּשׁ *smite with madness*, fig. of wild and helpless panic;

בְּשׁ´ (hyperb.) *madly*.

שגר

שֶׁגֶר **n.[f] offspring, young** of beasts.

שַׁד, II. שֹׁד *breast*, v. שׁדה.

[שֵׁד] **n.[m.]** appar. **demon**

I. שׁוֹד v. שׁדד.

[שָׁדַד] **vb. deal violently with, despoil, devastate, ruin — Qal** *violently destroy*, pers., = *slay* (pass.), (wolf subj.; || הִכָּה); acc. Philistines (subj. יׁ´); = *devastate*, acc. בָּבֶל (subj. יׁ´); = *despoil*, acc. pers.; = *bring* pers. *to ruin* (Inf. abs. + Niph. q.v.); weaker, *assail*; elsewhere *Pt. act*. as subst. *devastator* (*despoiler*?): of national foes; personal foe; representing wicked in gen. **Niph.** *utterly ruined*. **Pi.** *assault*; *Pt*. as subst. *he who assaults*, *maltreats*. **Pu.** *be devastated*, of city, country or nation, dwellings (אֹהֶל), trees, strength of ships, field (by drought), crop. **Pōʾel** *violently destroy*. **Hoph.** *be devasted*.

I. שֹׁד ,שׁוֹד (v. infr.) **n.m. violence, havoc, devastation, ruin — 1.** *violence*, *havoc*, as social sin. **2.** *devastation*, *ruin*, for nation (sim. of יׁ´ יוֹם); more gen.; for individ.; for beasts. II. שֹׁד, v. שׁדה.

שַׁדַּי v. infr. אַשְׁדּוֹד.

שׁדה

[שַׁד] **n.m.** female **breast —** *breast*: **1.** of woman; of mother, c. יָנַק *suck*; (v. [;([צָמַק עָתִיקֵי מִשׁ´ i.e. those already weaned, mature. **2.** of animal. **3.** both human and animal.

II. שֹׁד **n.m. id. —** of mother.

שְׁרֵיאוּר **n.pr.m.** in Reuben.

שְׂדֵה **n.f.**

שַׂדַּי **n.m. dei.**

שַׂדִּין v. דין supra.

שׁדם

[שְׁדֵמָה] **n.f. field** — *fields*, as cultivated; as locality, area. שְׁדֵמָה v. שְׁדֵפָה.

[שָׁדַף] **vb. scorch, blight — Qal** of ears of grain.

שְׁדֵפָה **n.f. blighted** or **blasted thing** — *a blasted thing before* (the) *standing grain*, i.e. before maturity.

שְׁדָפוֹן **n.m. smut,** on crops.

שַׁדְרַךְ **n.pr.m.** Bab. name given to חֲנַנְיָה, one of Daniel's comrades.

שׁדשׁ

I. שֵׁשׁ, שִׁשָּׁה **n.m.** et **f. six** — *six* **1.** no other num.: **a.** bef. n. pl.; after n. (late); rarely n. om. **b.** = ordin. **2.** c. **n.f.:** bef.; after; c. **n.m.**, bef.; after; = ordin. 16*th*. **3.** 600 = שֵׁשׁ מֵאוֹת; = 6000 אַלְפִים שֵׁשֶׁת. **4** c. tens, שׁ ´ foll. **5.** as round no.

שִׁשִּׁי **m.** שִׁשִּׁית **f. adj. num. ordin. sixth.**

שִׁשִּׁים **n. indecl. sixty** — bef. n. sg.: city, cubit, man, day, etc.

[שִׁשָּׁה] **vb. Pi. denom. give sixth part of** (si vera l.).

I. שֹׁהַם **n.m.** a gem, identif. dubious.

II. שׁוֹהַם **n.pr.m.** Levite.

שָׁו Kt, v. שָׁוְא.

שָׁוְא **n.pr.m. 1.** Calebite. **2.** secretary, David's time.

I. שׁוא

שָׁוְא **n.[m.] emptiness, vanity 1.** *emptiness*, *nothingness*, *vanity*: תְּשׁוּעַת אָדָם ׳שׁ *vain* (is) *man's deliverance*; לָדֶם ׳שׁ it is *vain* (useless) *for you*; ´ שׁ הַבְלֵי (idols); ´ שׁ מִנְחַת of ineffective offering to ´ לֹא) לַשׁ נשׂא´ ;י) *take up* name of God *in vain* (to no good purpose); *adv*. ´ לַשׁ *in vain*. **2.** *emptiness of speech*; of false (empty) prophecy ´ **3** .שׁ חֲזוֹן**.** of conduct, *worthlessness*; ´ שׁ מְתֵי *worthless men*; *worthless* motives (in fig.) ´ הַשׁ חַבְלֵי.

II. שׁוא

[שׁוֹא] **n.[m.] ravage**(?).

שׁוֹאָה, שׁאָה **n.f. devastation, ruin, waste — 1.** *devastation*, *ruin*, as coming on pers. (Babylon personif.) **2.** concretely, *ruin*, *waste*, of the desert.

מְשׁוֹאָה, מְשׁאָה **n.f. desolation.**

[תְּשֵׁאָה] **n.f. noise** (prop. of devastation, storm) — abs. city noises, adv. acc. = (with) *shoutings*.

שׁוּב **vb. turn back, return — Qal** *turn back*, *return*: **1.** *turn back*, c. מִן loc., c. מֵאַחֲרֵי pers., i.e. from following, fr. pursuing; c. מִן of pursuit; c. אַחֲרֵי pers., i.e. so as to follow; *turn back* in fear, מִן rei (of horse), מִפְּנֵי כל (of lion), so abs. (of foes), in shame; *turn back* and do so and so; abs. *turn back* (face about); = be repulsed, defeated; fig. *turn back*, viz. from promise or vow; c. מִן of service, i.e. be exempt. **2.** *return*, *come* or *go back*, c. מֵעַל pers. (opp. ,הלך) מִן pers., מִן loc., esp. from foreign land. **3.** esp. *return unto*: **a.** *go back*, אֶל pers.; אֶל loc. also;

ל loc. (+ ה-loc.); ל pers.; ה- loc. also; שָׁמָּה =) שָׁם); acc. loc.; acc. דֶּרֶךְ; acc. pers.; אַחֲרֵי pers.; abs.; sq. vb., *go back* and do so and so; sq. inf. purpose. **b.** *come back*, אֶל pers. (+ אֶל loc.); אֶל loc.; מֵאֵת pers. + מִן loc. + אֶל loc. + אֶל pers.; אֶל rei; עַל pers.; עַל loc.; ל loc.; ל animal; ה-loc.; acc. loc.; abs.; + vb., *come back* and do so and so. **4. a.** of dying; of (human) dust; breath. **b.** of revival from death, abs.; also c. אֶל pers. **5.** fig. of human relations: **a.** *return* to leader, king, אֶל pers.; to divorced wife. **b.** = change so as to approach (in purpose, desire), אֶל- pers. **c.** *turn*, i.e. resort to, ל pers. **d.** *return* to a physical condition (ל rei); to a state or course of life, ל rei. **e.** abs. = change course of action; from good to bad; bad to good. **f.** pt. pass. = *averse*. **6.** fig., specif. of spiritual relations: **a.** *turn back* from God, = *apostatize*; abs. (usu. + vb.). **b.** of ׳י, *turn away*, מֵאַחֲרֵי pers. **c.** *turn back* to God (= seek penitently). **d.** abs. *repent*, + pt. as subst. **e.** *turn back* form evil, c. מִן; so c. מֵעַל; from good, c. מִן. **g.** of ׳י, *return* (to shew favour), אֶל pers. (+ inf. abs.), abs., + vb.; also in hostility, + vb., c. inf. purpose. **h.** of ׳י, *turn back* from (מִן) judgment; מֵאַחֲרֵי pers., i.e. cease to bless. **7.** of inanimate things (sts. personified, or treated as things of life): **a.** as perceptibly moving, water (מֵעַל loc.), (ל loc.), (עַל pers.), (ל inf.), sea; wind (עַל loc.); shadow (sun of dial), of breath (= revive) (אֶל pers.); clouds (מִן temp.); rain and snow (ה loc.); rolling stone; sword (מִן rei), arrow; of plague-spot = *re-appear*. **b.** = *be brought back*, (ל loc.), hence *be restored*, ל pers., so of kingdom, field; of animal. **c.** = *be turned into*, ל rei; = *be turned back into*, עַד rei. **d.** *return*, fig. of word, (1), c. אֶל pers. (opp. 2) ;(יָצָא) *my prayer turned upon* (עַל) *my bosom* (was uttered with bowed head). **e.** *turn away*, *depart*, of infamy. **f.** *return* (in recompense), of crime, evil, etc., c. בְּרֹאשׁ, עַל־רֹאשׁ, ל pers. **g.** *judgment*(-giving) *shall return to* (עַד) *righteousness* (be in accord therewith). **h.** of boundary, = change (sts. reverse) direction, ה-loc. (+ מִן loc.). **i.** *be restored* to healthy condition, withered hand (אֶל pers.), leprous hand (c. ד comp.), flesh (ל pers.). **8.** denoting repetition, etc.: + vb., *return* (*and*) *do* = do again; in compar. *thou shalt see yet* greater abominations; = *reverse* one's action; = *restore* to original condition by doing, + vb. **9.** trans., peculiarly, in phr. שׁ׳ שְׁבוּת *restore captivity* of, etc. (v. שְׁבוּת sub שָׁבָה). **Pō͡l. 1.** *bring back*, c. acc. pers. + אֶל loc., c. מִן, c. אֶל pers. **2. a.** fig. *restore*, *refresh*. **b.** *restore*, *repair*. **3.**

lead away (enticingly); so fig. **4.** *shew turning* = *apostatize* (cf. **Hiph. 8**). Vid. also שׁוּבֵב infra. **Pu֯l.** a land *restored* + מִן rei. Vid. also שׁוֹבָב infra. **Hiph.** *cause to return*, *bring back*: **1. a.** c. acc. pers. + אֶל loc.; esp. from exile; + אֶל pers.; + עַל loc.; + ל loc.; + acc. loc.; + מִן loc., מֵאֵת pers., מִן inf.; acc. pers. only; *bring back* into bondage, etc.; = *allow to return*; acc. pers. + rei (= recover, recapture), (+ אֶל loc., מִן loc.); = *recover*, *rescue* (acc. pers. + rei), (acc. נַפְשִׁי, מִן rei); acc. rei + אֶל pers., + עַל pers.; + אֶל loc.; acc. of hand; esp. of יְ֯הוָה's hand, in judgment, sq. עַל, also of man's hand; + acc. loc.; + שָׁם; acc. rei alone (= recapture); c. acc. animal; shadow on dial. **b.** *put back*: acc. rei, stone, עַל־פִּי הַבְּאֵר, veil עַל־פָּנָיו, Dagon לִמְקוֹמוֹ, rod לִפְנֵי הָעֵדוּת, sword, + אֶל of sheath (acc. om.); hand אֶל־חֵיק. **c.** = *draw back*, hand (opp. אֶל + שָׁלַח reflex.), (opp. נטה), so fig., יְ֯הוָה subj.; c. מִן = *refrain from* (i.e. from oppressing), (מִן om.); foot, c. מִן (fig.); *draw in* breath. **d.** = *give back*, *restore*, acc. pers. vel rei: + ל pers., (acc. om.), c. acc. אֶל + צְדָקָה; pers. (acc. pers.); + אֶל loc.; acc. rei only (+ בִּרְאשׁוֹ = *in full*), so of land (or city); = win back (+ ל terr.), boundary (i.e. re-establish it); *restore* ruined city, conquered nation; joy, acc. + ל pers. Acc. pers. only; *restore* to office, acc. pers. + עַל, אֶל loc., acc. pers. only; = *pay back* money (ל pers.). **e.** = *relinquish*, c. acc. rei. **f.** = *give in payment*, requital, c. acc. rei + appos. (ל pers.), (*id.*; cf. מְחוֹר); also *pay* as tribute (in answer to demand), acc. rei, + ל pers.; *give in exchange*. **g.** *bring* one *back* (from dead), so c. מִנִּי; on other hand. **2. a.** *bring back* heart, עַל ,לֵב pers., also (מִן of evil), abs. **b.** acc. נֶפֶשׁ = *refresh*. **3.** *bring back* words of people; then, in gen., *bring back* word, דָּבָר, *report to*, + acc. pers.; = *answer*; acc. ל + אֲמָרִים pers.; later c. ל pers. alone; c. cl. orat. recta, אֶל pers.; similar phrases. **4. a.** *bring back* (in retribution, cf. **Qal 7 f**) upon, subj. oft. יְ֯הוָה, acc. of evil; ל pers.; abs. = *make requital*, ל pers. + (ד comp.); c. acc. of good, ל pers.; c. ד comp. + ל pers., and (ד comp. only); requite יְ֯הוָה's benefits, acc. rei + לי יְ֯הוָה. **b.** *pay* as recompense; so (fig.) of יְ֯הוָה **5**. *turn back*, *backward* = repel, defeat, c. אֶת־פְּנֵי, acc. מִלְחָמָה, acc. of sword, acc. pers. + מִנִּי אָחוֹר +) pers.), (fig., = refute, confute), fig. of calamity; = *repulse*, *hinder*, esp. acc.; =

reject, *refuse*. **6. a.** *turn away* face, fig., + מֵעַל rei; acc. pers. + מִן rei; anger of יְ (acc.) + מֵעַל pers., מִן pers.; acc. only; acc. of human anger. **b.** late, *turn toward*, acc. face, לְ loc., acc. foot, אֶל rei (fig.) **7.** *turn* against, אֶל־אֵל, c. acc. הֵשִׁ֫יבוּ אֶל־לֵבָב, לֵב. **8.** רוּחַ *bring back to mind*, take into consideration, c. acc., sq. cl. with כִּי, obj. om., + (**10** .(עַל **.** Hiph. declar., מֵעַל הָשִׁ֫יבוּ = *shew a turning away from* your idols (i.e. turn away), cf. (מִן), abs.; of יְ; perhaps in physical sense. **11.** *reverse*, *revoke*, acc. (sf.) rei, i.e. judgment; blessing, edict. **Hoph.** *has been returned*; *restored*; *be brought back*, c. מִן loc.; c. אֶל pers.

שׁוּבָה **n.f. retirement, withdrawal** (from war, etc.).

II. [שִׁיבָה] *restoration* (?), but read שְׁבִית, v. sub שָׁבָה. I.

שִׁיבָה v. ישב.

I. שׁוֹבָב **adj. backturning, recusant, apostate.**

II. שׁוֹבָב **n.pr.m. 1.** son of David. **2.** son of Caleb.

שׁוֹבֵב **adj. backturning, apostate.**

יָשׁוּב **n.pr.m. 1.** in Issachar. **2.** one with foreign wife.

יָשֻׁבִי **adj.gent.** of foregoing **1**; c. art. as subst. coll.

לָחֶם יָשֻׁבִי **n.pr.m.** in Judah.

יָשָׁבְעָם **n.pr.m.** a hero of David.

יוּשַׁב חֶסֶד **n.pr.m.** son of Zerubbabel.

[מְשֻׁבָה ,[מְשׁוּבָה **n.f.turning back, apostasy —** *backturning*, *apostasy*; נְצַחַת מ֫ *enduring*, *perpetual apostasy*; also as n. concr., appos. of foll. word, מְשֻׁבָה יִשְׂ֫ *apostate one*,

Israel. Of individual, מִשׁוּבַת פְּתָיִם.

מְשׁוֹבָב **n.pr.m.** in Simeon.

[תְּשׁוּבָה] **n.f. return, answer — 1.** *return*. **2.** *return*. **3.** *answer*.

שׁוּבָאֵל v. שְׁבוּאֵל.

שׁוֹבַךְ **n.pr.m.** Aramaean general.

שׁוֹבָל **n.pr.** v. שׁבל.

שׁוֹבָק, שׁוֹבֵק **n.pr.** v. שׁבק.

שׁוג

[מְשׁוּגָה] **n.f. error.**

שׁוֹד for I. שׁד q.v. sub שׁדד.

[שׁוּד] vb., יָשׁוּד v. שׁדד.

I. שָׁוָה **vb. (be even, smooth,** v. **Pi.,** hence) **agree with, be like, resemble — Qal** *equal*; *comparable*; *be like*; *an equivalent*; c. לְ, *suitable for*; *adequate for*. **Pi.** *level*; *smooth*; acc. מִשְׁפָּטִים *accounted suitable*. **Hiph.** *make like*. **Nithp.** *alike*.

I. שָׁוֵה **n.[m.]** level **plain.**

II. שָׁוֵה in **n.pr.loc.**

יִשְׁוָה **n.pr.m.** in Asher.

I. יִשְׁוִי **n.pr.m. 1.** in Asher. **2.** a son of Saul.

II. יְשָׁוִי **adj.gent.** of foregoing **1**; c. art. as n. coll.

II. [שָׁוָה] **vb. Pi. set, place —** *set*; *place*; = *make*, *produce*.

[שׁוּחַ] **vb. sink down —** *sink down*, **Qal, Hiph.** declar. תָּשִׁיחַ Kt, of depression of mind. **Hithp.** v. שׁחח.

שׁוּחָה **n.f. pit —** *pits* (coll.); fig.

שִׁיחָה **n.f. id.**

שַׁחַת **n.f. pit — 1.** *pit*, for catching lion (in fig.); c. עשׂה; c. חפר; c. **2** .ברה. *pit* of She‹ôl; personif..

שׁוּחַ **n.pr.m.** son of Abr. and Ḳeturah.

II. שׁוּחָה **n.pr.** ‘son’ of חוּר.

שׁוּחִי, שֻׁחִי **adj.gent.** of שׁוּחַ.

שׁוּחָם **n.pr.m.** in Dan.

שׁוּחָמִי **adj.gent.** of foregoing; c. art. as n. coll.

[יְשׁוֹחָיָה] **n.pr.m.** v. sub שׁחח.

I. שׁוּט **vb. go** or **rove about — Qal** *go* or *rove about*. **Pō›l.** *go eagerly*, *quickly*, *to and fro*; c. ב loc. **Hithpō›l.** ב loc., *run to and fro*.

שׁוֹט **n.m. scourge, whip — 1.** *scourge*, for chastisement (all c. vb. יִסַּר); fig. of national scourge (wielded by ´י) (Qr; > Kt שׁיט), calamity; *lash* of (accusing) tongue. **2.** *whip*, for horse, ´קוֹל שׁ i.e. *crack of whip*.

שֹׁטֵט **n.[m.] scourge.**

שַׁיִט **n.[m.] rowing** (as *whipping*, *lashing* the water) — only ׳אֳנִי־שׁ *rowing vessel*; Kt v. שׁוּט.

[שׁוּט] **vb.denom. row.**

מָשׁוֹט **n.[m.]oar.**

[מִשּׁוֹט] **n.[m.] id.**; made of oak-trees.

II. [שׁוּט] **vb. treat with despite**, only Ezek. — only **Qal** c. acc. pers.: mpl. (subst.) שְׁאָט **n.[m.] despite, contempt** (expanded fr. שׁוּט supr.) — abs. *despite*.

שׁוּל

[שׁוּל] **n.m. skirt**, of robe — *skirts*; of ׳א's train, in vision; elsewh. of city personif. as woman, in phrase of ignominy; of defilement; of high priest's robe.

שׁוֹלָל v. שׁלל.

שׁוּלַמִּית usually expl. as **adj.gent. f. Shulammite —** c. art. as n. ׳הַשּׁ heroine of Song of Songs; = Shunammite (from שׁוּנֶם, mod. *Sûlem*).

[שׁוּם] **n.[m.] garlic.**

שְׁמָתִי v. [שָׁמָה] infra.

1 שׁוּנִי. n.pr.m. in Gad. **2. adj.gent.** of **1**, c. art. = n. coll.

שׁוּנֶם **n.pr.loc.** in Issachar; in Egypt.; mod. *Sûlem*, N. of *Zer‹în* (*Jezreel*).

שׁוּנַמִּית **adj.gent.f.** of foregoing.

[שָׁוַע] **vb. Pi. cry out** for help — *cry for help*; specif. to God.

I. שֶׁוַע] ,שׁוּעַ?] **n.m. cry for help —** I. שׁוּעַ.

II. שׁוֹעַ **n.[m.] cry**, perhaps *war-cry*, or *cry for help* in war. I. שׁוֹעַ v. ישׁע.

[שַׁוְעָה] **n.f. cry for help.**

I. שׁוֹעַ, I., II. שׁוּעַ, שׁוּעָא v. supra.

III. שׁוֹעַ **n.pr.gent.** usu. identified with As. *Sutû*, *Sutî*, nomads of Mesop. and (later) E. of Tigris.

[שׁוּף] **vb. bruise — Qal.**

שׁוֹפָךְ v. שׁוֹבָךְ. שׁוּפָמִי v. שְׁפוּפָם sub שׁפף.

I. שׁוּק

שׁוֹק **n.[f.] leg —** *leg*: **1.** of man, specif. lower leg, calf, disting. from thigh; of woman (city personif.). **2.** of sacrificial animal, specif. upper *leg*, thigh, *hind leg*, portion eaten.

שׁוּק **n.m. street.**

II. [שׁוּק] **vb.** prob. **be abundant — Pōlel.** *abundance*. **Hiph.** *overflow* (acc.om.).

III. שׁוק

[תְּשׁוּקָה] **n.f. longing —** of woman for man; of man for woman; of beast to devour, fig.

I. [שׁוּר] **vb.** perh. **travel, journey — Qal** *journey*; *travel*.

תְּשׁוּרָה **n.f. gift, present** (?).

II. [שׁוּר] **vb. behold, regard — Qal 1.** *behold*, c. acc. pers.; *look*, *gaze*, abs., מִן loc. **2.**

regard, with watchful care (subj. ´ י); so, = *notice*; *regard*, *observe*, acc. rei, God's word. **3.** *watch* stealthily, *lie in wait*.

I. [שׁוּר]

[שׁוֹרֵר] **n.m.** (insidious) **watcher,** (prop. **Pō͗l.** *Pt*., ´ מְ om.) v. foregoing.

III. שׁוּר

שׁוֹר **n.m. a head of cattle,** bullock, ox, etc. (oft. + חֲמוֹר, שֶׂה, etc.) — usu. a single *head of cattle*, without emphasis on sex (opp. בָּקָר coll.): as property, spoil of war, etc.; as *licking up* (לָחַךְ) grass, feeding (in ref. to golden calf),; lowing; as intelligent, vicious (goring נָגַח); used in ploughing, threshing; drawing wagon; specif. of male, of female; rarely coll.; as slaughtered, for food; for sacrifice; illicit sacrifice.

II. שׁוּר **n.[m.] wall.**

III. שׁוּר **n.pr.loc.** SW. of Palestine, on E. border of Egypt.

[שׁוּרָה] **n.f.** prob. **row** of olives or vines.

שַׁוְשָׁא **n.pr.m.** v. שְׂרָיָה.

I. שׁוֹשָׁן, שׁוּשַׁן **n.m.** שׁוֹשַׁנָּה **n.f.** usually **lily,** prob. any lily-like flower — *lily*: in sim., (of Isr.), (sim. of bride), (fig. of lover's lips); of flower-shaped capitals of pillars.

II. שׁוּשַׁן **n.pr.loc. Susa,** winter residence of Persian kings.

שׁוּשַׁק **n.pr.m.** Kt, Qr שִׁישַׁק q.v.

שׁוּת v. שִׁית.

שׁוּתֶלַח **n.pr.m.** in Ephraim.

שֶׁתַּלְחִי **adj. gent.** of foregoing; c. art. as subst. coll.

[שָׁזַף] **vb. catch sight of, look on** (of eye) — **Qal** *look*.

[שָׁזַר] **vb. Hoph. be twisted.**

שַׁח v. שחח.

[שָׁחַד] **vb. give a present, bribe — Qal** *bribe*; *give a bribe*.

שֹׁחַד **n.m. present,** specif. **bribe —** *bribe*, usu. to pervert justice; + inf., take *bribe* to do something; ´ שׁ אָהֳלֵי־, i.e. abode of bribe-givers; ´ שׁ כֹּפֶר ||) is hush-money, or (poss.) legal compensation; ´ שׁ elsewh. (c. שָׁלַח) of bribing king to take sides.

[שָׁחָה] **vb. bow down — Qal** *bow down*. **Hiph.** fig., anxiety *depresses it* (sc. לֵב; opp. שִׂמֵּחַ). **Hithpaʿlēl 1.** *bow down*, *prostrate oneself*, before a monarch or superior, in homage, etc.: **a.** c. ל, after descriptive cl. (esp. with קדד ,נפל **3 b**, q.v.). **b.** c. ל, sq. phr. (על (לפני אפין ארצה. **c.** c. לְ pers. only; c. לפני; c. אל; abs. **2.** before God, in worship, etc.: **a.** c. לְ after descriptive phr.; אֶל־הֵיכָל (looking towards). **c.** c. לְ only; c. לפני; c. בְּ loc.; c. לְ loc.; acc. loc.; c. על loc.; מֵרָחֹק *afar off*. **d.** before angel in theoph.: after c. c. קדד ,נפל; sq. **3** .ארצה ;אפים ארצה**.** before other gods: abs.; acc. loc.; c. לְ; c. לפני ;על.

[שְׁחוּת] **n.f. pit.**

[שְׁחִית] **n.f. id.**

שְׁחוֹר v. שְׁחוֹר. שִׁיחוֹר v. I. שחר.

[שָׁחַח] **vb. bow, be bowed down — Qal 1.** *be bowed down*, *prostrated*, *humbled*, by ´ י; by man. **2.** *bow* in homage, לִפְנֵי pers. **3.** *bow*, of mourner (**4** .(קֹדֶר**.** *crouch*, of wild beast in lair. **Niph.** *be prostrated*, *humbled*; *be reduced*, *weakened*; = *proceed humbly*, of words. **Hiph.** *prostrate*, *lay low*, city, walls, etc. **Hithpōʿ.** *be cast down*, *despairing*.

שַׁח **adj. low, lowly** — שַׁח עֵינַיִם *lowly of eyes*, humble.

[יְשׁוּחָיָה] **n.pr.m.** in Simeon.

שָׁחַט **vb. slaughter, beat — Qal** *slaughter*: **1.** beast for food, for blood. **2.** us. term. techn. of *killing* sacrifice; bird; beast in illicit sacrifice; c. acc. of sacrifice (עוֹלָה, אָשָׁם, הַטָּאת, etc.) (אֶל loc.); passover lamb, acc. **3** .הַפֶּסַח. *slaughter* pers. (אֶל loc.); ´י subj.; in human sacrifice, to false gods. **4.** pt. pass. = *beaten*, *hammered*, of shekels. **Niph.** *be slaughtered* for food (subj. beast); *be slain*, of sacrifice.

[שְׁחִיטָה] **n.f.** act of **slaying.**

שַׁחֲטָה **n.f.**

שְׁחִין v. שְׁחִיף .שחן v. [שָׁחִיף].

סָחִישׁ = שָׁחִיס, q.v.

שחל

שַׁחַל **n.m. lion** (poet.) — *lion*, sim. of ´י, toward Israel; of guilty men; fig. of foes; *lion*, as hunted (in sim.); lit.

שְׁחֵלֶת **n.f.** an ingredient of the holy incense.

שחן

שְׁחִין **n.m. boil,** coll. **eruption;** on man; possibly leprous, in Egypt, on man and beast.

שחף

[שַׁחַף] **n.[m.]** prob. **sea-mew, gull,** in list of unclean birds.

שַׁחֶפֶת **n.f. wasting disease, consumption.**

שחץ

[שַׁחַץ] **n.[m.] dignity, pride;** i.e. majestic wild beasts.

שחצומה Kt, שַׁחֲצִימָה Qr (i.e. [ה + [שַׁחֲצִים) **n.pr.loc.** in Issachar.

[שָׁחַק] **vb. rub away, beat fine, pulverize — Qal** *rub away*; (of pulverizing incense, v. דקק **Hiph.**); fig. acc. of foes.

שַׁחַק **n.m. dust, cloud** (as fine, thin) — **1.** *fine dust* (sim. of insignif.). **2.** (thin) *cloud*, usu. pl. (oft. || שָׁמַיִם); = heavens, sky.

שְׁחֹר v. שְׁחוֹר.

I. שָׁחַר **vb. be black Qal,** of skin.

שְׁחוֹר **n.[m.] blackness.**

שָׁחֹר **adj. black,** of hair; of skin; of horses.

שַׁחֲרוּת **n.f. blackness;** usu. **dawn** of youth (II. שחר).

[שְׁחַרְחֹר] **adj. blackish.**

אַשְׁחוּר **n.pr.m.** in Judah.

II. שחר

שַׁחַר **n.m. dawn —** *dawn*, c. עָלָה *rise*; as adv. *at dawn*; in sim.

[שָׁחַר] **vb. denom. look early, diligently for** (late; orig. *look for dawn*) — **Qal** elsewhere **Pi.** c. acc. *seeks early*; *seek eagerly for*; usu. of *seeking* God (׳י) earnestly; *seek* with longing, longing for (׳י).

שַׁחֲרוּת v. I. שָׁחַר.

מִשְׁחָר **n.[m.] dawn.**

שְׁחַרְיָה **n.pr.m.** in Benjamin.

שַׁחֲרַיִם **n.pr.m.** in Benjamin.

[שָׁחַת] **vb. go to ruin (?) — Niph.** *be marred*, *spoiled*, of wastecloth, vessel; *be injured*; or even (hyperb.) *ruined*, of land; *be corrupted*, *corrupt*, in morals and rel., of earth. **Pi. 1.** *spoil*, *ruin*, acc. of eye, vineyard (fig.), branches (fig.), also = *destroy*, acc. pers. (acc. om.), city, fortress, etc., *ruin* temple, nation, land, earth; c. לְ obj. (**3** לְ **b**), city, pers.; c. acc. רַחֲמָיִן, *destroyed* (stifled) *his compassion*. **2.** *pervert*, *corrupt*, acc. wisdom, abs. = *deal corruptly*. **Hiph. 1.** *spoil*, *ruin*, acc. crop, trees (fig.), vessels, houses, palaces; הִשְׁ ׳דַּיִם thieves *damage as much as they want*; acc. pers. = *ruin*, *destroy*, (+ מִן separ.), + (acc. pers. om.), acc. בֵּית דָּוִד, abs.; also *ruin* one (by words); acc. עַם; land; city wall; cities and nations, pride of Judah, earth; abs. c. adv. acc.; Pt. as adj., of lion, angel; = *destroyer*; sq. coll.; *the destroying band* (*spoilers*, *ravagers*); fig. for snare, trap. **2.** *pervert*, *corrupt*, morally, acc. דֶּרֶךְ, (מִן comp.); (+ vb. of particular act); declar. = *act corruptly*; *Pt*. as subst. **Hoph.** *spoiled*, *ruined*, of a spring, מָקוֹר; as subst. sacrificing *a spoiled thing*.

מַשְׁחִית **n.[m.] ruin, destruction —** physical *destruction*; בַּעַל מ ׳ = *destroyer*.

מַשְׁחֵת **n.[m.] id.**

מִשְׁחַת **n.[m.] disfigurement** of face.

מָשְׁחָת **n.[m.] corruption** (ritual).

שַׁחַת v. שׁוח.

שִׁטָּה **n.f. acacia,** tree and wood; growing in dry places; esp. *acacia* (*mimosa*) *Nilotica*, or *a. seyyâl*; (to grow in desert); usually pl., עֲצֵי שִׁטִּים *shiṭṭîm wood*, material of ark, altars, staves,

etc. in tabern.; עֲצֵי om., עַמּוּדֵי שׁ *pillars of shiṭṭim* (wood).

שִׁטִּים **n.pr.loc. 1.** E. of Jordan.

[שָׁטַח] **vb. spread, spread abroad — Qal** *spread abroad*, acc. of many separate things (עַל loc.; disting. from פָּרַשׂ *spread* covering). **Pi.** *spread out*.

[מִשְׁטָח] **n.[m.] spreading-place** for drying figs, etc.

מִשְׁטוֹחַ **n.[m.] id.**

שִׁטֵּט v. שִׁטִּים ,שׁוט v. supra.

שָׁטַף **vb. overflow, rinse** or **wash off — Qal 1.** *overflow*, of river, all fig. of invading army, of judicial destruction; c. acc. of land, pers. (fig.); גֶּשֶׁם שׁוֹטֵף *flooding rain* (of יְ׳s judgment); נַחַל שׁוֹטֵף, sim., in good sense. Fig. of *dashing*, *rushing* horse. **2.** *flow*, *run*, lit. of **3** נָחַל. **נִשְׁטַף** lit., *rinse* or *wash off*, c. acc. of thing washed; of stain. **Niph.** *be rinsed out*, *off* (of wooden vessel); *be swept away* (defeated). **Pu.** *be scoured and rinsed*.

שֶׁטֶף ,שֶׁטֶף **n.m. flood** — *flood*, fig. of יְ׳s judgment; of calamity; אַף שׁ׳ *a flood of anger*; שֶׁטֶף lit. of rainflood.

שׁטר

שֹׁטֵר **n.m. official, officer** (prop. *scribe*, *secretary*? or fr. original meaning as *arranger*, *organizer*?) — appar. subordinate *officer*, judicial, civil or military: organizing people for marching; appointed over Isr. by Egypt. overseers; elsewhere + זְקֵנִים; + שֹׁפְטִים, + ז׳ et שׁפ, and (+ שׁט׳ ;(רָאשִׁים as minor judges, chosen from Levites; as title of individ.; of ant.

שִׁטְרַי **n.pr.m.** an official of David.

[מִשְׁטָר] **n.m. rule, authority.**

שַׁי **n.m. gift** offered as homage.

שִׁיא **n.pr.m.** Kt, v. שְׁוָא.

שִׁיאוֹן **n.pr.loc.** in Issachar.

I. שִׁיבָה v. ישׁב. II. שִׁיבָה v. שׁוב.

[שָׁיָה] **vb.** only **Qal.**

שִׁיזָא **n.pr.m.** in Reuben.

[שִׁיחָה ,[שִׁיחַ] v. שׁוח.

שִׁיחוֹר **n.pr.flum.** on border of Egypt, prob. E. branch of Nile; clearly = Nile.

שִׁיחוֹר לִבְנַת **n.pr.flum.** in Asher.

שַׁיִט v. I. שׁוט.

שִׁילוֹ ,שִׁילֹה, **n.pr.loc.,** שִׁילֹנִי etc., v. שִׁלֹה.

שִׁילֹה appar. **n.**, but prob. = שֶׁלּוֹ *he whose it is*, or *that which belongs to him*, v. infra.

שִׁילל v. שׁלל.

שִׁימוֹן **n.pr.m.** in Judah.

שִׁין

[שֵׁין ,שַׁיִן] **n.m. urine.**

[שָׁתַן] **vb. Hiph. urinate.**

שִׁיר

שִׁיר **n.m. song — 1.** lyric *song*, + מָשָׁל; joyous; triumphal; love song; noisy, in drunken revels; not for sorrow; בְּנוֹת הַשִּׁיר *songstresses* (prob. birds). **2.** religious *song*, in worship; usu. praise; in ψ-titles; שיר המעלות *pilgrim songs* (v. II. מַעֲלָה); c. מִזְמוֹר (v. ´ **3** .(מִז. specif. song of Levitical choirs, with musical accomp.; שיר(ה) כלי instrument to accompany song (v. כְּלִי **2 b**).

שִׁירָה **n.f. song** — *song*, *ode*.

[שִׁיר] **vb. sing — Qal** *sing*, c. acc. שִׁיר; c. acc. of theme; abs.; c. לְ; c. לְ pers.; of nature; pt. שָׁרִים *singers*; שָׁרוֹת *songstresses*. **Pō͵l.** *sing*: birds; men; elsewh. pt. of Levitical singers, *songstresses*. **Hoph.** *be sung*.

שַׁיִשׁ **n.[m.] alabaster** (material of temple).

II. שֵׁשׁ **n.m. id.** (in fig.), material of pavement (v. בַּהַט).

I. שֵׁשׁ, v. שׁדשׁ.

שִׁישָׁא **n.pr.m.** Solomon's time.

שִׁישַׁק **n.pr.m.** king of Egypt, Solomon's time (10th cent. B.C.), Qr(Kt שושק); = *Šešonḳ* I, first king of 22nd dynasty.

שִׁית **vb. put, set — Qal 1.** *put*, *lay* hand upon, עַל; c. עִם in evil partnership; *put* ornaments, עַל pers.; *lay* child into (בְּ) bosom; *put* wisdom, בְּ loc.; אָשִׁית עֵצוֹת בְּנַפְשִׁי, i.e. take counsel, plan; *put* things; *lay* (penalty) עַל pers., sin; nearly = *give* (נתן), acc. + לְ pers. (explan. of name שֵׁת), acc. + לְ pers. **2. a.** *set*, *station*, sheep לְבַדּוֹ; acc. pers. = *appoint* (עַל over); *set* לָמוֹ pers. (**3** לְ **b**) + בְּ loc., so (acc.) and (obj. pers. om.), *set* crown לְרֹאשׁוֹ, *set* one (מִן partit.) לְכִסֵּא; *set* pers. *among* (בְּ pers.); *set* watch לְפִי, snares לִי, enmity, בֵּין pers.;

iniquities לְנֶגְדֶּךָ; *set*, *direct* face, אֶל loc., eyes. **b.** in phr. לֵב לְ ׳שׁ *set* one's *mind to*, give heed, attention (cf. **2** שׂוּם **b**), c. אֶל, abs. **c.** *set*, *fix*, גְּבוּל (c. תָּשִׁית לִי חֹק ,מִדָּ֫ךְ … עַד woulds *fix me* a limit. **3.** *constitute*, *make* one something, 2 acc. *I will make him prince*; acc. + ל *make* something *into* (+ ב loc.); acc. + כ comp. *make* one *like*; acc. only, *make*, *prepare*, feast, *make* darkness; = *perform* signs, ב loc. **4.** internally trans., = *take one's stand* (cf. **4** שִׁים **a**); c. עָלָי (*against*). **Hoph.** *be imposed*.

שִׁית n.m. garment.

I. **שֵׁת n.pr.m.** third son of Adam. II. שֶׁת, v. II. שתה.

[שָׁת] **n.m. foundation, stay** (of society).

שַׁיִת n.[m.] coll. thorn-bushes.

שָׁכַב vb. lie down — Qal 1. *lie down* (sometimes opp. קוּם, הֵקִיץ): **a.** (prostrated by blow, + כָּרַע, נָפַל). **b.** to sleep; ׳שׁ + יָשֵׁן *sleep*; = *be lying* (all בְּ loc.) (acc. cogn. noon-repose); + be sleeping; = *keep lying*, c. עַד; emphasis on *resting*; token of mourning; fig. of prostration by disease; among foes; of humiliation; c. עַל rei: land, usu. bed, for midday repose. **c.** *lie* on one's side (symbol.). **d.** *lie*, עַל pers. (fatally), (to revive). **e.** *lie* בְּחֵיק, of lamb (i.e. be cherished), of woman (intimacy), (vital warmth); *lie down* for copulation (of woman, v. **3** infra; both opp. **2** .(קוּם. = *lodge* (for night). **3.** of sexual relations, *lie* with: subj. man, c. עִם; c. אֶת fem. *with*; c. acc. (sf.) fem.; c. אֶצֶל fem.; c. אֵת vir. (sodomy); subj. woman, c. עִם vir.; אֶת vir. (cf. **1 e** supra). **4. a.** *lie down* in death (opp. קוּם); *be lying* (dead). **b.** esp. in phr. עִם אֲבוֹתָיו ׳שׁ *lie down with his fathers*, of kings. **c.** in grave; in She῾ôl; in Gehenna (?). **5.** fig. = relax: *my gnawing pains do not sleep*; = have rest. **Niph. Pu.** = *be lain with* (sexually; subj. woman), only as Qr for Kt [שָׁגַל] **Niph. Pu.** q.v. **Hiph.** *lay*, c. acc. puer. + בְּחֵיק *making lie down*. **Hoph.** *laid*, *be laid* (in death), c. בְּתוֹךְ et אֵת pers. (*with*); (c. אֵת pers only).

[שְׁכָבָה] **n.f.** act of **lying, layer — 1.** act of *lying*, as acc. cogn. c. **3** שׁכב: a man lies with her *a lying of seed* (in copulation); then (= *semen*). **2.** *layer* of dew.

[שְׁכֻבָת] **n.f. copulation.**

מִשְׁכָּב **n.m. place of lying, couch, act of lying — 1.** *couch*, *bed*; מ ׳ as place of copulation; as place of burial. **2.** *act of lying*: **a.** in gen., חֲדַר מ ׳ chamber of *lying down* = bedchamber. **b.** (from context) sexually: of woman; of man (+ אֶת־זָכָר sodomy).

[שָׁכָה, so most] **vb. Hiph.** *Pt*. as adj.

שָׁכַח **vb. forget — Qal** *forget*: **1.** subj. man, **a.** acc. rei, = *forget and leave*, ב loc.; c. obj. cl. c. כִּי; c. מִן inf. **b.** c. acc. pers., involving *forgetting to mention*, *ceasing to care for* (fig.), (acc. om.); c. acc. Jerusalem; abs. **c.** esp. c. acc. י ׳ (God) (acc. om.); also acc. of divine name; commands of י ׳ (acc. om.), his doings and ways, his covenant; law of wisdom, sc. acc. בִּינָה. **2.** subj. י ׳ (God): **a.** acc. pers. **b.** acc. of sins (acc. om.), cry. **c.** voice of foes. **d.** sq. inf. **Niph.** *be forgotten*: subj. rei; subj. pers., Tyre (under fig. of harlot), subj. זִכְרָם. **Pi.** *cause to forget* (be forgotten). **Hiph.** *make forget* (2 acc.). **Hithp.** *were forgotten*.

[שָׁכֵחַ] **adj. forgetting, forgetful —** *forgetful*.

[שָׁכַךְ] **vb. decrease, abate — Qal** *abated*. **Hiph.** *allay*.

[שָׁכַל, שָׁכֹל] **vb. be bereaved — Qal** *bereaved*. **Pi. 1.** *make childless*, acc. of father, of mothers; acc. of people; obj. om. (subj. חֶרֶב). **2. a.** *cause barrenness*, or abortion. **b.** *shew abortion*, (1) of any female, animals; (2) of vine. **Hiph.** *miscarrying womb*.

שְׁכוֹל **n.[m.] bereavement, loss of children;** fig.

[שָׁכוּל] **adj. childless** (through bereavement); (fig. of Zion).

שַׁכּוּל **adj. bereaved, robbed of offspring** (sim. of fierceness).

[שְׁכֻלִים] **n.pl. abstr. bereavement, childlessness.**

מְשַׁכֶּלֶת

שׁכם

I. שְׁכֶם **n.m. shoulder — 1.** *shoulder* (sometimes incl. back of neck; כתף = *shoulder-blade*): **a.** as bearing burdens, so metaph., of responsibilty of rule (symbolized by key), of accusation as (easy) burden; fig. also לְעָבְדוֹ שׁ ׳אֶחָד *to serve him* (with) *one shoulder* (as one man). **b.** in statement of Saul's height. **2.** in gen. *back*; as beaten; more anatom. תִּפּוֹל כְּתֵפִי מִשׁ׳ *let my shoulder-blade fall from its back*.

שְׁכְמָה v. foregoing.

II. שְׁכֶם **n.pr.loc.** et **m. 1.** district in N. Palestine; = city; city of refuge; mod. *Nablûs* (from Rom. name Neapolis). **2. n.pr.m.** 'son' of Ḥamor.

שֶׁכֶם **n.pr.m.** in Manasseh.

שִׁכְמִי **adj.gent.** of שְׁכֶם, c. art. as n. coll.

[שָׁכַם] **vb. Hiph. denom. start, rise, early** (prop. *load backs* of beasts for day's journey) — *rise early*, *make an early start*, of journey; + vb. of going, standing, encamping, etc.; + inf.; usu. c. בַּבֹּקֶר; c. מִמָּחֳרָת; c. בַּעֲלוֹת הַשַּׁחַר; Inf. abs. as adv. וְהַעֲרֵב ׳הַשׁ *at early morning and at evening*; esp. of ׳י; oft. וְשָׁלוֹחַ ׳הַשׁ = *sending early and often*.

שָׁכַן, שָׁכֵן **vb. settle down, abide, dwell — Qal 1.** *settle down to abide*: **a.** of pers.: encamp; settle permanently; *settle down* (to remain); esp. at rest, peace, in security; land of Egypt (remaining undisturbed). **b.** of animals; ב loc.; שָׁם; birds תַּחַת ׳שׁ (under); c. עַל = *upon*, = *by*; c. acc. סֶלַע; abs., of man under fig. of bird. **c.** things: c. עַל of cloud, *settle down over*; c. בְּ. **2.** *abide*, *dwell*: **a.** of men: abs. c. ב loc.; c. עַל, *by*; *upon*; c. עִם *with*; c. acc.; מִן … עַד. **b.** of the dead, so mortals. **c.** of God; c. בְּתוֹךְ elsewh.; ב loc. **d.** things. **e.** abstr. subj.; חָכְמָה, c.

acc. עָרְמָה. **Pi. 1.** *make settle down*, *establish*. **2.** *make to dwell*: c. acc. pers., ב loc. **Hiph. 1. a.** *lay*, כבודי לעפר *lay my honour in the dust* (of death); *place*, *set*,; *place*, *establish*, אהל מועד at Shilo. **b.** *cause* birds *to settle*, **2** .עַל. *cause to dwell*, c. acc. pers., ב loc.

[שֵׁכֶן?] **n.m. dwelling.**

שָׁכֵן **adj. inhabitant, neighbour — 1.** *neighbour*: woman; man; of places; nations, to Judah; to Edom; to Sodom; to ´י (because to his people).

מִשְׁכָּן **n.m. dwelling-place, 'tabernacle' — 1.** *dwelling-place*; poet. = *tomb*. **2.** elsewhere in sg. always abode of ´י: **a.** in gen., of temple. **c.** ´המ of ´י's 'dwelling', of planks lined with vari-coloured tapestry, with a 'tent' (אֹהֶל) over it, filled with ´יְשׁוֹד; over it cloud שכן (during the wanderings); its. plan given by ´י; disting. from אֹהֶל מוֹעֵד. the 'tent' over it (cf. אֹהֶל **3**);´מִשְׁכַּן י. **3.** מִשְׁכָּנוֹת *dwellings* (only poet.): **a.** of Israel; of wild ass; shepherds; = tomb. **b.** God's abode in Zion.

(שְׁכַנְיָהוּ) **n.pr.m.** (´י *hath taken up his abode*) **1.** descendant of Jehoiakin. **3.** father of a wall-builder. **4.** father-in-law of Tobiah. **5.** priestly name.

I. [שָׁכַר] **vb. be,** or **become, drunk, drunken — Qal** *become drunken*, of social drinking, token of plenty; fig. of nations staggering helplessly under calamity; of infatuation, of disgrace, selfdestruction. **Pi.** *make drunken*. **Hiph.** (subj. ´י) i.e. make princes helpless. **Hithp.** *make self drunken* [a drunken spectacle]?

שֵׁכָר **n.[m.] intoxicating drink, strong drink —** usu. condemned; forbidden to priests on duty; not for princes; nor Nazirite; ´שׁוֹתֵי ש *drunkards*; but as common drink (opp. to miracuous), allowable in sacrif. meal, commended for weak and weary.

שִׁכּוֹר ,שִׁכֵּר **adj. drunken —** *drunken*: as subst. = *drunken one*, *drunkard*; in sim., and (of earth); f. of drunken woman.

שִׁכָּרוֹן **n.[m.] drunkenness;** of bewilderment and helplessness under calamity; from drinking blood.

[שִׁכְרוֹן] **n.pr.loc.** on NW. border of Judah.

II. שׁכר

אֶשְׁכָּר **n.[m.] gift.**

עַל־הַשַּׁל in שַׁל

שֶׁל; בְּשֶׁל v. **4** ◌ שׁ **d.**

שַׁלְאֲנָן *lapsus cal*. for שַׁאֲנָן, q.v.

[שָׁלַב] **vb. Pu. be bound, joined —** *joined*.

שִׁלַּבִּים **n.[m.]pl. joinings of bases;** joining or binding the parts together.

שׁלג

שֶׁלֶג **n.m. snow —** *snow*; symb. of cold; as moistening, fertilizing; on mountains, fig. of normal habit; sim. of whiteness, of leprosy; c. מִן comp., of fair skin; sim. of sins; sim. of refreshment (drink cooled by snow), of the unfitting.

[שָׁלַג] **vb. denom. hiph. snow —** *snow*.

I. [שָׁלָה, שָׁלֲוּ] **vb. be quiet, at ease — Qal 1.** *be* (have) *quiet*. **2.** *be at ease*, *prosper*, of wicked. **Niph.** *be negligent* (easygoing). **Hiph.** *mislead*.

[שָׁלוּ] **n.[m.] ease, prosperity.**

[שִׁלְיִ] **n.[m.] quietness;** i.e. quietly, privately.

I. שֵׁלָה v. שְׁאֵלָה.

II. שֵׁלָה **n.pr.m.** son of Judah.

שַׁלָנִי **adj.gent.** of foreg.: c. art. as n. coll.

שָׁלֵו, שָׁלֵיו, שְׁלֵיו **adj. quiet, at ease — 1.** of pers. *at ease*; of nation; *prosperous*, of city; of wicked. **2.** of land, *quiet*.

שַׁלְוָה **n.f. quietness, ease —** *quietness*, *peace*; *ease*, *careless security*.

II. [שָׁלָה] **vb. draw out, extract — Qal.**

[שִׁלְיָה] **n.f. after-birth.**

שִׁלֹו, שִׁילוֹ, שִׁלֹה **n.pr.loc.** Mod. *Seilûn*, c. 9 1/2 m. NNE. of Bethel.

שִׁילֹנִי, שִׁילוֹנִי etc., **adj.gent.** of foregoing.

שַׁלְהֶבֶת v. supr. shin.bln-b

I. שָׁלַח **vb. send — Qal 1.** *send*: human subj., esp. **a.** acc. pers. (c. אֵת *with*, pers.), c. ל rei for which; sq. אֶל pers.; rarely c. ל pers., אֶל loc., ב loc., acc. loc., ה- loc., הloc. + מֵעַל pers., מִן loc.; sq. inf. purpose (+ מִן loc.), אֶל pers. c. inf. purpose, c. ו subord., c. vb. fin. actionis, *sent her maid and took*, +, etc. (many combinations); acc. pers. alone. **b.** less oft. acc. rei (sometimes c. בְּיַד of agent), c. אֶל pers. (= designate by sending unto), ל pers., אֶל loc., שָׁמָּה; + inf. purpose; + vb. fin. action.; acc. of kid., alone, also (acc. om.), etc. **c.** very oft. without obj.: + vb. fin. action., *send and do* so and so; c. אֶל pers., esp. + לֵאמֹר; c. inf. purpose; = *send to inquire*. **2.** *send*: subj. יְ (God), **a.** acc. pers. (לִפְנֵי pers.), + אֶל pers.; acc. of angel, לִפְנֵי pers., אֵת *with*, etc. c. acc. pers. = *commission*; also (c. אֶל pers.); esp. of sending prophet; acc. pers. + inf. purpose; + עַד loc., acc. loc., הָ loc., etc. **b.** c. acc. rei, plagues (c. אֶל־לֵב, ב pers.), fig. arrows (+ vb. fin. action.); his word (ב agent), (אשׁר *to which*), (ב agent), (+ vb. fin. action.), (+ acc. אֶרֶץ); acc. help (מִן loc.), light and truth (+ vb. fin. action.). **3.** *stretch out*, esp. acc. hand: **a.** human subj., c. *against*; c. ב rei (property of

others); c. אֶל pers. *against*, עַל pers.; אֶל rei (for good) (יָד om.); from outside, inward, (מִן loc.); abs.; + inf. purpose; vb. fin. act.; אֶצְבַּע ׳ש, in token of scorn; c. acc. of rod. **b.** ׳י subj., acc. hand, + אֶל pers. *against*; + vb. fin. act.; in favour, abs. (מִן loc.), also (pass.) and (acc. תַּבְנִית יָד). **c.** acc. hand, subj. angel, + acc. loc., inf. purpose, cherub, אֶל rei, מִן loc.; adversary, אֶל pers.; subj. angel, acc.. rod. **d.** *stretched out*, *slender*, of tree, v. I. אֵלָה supr. **e.** perhaps *extend*, *direct*, acc. rei. **4.** rarely *send away* (v. **Pi.**): human subj., acc. pers. (+ acc. temp.). **5.** *let loose* (v. **Pi.**), perhaps only (fig.) *thy mouth hast thou let loose in evil*. **Niph.** *Inf. abs.* וְנִשְׁלוֹחַ סְפָרִים = *letters were sent* (+ אֶל pers., בְּיַד agent., inf. purpose). **Pi. 1.** *send off*, *away*, human subj.: **a.** acc. pers. + ל loc.; + ל pers.; + ה- loc. and (c. inf. purpose); acc. of goat (הloc.); *send out*, different ways, acc. pers., ב loc.; *send* into exile, ׳י subj., c. מִן loc., ה- loc. **b.** *send away*, *dismiss*, acc. pers. (מֵעַל pers.); specif., c. acc. of wife (= *divorce*), abs. **c.** *send away* empty (-handed) רֵיקָם, + acc. pers. **d.** *send off*, give a 'send-off' (sometimes escort part way), acc. pers. **e.** acc. rei, c. acc. loc., אֶל pers., etc. **2. a.** *send away*, subj. ׳י, acc. pers. **b.** *give over*, acc. pers. (ב of evil). **c.** *cast out*, acc. pers. **d.** *send out*, *forth*, send on a mission, esp. of ׳י, c. acc. of hornet, serpents (ב pers.), lions, foes (+ inf. purpose); pestilence (ב pers.), etc.; also springs into (ב) channel. **3.** *let go*, *set free* (sometimes c. חָפְשִׁי); = cease to abuse; + inf. purpose; c. acc. of bird; = *let loose*, acc. of beast (ב loc.); acc. of bridle (fig.); metaph. of strife; *let loose* waters, subj. ׳י. **4.** *shoot forth* branches (but v. I. שָׁלַח **2**). **5.** *let down*, acc. pers. (ב instr.), acc. rei (*id.* + אֶל pers. et loc.). **6.** *shoot* (acc. of arrow om.). **7.** phrases; rare expressions; *stretch out* hand, ב rei (for use), ל pers. (charity). **Pu.** *be sent off* (started on journey); with commission, ב pers., אֶל pers.; *be put away*, *divorced*, of wife (fig.); *be impelled*(?), c. ב loc. **Hiph.** *send* famine, wild beasts; ב pers.; acc. of flies, ב pers.; acc. of foe, ב gent.

I. שֶׁלַח **n.[m.] missile, weapon, sprout** (late) — **1.** *missile*, *weapon*. **2.** *sprout*, *shoot*.

II. שֶׁלַח **n.pr.m.** son of Arphachshad.

III. שֶׁלַח **n.pr.** in בְּרֵכַת הַשׁ = שִׁלֹחַ ׳.

שִׁלְחִי **n.pr.m.** father of Jehoshaphat's mother.

שִׁלְחִים **n.pr.loc.** in Negeb of Judah.

שִׁלֹחַ **n.pr.font.** at SE. of Jerus. = III. שֶׁלַח; mod. *Birket Silwân*.

שִׁלּוּחִים **n.[m.]pl. sending away, parting gift — 1.** *sent away*. **2.** *parting gift* (i.e. dowry); (= say farewell to, lose).

[שִׁלּוּחָה] **n.f. shoot, branch** of vine of Sibmah (E. of Jordan).

מִשְׁלַח **n.[m.] 1. outstretching; 2. place of letting loose.**

מִשְׁלוֹחַ **n.[m.] 1. outstretching; 2. sending — 1.** *outstretching*. **2.** *sending*.

מִשְׁלַחַת **n.f. 1. discharge; 2. deputation, sending — 1.** *discharge*. **2.** *deputation* (or sending).

II. שלח

שֻׁלְחָן **n.m. table — 1.** *table* for king's repast; for governor. **2.** for private use (c. אֶל), (fig., c. עָרַךְ), also (in bedroom); of revellers, of wisdom (fig.). **3.** esp. for sacred uses: in tab.; in Sol.'s temple; in Ezekiel's temple; like altar, = altar of burnt-offering; in second temple; for idolatrous meal; fig. of יְהוָה's sacrif. feast (eschatol.).

I. שָׁלַט **vb. domineer, be master of** (late) — **Qal** *domineer*, *lord it* over, עַל pers.; בְּ pers.; בְּ pers.; בְּ rei; *become master* of, בְּ pers. **Hiph. 1.** *give power of*. **2.** = **Qal**, *get mastery of*.

שַׁלִּיט **adj. having mastery, domineering — 1.** *having mastery*; elsewhere as subst. הַשַּׁלִּיט *the ruler*. **2.** *domineering*, *imperious*, (Jerusalem personified).

שִׁלְטוֹן **n.[m.] mastery** (c. בְּ).

II. שלט

[שֶׁלֶט] **n.m. shield** — *shield*.

שַׁלְּטֶת v. שַׁלִּיט supra.

[שָׁלַד] **vb. Hiph. throw, fling, cast — 1.** usu. human subj., *throw*, *cast*: **a.** acc. rei, with many prep.: e.g. אֶל loc., also (acc. rei om.); בְּ loc.; rarely לְ loc. and (acc. om.); עַל־ָה loc.; esp. of casting dead bodies, אֶל loc., בְּ loc.; acc. rei + אֶל pers. (acc. om.); acc. rei עַל pers. (+ מֵעַל), etc.; acc. rei + לְ + מִיָּד (מֵעַל) of animal, etc. **b.** c. acc. pers., אֶל of pit, בְּ of pit, c. הַ loc. (pit); תַּחַת loc.; acc. יְ֯, fig., c. אַחֲרֵי גַּוְּךָ (of apostasy), so יְ֯'s law, words (אַחֲרֵי pers. reflex.); acc. om. (of locusts); abs.; acc. of transgr. (fig.; מֵעַל reflex.). **d.** *cast off*, *shed*, blossom (like flower). **e.** *cast down* (late), subj. goat, acc. pers. (lit.) (מִן loc.) *his* (own) *counsel felleth him*. **f.** fig., *cast* עַל־יְ֯ *thy lot*. **2.** יְ֯ subj.: **a.** *cast*, acc. rei, + עַל pers., sandal *upon* (sign of possession); ice (no prep.) shoot against. **b.** acc. pers. + בְּ loc.; + אַרְצָה (fig.); אֶל loc. (of exile); esp. of יְ֯'s rejecting men, acc. pers. + מֵעַל פָּנָיו and (without מִן); casting sins (acc.), בְּ loc. **c.** *cast down*, honour of Israel + acc. loc.; acc. pers. **3.** phrases: גּוֹרָל הִשְׁ֯ *cast lots* לְ *in behalf of*; טֶרֶף מִשִּׁנָּיו אַשְׁ֯ *out of his teeth I cast the prey*. **Hoph. 1.** *be thrown*, *cast*, subj. head, אֶל pers. + בְּעַד of wall; carcass, בְּ loc. **2.** *be cast forth*, *out*, abs. of dead; מִן of grave. **3.** *be cast down*, לָאָרֶץ (Isr., fig. of vine); abs. of sanctuary. **4.** metaph., *be cast*, עַל of יְ֯ (i.e. on his protection).

שָׁלָד **n.[m.]** bird of prey, prob. **cormorant** (as *hurling* itself from above).

I. שַׁלֶּכֶת **n.f. felling** of tree.

II. שַׁלֶּכֶת **n.pr.** of a temple-gate, W. side (? gate of *casting forth*).

I. [שָׁלַל] **vb. draw out** — *draw out*.

שׁוֹלָל **adj.** in acc. c. as **adv. barefoot** (appr. *stripped* as to walking; alw. c. הלך) — Qr *barefoot* (Kt שילל).

II. שָׁלַל **vb. spoil, plunder — Qal** *spoil*, *plunder* (usu. || בָּזַז), c. acc. cogn. שָׁלָל, acc. חַיִל *wealth*; acc. pers. **Hithpō֜. .** *are spoiled*, שָׁלָל **n.m. prey, spoil, plunder, booty — 1.** *prey*, of Benj. as wolf. **2.** *booty*, *spoil* of war, of all kinds: incl. garments, gold and silver, ornaments, fabrics and women, flocks and herds, + persons, garments, food and drink (+ cattle in addition); fig. of entire nation. **3.** private *plunder*. **4.** = *gain*.

[שָׁלֵם] **vb. be complete, sound — Qal 1.** *be complete*, *finished*, *ended*: temple; walls of city; of time. **2.** *be sound*, *uninjured*. **Pi. 1.** *complete*, *finish*, temple. **2.** *make safe*, c. acc. **3.** *make whole* or *good*, *restore* thing lost, or stolen; pay a debt; *make compensation*, for injury; for trespass in sacred things. **4.** *make good*, i.e. *pay*, vows, c. acc. נֶדֶר, (c. ל to God); obj. om.; abs.; c. acc. תּוֹדוֹת c. ל to God. **5.** *requite*, *recompense*, *reward*, good; evil; c. ל pers. (c. acc. rei); אל pers.; acc. rei; c. ל pers. and ד of deeds, שׁ ´ *reward according to one's works*; acc. pers. **Pu. 1.** *be performed*, of vow. **2.** *be repaid*, *requited*. **Hiph. 1.** *complete*, *perform*. **2.** *make an end of*.

שָׁלוֹם **n.m. completeness, soundness, welfare, peace — 1.** *completeness* in no., הָגְלָת שְׁלוֹמִים Judah is *wholly carried captive*. **2.** *safety*, *soundness*, in body. **3.** *welfare*, *health*, *prosperity*; pregn. *welfare*; יְהִי) בְּ שָׁלוֹם) *be it well with*; abs. as obj. of אָמַר *well*, *be well*; בַּשׁ ´ *in time of prosperity*. **4.** *peace*, *quiet*, *tranquillity*, *contentment*; depart life בְּשׁ ´ *in tranquillity*; בא בשׁ ´ *come in contentment*. **5.** *peace*, *friendship*: **a.** human relations: אֱנוֹשׁ שְׁלֹמִי *man of my friendship*. **b.** *peace with* God, esp. in covt. relation; man subj. **6.** *peace* from war: (עשׂה שׁ ´ (ל *make peace* (with). **7.** as adj.

שֶׁלֶם **n.[m.] sacrifice for alliance** or **friendship, 'peace-offering'.**

[שָׁלַם] **vb. denom. be in covenant of peace — Qal** *be at peace* (in covt.). **Pu.** *one in covt. of peace* (with י ´). **Hiph. 1.** *make peace* with, עִם) אֶת); c. אֶל pregn. *submitting unto*. **2.** *cause to be at peace*, אֶת. **Hoph.** *live in peace with*.

I. שָׁלֵם **adj. complete, safe, at peace — 1.** *complete*: **a.** *full*, *perfect*: אֶבֶן שְׁלֵמָה *full weight*. **b.** *finished*: i.e. hewn stones; temple. **2.** *safe*, *unharmed*, of pers. **3.** *in covt. of peace*, friendship, c. לֵבָב בָּלֵם עִם י ´ ;אֵת *a mind at peace with* י ´; keeping covt. relation, hence

complete, *perfect*; אֶל , אֵל om.; לֵב.

II. שַׁלֵּם **n.pr.loc.** abbrev. fr. יְרוּשָׁלַיִם (q.v.).

I. שִׁלֵּם **n.[m.] recompense.**

II. שִׁלֵּם **n.pr.m.** in Naphtali.

שִׁלֵּמִי **adj.gent.** as n. coll.

[שַׁלְמֹן] **n.[m.] reward, bribe.**

שִׁלּוּם, שִׁלֵּם **n.[m.] requital — 1.** *requital*, *retribution*. **2.** *reward*, *bribe*.

[שִׁלֵּמָה] **n.f. requital, retribution.**

שַׁלּוּם (less oft. שַׁלֵּם) **n.pr.m. 1.** king of N. Israel. **2.** son of Josiah, and king of Judah. **3.** husband of Huldah. **4.** uncle of Jeremiah. **5.** in Simeon. **6.** in Jerahmeel. **7.** in Ephr. **8.** in Napht. **9.** father of a threshold-keeper. **10.** wall-builder. **11.** priests. **12.** Levites.

שַׁלּוּן **n.pr.m.** wall-builder.

מְשֻׁלָּם **n.pr.m. 1.** grandfather of Shaphan. **2.** son of Zerub. **3.** in Benj. **4.** in Gad. **5.** wall-builders. **6.** a chief. **7.** priests. **8.** Levites.

מְשִׁלֵּמוֹת **n.pr.m. 1.** in Ephr. **2.** priest.

(מְשֶׁלֶמְיָה(וּ **n.pr.m.** Levite.

מְשִׁלֵּמִית v. מְשִׁלֵּמוֹת.

מְשֶׁלֶמֶת **n.pr.f.** mother of king Amon.

שְׁלֹמֹה **n.pr.m. Solomon** king of Israel, son of David and Bathsheba; born in Jerus.; designated as successor, anointed and proclaimed before D.'s death; builder of temple; wise;

author of proverbs (and songs); of written provision for priests, etc.

שְׁלֹמוֹת, I. שְׁלֹמִית **n.pr.m. 1.** Levites. **2.** מִית- son (appar.) of Rehob. **3.** head of post-ex. family.

II. שְׁלֹמִית **n.pr.f. 1.** in Israel. **2.** daughter of Zerub.

שְׁלֹמִי **n.pr.m.** in Asher.

מוּלַמִּית

שְׁלֶמִיאֵל **n.pr.m.** in Simeon.

(שְׁלֶמְיָהוּ **n.pr.m. 1.** Jeremiah's time. **2.** Levite. **3.** post-ex. names: **b.** priest.

שַׁלְמָן **n.pr.m.** vel **loc.**

שַׁלְמַנְאֶסֶר **n.pr.m.** king of Assyria.

שֶׁלָנִי v. II. שִׁלֹנִי. שְׁלָה v. sub שׁלו.

שָׁלַף **vb. draw out, off — Qal 1.** *draw out* sword from (מִן) wound; usu. sword from sheath; elsewhere coll. **2.** *draw off* sandal. **3.** *shoot up* (?), i.e. *draw out* blade, of grass on roof.

[שָׁלֶף] **n.pr.m.** son of Joḳṭan.

שׁלשׁ

שָׁלֹשׁ, שָׁלוֹשׁ, שְׁלֹשָׁה **n.m. et f. a three, triad —** *three* **1.** no other num.: **a.** bef. n. pl. **b.** = ordin. שְׁלִישׁ יָמִים *on third day*. **2.** 13, c. **n.f.** שְׁלֹשׁ עֶשְׂרֵה; c. **n.m. 3.** 300 = **4** שְׁלֹשׁ מֵאוֹת. c. tens, שׁ foll., precedes, (as ordin.). **5.** as round, or conventional, no.

I. [שִׁלֵּשׁ] **Pi. denom. do a third time, divide into three parts,** etc. *divide into three parts*. **Pu.** *Pt.* מְשֻׁלָּשׁ *three years old*.

שְׁלִישִׁי **m.** שְׁלִישִׁית **f. adj. num. ord.** = *third part*, *a third*; = *third time*.

שִׁלְשֹׁם and (less oft.) שִׁלְשׁוֹם **adv. = three days ago,** specif. **day before yesterday** in phr. תְּמוֹל שׁ֫ ִלְשׁוֹם *yesterday* (and) *day before*, idiomat. for *hitherto*; מִ֫ ִשְּׁתּ֫ ִ *aforetime*, *previously*; כְּ֫ ִשְּׁתּ֫ ִ *as formerly*.

שְׁלֹשִׁים (very seldom שְׁלֹשֵׁם ,שְׁלוֹשִׁים) **n.indecl. thirty — 1.** bef. n. sg. **2.** as ordin.

I. שְׁ(י)שָׁלְ **n.[m.] third** (part, i.e. of ephah?), name of a measure; for dust, tears (in fig.), adv. acc. *measure-wise*.

II. [שָׁלִישׁ] **n.[m.].** a (three-stringed? three-barred? three-cornered?) mus. instr., perhaps a *sistrum*, or 'triangle.'

III. שָׁלִישׁ **n.m. adjutant** or **officer** (best explained as *third* man (in chariot)); of king's personal attendant at court, military officer of king.

II. [שְׁלֵשׁ] **adj. pertaining to the third** only m.pl. as subst.

שֶׁלֶשׁ **n.pr.m.** in Asher.

שָׁלְשָׁה **n.pr.loc.**

שִׁלְשָׁה **n.pr.m.** in Asher.

שַׁלְתִּיאֵל **n.pr.m.** father of Zerub.

שָׁם **adv. there, thither — 1. a.** *there*; placed early in sentence for emph.; resuming a preceding 'where.' Repeated, שָׁם … שָׁם *here … there*. In poetry, pointing to a spot in which a scene is localized vividly in the imagination. **b.** preceded by the rel., אֲשֶׁר שָׁם *where*, usu. with one or more words between. With אֲשֶׁר omitted. **2.** *thither*, after vbs. of motion (= שָׁמָּה, v. **3**); אֲשֶׁר … שָׁם *whither*. **3.** with ה loc., שָׁמָּה (shāmmāh): **a.** after vbs. of motion, *thither*; = *into*

it, *therein* (of a basket, pit, etc.); pregnantly, after a verb implying motion, as *to bury*, נוֹעַד *to meet*. **b.** אֲשֶׁר … שָׁמָּה *whither*; *where*. **c.** more rarely, i.q. שָׁם *there*. **4.** מִשָּׁם *from there*, *thence*: **a.** oft. after verbs of departing, taking, etc. **b.** אֲשֶׁר … מִשָּׁם *whence* (= *from whom*). **d.** of the mass, *from* which something is taken or made.

I. שֵׁם **n.m. name** — *name*: **1.** of river, beasts, city. **2. a.** usu. of pers.: as signif.; freq. c. קָרָא (q.v. **5 e, 6; Niph. 2, Pu.;** note here, עַל־נִקְרָא שׁ in token of ownership); change of name is without vb., or (usu.) c. יְהִיֶה; *be explicitly mentioned*. **b.** = *reputation*: (1) *make oneself a name*; = *fame*, *glory*; (2) bad sense; = *byword*. **c.** esp. as giving a man a kind of posthumous life, esp. in his sons, so that to destroy one's name = extirpate family. **3.** *name*, as designation of God, specif. of יְ־; *call with*, i.e. use the name יְ־ in worship (v. **2** קרא **c**); hence, of place of worship; people come יְ־לְשׁ־; seek it; *swear with* יְ־בְשׁ־; = his reputation, fame, c. עַשָׂה לוֹ, v. **1 b** (1); יְ־בְשׁ־, i.e. as his representative (v. **2 a** ad fin); esp. embodying the (revealed) character of יְ־; hence object of knowledge, love, fear, esp. of praise, etc. and many combinations; יְ־שׁ־ is powerful agent. **4.** of false gods, use forbidden. **5.** = *memorial*, *monument*.

II. שֵׁם **n.pr.m.** first son of Noah.

שְׁמְאֵבֶר **n.pr.m.** king of Ṣeboim.

שְׁמוּאֵל **n.pr.m. Samuel** (= *name of El*) — **1.** great prophet, 11th cent. B.C. **2.** in Simeon. **3.** in Issachar.

שְׁמִידָע **n.pr.m.** in Manasseh.

שְׁמִידָעִי **adj.gent.** as n. coll.

שְׁמִירָמוֹת **n.pr.m.**

שמא

שִׁמְאָה **n.pr.m.** in Benjamin.

שִׁמְאָם **n.pr.m.** = foreg.

שַׁמָּא v. שַׁמָּה. שֻׁמְאֵבֶר v. שֵׁם.

שַׁמְגַּר **n.pr.m.** a 'judge,' son of Anath.

[שָׁמַד] **vb. Niph. be exterminated — 1.** of pers. *be annihilated*, *exterminated*; of people. **2.** *be destroyed*, of bamoth; *be devastated*, of land. **Hiph. 1.** *annihilate*, *exterminate*: acc. pers. vel gent., subj. יְ vel pers. hum.; הַשְׁמֵד as subst., besom of *extermination*; acc. אֶת־הַבַּעַל, of extirpating Baal-worship. **2.** *destroy*, cities, fortresses, bamoth.

שָׁמֶר **n.pr.m.** v. שֶׁמֶר.

[שָׁמָה] **n.pr.m.** whence.

שֶׁמָתִי **adj.gent.** in Caleb, c. art. as n. coll.

שמה

[שָׁמַי] **n.m.** only pl. שָׁמַיִם **heavens, sky — 1. a.** *visible heavens*, *sky*, where stars, etc., are, hence כּוֹכְבֵי הַשָּׁ (usu. as countless); before which fowl fly, with waters beneath and above, darkened with clouds, cleared by wind; whence comes rain, and dew; הִבְרֵי שָׁ, i.e. astrologers; as high; as over all the earth; specif. of Israel; as made by God. **b.** phrases are: אֲרֻבּוֹת הַשָּׁ (letting rain through); *towards the sky* is הַשְׁמַיְמָה. **2. a.** as abode of God (יְ), where he sits enthroned, whence he rains brimstone, bread, casts אֲבָנִים, talks with Israel, looks down, hears his people; he thunders; he bends to come down; though even שְׁמֵי הַשָּׁ *the highest heavens* cannot hold him; he is called אֱלֹהֵי הַשָּׁ (post-ex. title); his sword is בַּשָּׁ, but also his חֶסֶד, צֶדֶק, אֱמוּנָה, his word fixed. **b.** Elijah taken up הַשָּׁ in whirlwind. **3.** הַשָּׁ personified in various relations.

I, II. שַׁמָּה v. שָׁמָה .שׁמם v. שָׁם.

שַׁמְהוּת **n.pr.m.** captain of Israel.

שְׁמוּאֵל v. sub. שֵׁם.

שַׁמּוֹת v. II. שַׁמָּה.

שַׁמַּי v. שְׁמִידָע, דְעִי .שׁמם- v. שֵׁם.

שַׁמְלַי v. שַׁלְמַי.

[שָׁמַט] **vb. let drop — Qal** *let drop*, *fall*. **Niph.** *be thrown down*. **Hiph.** *cause to let drop*.

שְׁמִטָּה **n.f. a letting drop** of exactions, **a** (temporary) **remitting**.

שְׁמִירָמוֹת v. sub שֵׁם.

[שָׁמֵם] **vb. be desolated, appalled — Qal 1.** *be desolated*, of Tamar (i.e. deflowered, or deserted; others *appalled*), of pers. elsewhere late; usu. of land, etc. (sts. = *deserted*); pt. fpl. as n. = *desolate places*; = *desolations*. **2.** *be appalled*, *awestruck*, usu. at (עַל) judgments on others; on oneself. **Niph. = Qal: 1.** *be desolated*, of roads, bamoth, altars; lands, cities. **2.** *be appalled*, c. עַל rei. **Pō. 1.** *appalled*. **2.** transit. *appalling*, *causing horror*; and ׳ שׁ as n. *horror-causer*, *appaller*. **Hiph. 1.** *devastate*, *ravage*, acc. pers. (fig. of vine); acc. loc. **2. a.** *appal*, acc. pers., c. עַל *at*. **b.** inwardly trans. *shewing horror*. **Hoph.** *be desolate*. **Hithpō. 1.** *be appalled*, *astounded*, כִּי *that*, *because*; עַל rei. **2.** *cause oneself desolation*, *ruin*.

שָׁמֵם **adj. devastated** of sanctuary; of land.

שְׁמָמָה **n.f. devastation, waste —** *waste*, usu. of land, city, houses, etc.; of prince; of idols.

שִׁמְמָה v. foregoing.

שַׁמָּא **n.pr.m.** in Asher.

I. שָׁמָה **n.f. waste, appalment — 1.** *a waste*, of land, etc., vine; pers. **2.** *appalment*, *horror*, i.e. occasion of it; of people, land, etc.

II. שַׁמָּה **n.pr.m. 1.** in Edom. **2.** third son of Jesse. **3.** heroes of David.

שַׁמּוֹת **n.pr.m.** v. foregoing.

שַׁמַּי **n.pr.m.** in Judah.

שִׁמָּמוֹן **n.[m.] appalment, horror.**

מִשַּׁמָּה **n.f.** = **1** — שַׁמָּה. = *devastation*, *waste*. **2.** *horror*.

שָׁמָּה v. שָׁם. שִׁמָּמִית v. שִׁמָּמִית.

I. [שָׁמֵן] **vb. grow fat — Qal** of Israel (prosperous and arrogant) under fig. of *fat* beast; (of wicked). **Hiph.** *shew fatness* (inner causat.); *make fat* (dull, unreceptive).

שָׁמֵן **adj. fat, robust — 1.** *fat*, *rich*, of food; of land, *fertile*, pasturage. **2.** *stout*, *robust*, of men; f. coll. (fig. of flock).

[שָׁמָן] **n.[m.] fat, fertile, place.**

שֶׁמֶן **n.m. fat, oil — 1.** *fat*, *fatness*; of food (in fig.). **2. a.** *oil*, specif. olive-oil, as rich product; hence עֵץ שֶׁ ´ *oiltree*, usu. explained as wild olive, *oleaster*, so עֲצֵי שֶׁ ´ *oleaster-wood*. **b.** as staple (condiment) (v. לשׁד), of value; sumb. of plenty; ascribed (falsely) to gift of Baals; as royal treasure; tribute, art. of trade; odoriferous; sign of luxury, of prosperity. **c.** as medicament; as unguent, for shield, person, not for mourner; on head, token of happiness, of hospitality, in sim. **d.** for anointing king. **e.** in various figs., of joy; soft words; as penetrating; as clear, transparent. **f.** used in primitive worship, poured on stone. **g.** in later ritual: for anointing priests, tabern., altar utensils, etc., made of various ingred.; for lighting; poured upon; smeared (v. מָשַׁח) upon wafers, and cakes (or mixed in the making? cf. בָּלַל). **h.** for use in temple. **i.** for תְּרוּמָה in Ezekiel's temple. **j.** efficacy denied. **k.** offered to idols.

אַשְׁמַנִּים

[מִשְׁמָן] **n.[m.] fatness;** pl. concr.: *stout*, *vigorous*, *ones*; = *fertile spots*. Cf. also v. **3.** מִשְׁנֶה [מַשְׁמָן] **n.[m.] fat piece, tid bit.**

מַשְׁמַנָּה **n.pr.m.** a hero of David.

II. שׁמן, שׁמני

שְׁמֹנֶה (less oft. שְׁמֹנָה, שְׁמוֹנֶה) **n.m.et f. eight — m.** (c. **n.f.**); **f.** (c. **n.m.**) **1.** without other num.: **a.** שְׁמֹנֶה card., before n.pl. **b.** שְׁמֹנָה card., before n.pl. **2.** 8 + 10 = 18: **a.** c. **n.f.** שְׁמֹנֶה עֶשְׂרֵה, card. **b.** c. **n.m.** שְׁמֹנָה עָשָׂר card. **3.** c. other numerals: **c.** card., after tens; before ten; ordin.

שְׁמִינִי- **adj. num. eighth;** usu. *acc*. *to the eighth key*.

שְׁמֹנִים **n.pl. indecl. an eighty;** without other num.: sq. sg.; sq. n.pl.; n. om.; c. other num., card.; foll. units; precedes; foll. 100, etc.

[שְׁמַנִּים, שְׁמַנֵּי] v. שָׁמֵן.

שָׁמַע **vb. hear — Qal 1.** subj. pers. hum. (vel rei personif.): **a.** *hear* (perceive by ear), acc. rei, esp. קוֹל, דבר(ים), etc.; acc. חָכְמָה i.e. wise sayings; any utterance or sound + (obj. om.) (cl. temp.); c. ב; c. obj. cl., כִּי; sq. orat. rect. **b.** acc. pers. + מְדַבֵּר *hear* one *speaking*; acc. pers. only. **c.** c. לֵאמֹר only, *hear say* = *hear it said*; + עַל pers. *concerning*; אֶל pers. *id*. **d.** *hear of*, *concerning*: (1) acc. rei; (2) less oft. acc. pers., אֶל pers., pers. om.; c. ב pers. *hear exultantly* of their fate. **e.** *hear*, abs., = have power to hear (c. בְּקוֹל); in si.; c. neg. of idols; fig. (spiritual power). **f.** *hear with attention*, *interest*, *listen to*; oft. abs. + (neg.) *pay no attention*. **g.** *understand* (language). **h.** specif. of *hearing* a (judicial) case; acc. om. בֵּין pers., of ׳י; c. מִשְׁפָּט. **i.** c. acc. pers. in polite address, *hear us* (*me*)! **j.** *listen*, *give heed*, abs.; *hear* + *do*; = *consent*, *agree*, *grant request*; c. ל pers. **k.** c. אֶל pers. + *listen to*, *yield to*, עַל pers.; אֶל־דִּבְרֵי etc., עַל־דִּבְרֵי etc.; very rarely acc. rei. **l.** שׁ֫מַע לְקוֹל = *id*., *obey*. **m.** very oft., שׁ֫מַע בְּקוֹל = *obey*, + ׳י) שׁ֫מַע בְּקוֹל י׳'s word, etc.). **n.** *obey*, c. acc. (דבר(ים; acc. pers. **o.** abs. *be obedient* (esp. to ׳י). **2.** (God)

subj.: **a.** acc. קוֹל, דברים, etc., usually with favour implied, so esp. acc. תְּפִלָּה, תְּחִנָּה, etc. **b.** obj. cl. כִּי. **c.** no obj., usu. *hear and forgive*, *help*, etc.; *hear and be angry*. **d.** = *be able to hear*. **e.** שׁ בְּקוֹל ׳ = *hear* (*and grant*). **f.** *hear and answer*, c. אֶל of cry, etc.; c. אֶל pers. **g.** c. לְ of utterance; ל pers. **h.** *hear*, acc. pers. + מִתְנוֹדֵד; favourably, c. acc. pers., so, + ל *concerning*; obj. om. (hear and deliver); c. cl. temp. **Niph. 1.** *be heard*, of voice, sound, etc.; of a report; subj. cl. כִּי, ל pers.); *be reported*, (כַּדְּבָרִים הָאֵלֶּה לַמֶּלֶךְ; *be heard of*, **3** נִשְׁמְעוּ. **be regarded**, *obeyed*; *be obedient* (לְ), si vera l. **4.** וַיִּשׁ ׳ בְּקוֹלָם = (favourable) *hearing was granted to their voice*. **Pi.** *cause to hear*, **Hiph. 1.** of man: **a.** *cause to hear*, acc. pers. + rei; obj. rei om. (= *make proclamation to*); obj. rei om. (= *make proclamation to*); obj. pers. om.; acc. שָׁלוֹם i.e. *proclaim peace*; קוֹל ׳ הַשׁ *utter a sound*. **b.** abs. as musical term, *sound aloud*. **c.** abs. *make proclamation*. **d.** הַשְׁמִיעוּ, acc. pers. = אֶל loc. = *summon*, עַל loc. (cf. **Pi.**). **2.** ׳ י subj.: **a.** *cause to hear*, acc. pers. et rei (מִן loc.); acc. pers. om.; acc. rei om. **b.** = *tell*, acc. pers.; acc. pers. only; acc. rei only. **c.** abs., *make proclamation* (אֶל loc.).

I. [שֶׁמַע] **n.[m.] sound.**

II. שֶׁמַע **n.pr.m. 1.** in Judah. **2.** in Reuben. **3.** in Benj. **4.** post-ex.

שֵׁמַע **n.[m.] hearing, report —** *report*, usu. c. genit. obj.: acc. with שָׁמַע *te tidings about Jacob*; c. ל genit.; לַעֲדָתָם usu. *according to the report* (*heard by*) *their congregation*.

[שֹׁמַע] **n.m. report** — *report*.

שְׁמַע **n.pr.loc.** in S. Judah.

שָׁמָע **n.pr.m.** a hero of David.

שִׁמְעָא **n.pr.m. 1.** brother of David. **2.** son of David. **3.** Levites.

שִׁמְעָה **n.pr.m.** v. **1** שִׁמְעָא.

שִׁמְעָה **n.pr.m.**

שִׁמְעָת **n.pr.f.** mother of one of Joash's murderers, called Ammonitess.

שִׁמְעָתִים **adj.gent.pl.** as **subst.,** family of scribes.

שְׁמוּעָה **n.f. report — 1.** *report*, sts. after שָׁמַע (= news); *tidings about* Saul; c. +) בָּאָה **2** .(לֵאמֹר). = *mention*.

שַׁמּוּעַ **n.pr.m. 1.** son of David. **2.** Reubenite. **3.** Levite.

שִׁמְעוֹן **n.pr.m.** — **1.** second son of Jacob and Leah. **2.** tribal name. **3.** post-ex. Jew with foreign wife.

שִׁמְעוֹנִי **adj.gent.** c. art. as n. coll.

I. שִׁמְעִי **n.pr.m. 1.** in Benj. **2.** a Ramathite. **3.** Levites: **a.** 'son' of Gershon. **4.** brother of Zerub. **5.** in Simeon. **6.** in Reuben. **7.** = (II.) **8** .שָׁמַע. post-ex. names. **9.** grandfather of Mordecai. **10.** Kt (Qr שִׁמְעָא q.v. **1**).

II. שִׁמְעִי **adj.gent.** of **3 a** c. art. as **n. coll.**

(שִׁמְעָיָה(וּ **n.pr.m. 1.** prophet, Rehob.'s time. **2.** Jer.'s time: **a.** false proph. **3.** a prophet's father. **4.** descendant of Zerub. **5.** in Simeon. **6.** in Reuben. **7.** Levites. **8.** companions of Ezra. **9.** of Neh. **10.** priests. **11.** a prince.

אֶשְׁתְּמוֹעַ

יִשְׁמָעֵאל **n.pr.m.** (*El heareth*) **1.** son of Abraham and Hagar. **2.** murderer of Gedaliah. **3.** in Benj. **4.** in Judah. **5.** Jew with foreign wife.

יִשְׁמְעֵאלִי **adj.gent.** of ´ **1** יִשׁ.; *Ishmaelites*.

(יִשְׁמַעְיָה(וּ **n.pr.m.** (´ י *heareth*) **1.** Gibeonite, one of David's heroes. **2.** in Zebulun.

הַשְׁמָעוּת **n.f. a causing to hear** (prop. Aramaizing Inf. Hiph.) *to cause ears to hear*, i.e. bring tidings in person.

I. [מִשְׁמָע] **n.[m.] thing heard.**

II. מִשְׁמָע **n.pr.m. 1.** in Ishmael. **2.** in Simeon.

[מִשְׁמַעַת] **n.f. obedient band, body of subjects — 1.** prob. = *body-guard*, as esp. bound to obedience. **2.** the sons of Ammon (shall be) *their subjects*.

שׁמץ

שֹׁמֶץ **n.[m.] whisper** — *whisper*.

שִׁמְצָה **n.f.** (derisive) **whisper, derision.**

I. שָׁמַר **vb. keep, watch, preserve — Qal 1. a.** *keep*, *have charge of*, garden, ark, property in trust; *tend* flock. **b.** *keep*, *guard*, captives; *keep watch and ward*, אֶל pers. over whom, עַל pers.; in hostile sense; abs. c. מֵעַל *watcheth above*, etc.; *keep* one's mouth, be prudent of speech; *keep* = protect, save, one's life, another's; in Pr, acc. pers., subj. wisdom, *she shall preserve thee*, cf. (+ מִן of evil); esp. Pt. *watch*, *watchman*, of city (fig.); שׁ֫ הַבַּיִת *keep the house* (of David's concubines). **c.** hence *watch for*, *wait for*, acc. pers. (to kill him); c. עֲקֵבַי = dog my steps; = watch (suspiciously); abs.; *wait for*, נֶשֶׁף. **d.** *watch*, *observe*, acc. rei (of birds), with intelligence; acc. pers.; acc. of sin; acc. rei, for the purpose of avoiding. **2. a.** *keep*, *retain*, of storing up (food); abs.; *treasure up* (in memory); *retain* wrath. **b.** *keep* within bounds, *restrain*, obj. שׁוֹר; c. acc. hand, מִן of evil; fig. *keep thy foot*, c. c. temp.; appar. reflex. (= **Niph.**). **3. a.** *observe*, *celebrate*, acc. of festival, etc., of day, of month. **b.** *keep* sabbath. **c.** of other obligations: *keep* covenant, esp. covenant of י֫, *perform* vow; *keep* commands; *keep*, *discharge* an office; a function or duty, esp. מִשְׁמֶרֶת שׁ֫; acc. of obligation oft. om., esp. *keep and do*. **d.** *observe* = follow dictates of (prudence, justice, kindness, wisdom); bad sense, *observe* vanities. **4.** sts. י֫ subj.: **a.** *keep*, *preserve*, *protect*, acc. pers., + בְּ of way, etc.; acc. pers. (or נפשׁ) only; + מִן; acc. רַגְלַי; acc. of city. **b.** c. acc. בְּרִית, לְ pers.; pass. of covenant (י֫ agent). **5.** *keep*,

reserve, weeks of harvest (לְ pers.). **Niph. 1.** *be on one's guard*, c. בַּחֶרֶב *by reason of the sword*, i.e. against it; c. בְּ temp.; *take heed*; c. מִן inf. *take care not to*, etc.; inf. without מִן; sq. פֶּן *lest*; c. וְאַל) juss., c. Imv. coörd. **2.** *keep oneself*, *refrain*, *abstain*. **3.** *be kept*, *guarded*; be preserved (by יְ ´). **Pi.** *pay regard to*. **Hithp.** *keep self*.

I. שֶׁמֶר **n.pr.m.** (prop. clan-name) **1.** orig. owner of hill where Sam. was built. **2. a.** Levite. **b.** in Asher. **c.** in Benj.; > שֶׁמֶד q.v.

שְׁמֻרָה **n.f. guard, watch.**

שִׁמְרִי **n.pr.m. 1.** father of one of Joash's murderers. **2.** Asherite; **2** שֶׁמֶר **b.**

שִׁמְרִי **n.pr.m. 1.** in Simeon. **2.** father of a hero of David. **3.** Levites.

שִׁמְרָת **n.pr.m.** in Benj.

שִׁמְרִית **n.pr.f.** Moabitish mother of one of Joash's murderers.

[שְׁמֻרָה] **n.f. eye-lid** (from its *guarding* of the eye).

[שְׁמֻר] **n.[m.] watching, vigil.**

(שְׁמַרְיָהוּ **n.pr.m.** (' יְ *has kept*, *preserved*) **1.** a hero of David. Elsewhere: **2.** son of Rehoboam. **3.** contemporaries of Ezra.

שֹׁמְרוֹן **n.pr.loc.** captial of N. Isr. from Omri's time (*belonging to clan* שֶׁמֶר); personified as woman; king of N. Israel is מֶלֶךְ שֹׁ ´; thence name of territory, שְׂדֵה שֹׁ ´; = mod. *Sebastieh*.

[שֹׁמְרֹנִי] **adj.gent. Samaritan.**

I. שִׁמְרוֹן **n.pr.loc.** Canaanite city, with king, = מְרָאוֹן שׁ ´ Kt (מְרוֹן שׁ ´ Qr).

II. שִׁמְרוֹן **n.pr.m.** son of Issachar.

שִׁמְרֹנִי **adj.gent.** of foregoing; c. art. as n. coll.

אַשְׁמוּרָה, אַשְׁמֹרֶת **n.f. watch** (division of time).

יִשְׁמְרַי **n.pr.m.** in Benj.

מִשְׁמָר **n.[m.] place of confinement, gaol, prison;** late **guard, watch, observance — 1.** *gaol*, *prison*; *guard-house* in camp. **2.** *guard*; *guard-post*; fig. of ׳י setting a *guard*; *band of* (Levit.) *guards* of functionaries (cf. מִשְׁמֶרֶת); *act of guarding*. **3.** pl. *observances*, services, of temple.

מִשְׁמֶרֶת **n.f. guard, watch,** also **charge, function — 1.** *guard*, *watch*: ׳מ בֵּית = *house of detention*, *confinement*; ׳מ עִמְּדֵי אַתָּה i.e. protected, secure; c. שָׁמַר *keep the watch*; = *post of watch* (fig.); pl. = *guards*. **2.** *keeping*, *preserving*. **3.** *charge*, *injunction* of ׳י, c. שָׁמַר, in gen.; of specif. injunctions. **4. a.** ceremonial *office* of *function* of priest or Levite, mostly c. שָׁמַר; c. genit. (sf.) ׳מ שׁ = *perform the service imposed by*, *due to*; also, in secular sense. **b.** pl. of Levitical *divisions* for service.

II. שׁמר

II. [שֶׁמֶר] **n.m.** only **pl. lees, dregs** (fig.).

III. שׁמר

שׁמור v. III. שָׁמִיר.

I. שָׁמִיר **n.m. thorn(s), adamant, flint — 1.** coll. *thorns*, *thorn-bushes*, token of waste-land; fig. **2.** *adamant*, as sharp; as hard, fig. of prophet's firmness; fig. of hard heart.

II. שָׁמִיר **n.pr.loc. 1.** in **2** .הַר אֶפְרַיִם. in (הַר יְהוּדָה).

III. שָׁמִיר **n.pr.m.** Levite, Qr, (Kt שמור).

שׁמשׁ

שֶׁמֶשׁ **n.f. et m. — 1.** *sun* (+ moon, stars); marking time: as rising (vb. זָרַח q.v.); setting (vb. בּוֹא); as giving daylight; hot; as ripening crops, tanning the face; standing still at Joahua's word; casting shadow (on dial); set in sky by ׳י, enduring (cf. **1** עִם **g**; [פָּנֶה] **II. 4 a** (*e*)); personif., called to praise ׳י; to be darkened by ׳י's judgment. **2.** of direction: מִמִּזְרַח הַשׁ׳ *toward sun-rise*, = *East* (v. מִזְרָח);(v. מְבוֹא הַשׁ׳ **3** .(**2 מָבוֹא.** obj. of worship (usu. + moon, stars, etc.); horses given to שׁ׳. Vid. also **4** .בֵּית שׁ׳ **.** other phr.: **a.** נֶגֶד הַשׁ׳, i.e. *openly*, *publicly*. **b.** fig. of living. **c.** תַּחַת הַשׁ׳, i.e. on the earth. **5.** *pinnacle*, as *glittering*, *shining*.

שִׁמְשַׁי **n.pr.m.**

שִׁמְשׁוֹן **n.pr.m. Samson.**

שַׁמְשְׁרַי **n.pr.m.** in Benj.

שֻׁמָתִי v. [שָׁמָה].

שָׁן, שַׁן v. שֵׁן. בֵּית שְׁאָן v. שׁנן.

שָׁנָא v. I. [שָׁנָה. שֵׁנָא]. שֵׁנָה, יָשֵׁן.

שִׁנְאָב **n.pr.m.** king of Admah.

שִׁנְאָן v. sub III. שׁנה.

שִׁנְאַצַּר **n.pr.m.** uncle of Zerub.

שׁנב

אֶשְׁנָב n.[m.] window-lattice.

I. [שָׁנָה] **vb. change — Qal** *change*; *differing*, *different*, c.

מִן. **Pi.** transit., *change*, *alter*; c. acc. garments, = שְׁנָא; *pervert*; c. acc. טַעְמוֹ. **Pu.** *is changed*, mollified. **Hithp.** *disguise self*.

שָׁנָה n.f. year — *year*, as division of time; esp. of duration of life; of God; in phr. of age, v. **בֵּן 9**, **בַּת 9**; indef. שָׁנִים = *for years*, לְקֵץ שׁ ׳; most oft. c. num. card.: pl. after units, appos.; very rarely c. num.; before unit (rare, late); sg. after 11-19, tens, and hundreds; so 90 + 9 *years*, rarely 30 + 3 *years*; but 1000 אֶלֶף שָׁנִים *years*; with cp. num. oft. repeated, 900 *year* + 30 *year*; 100 *year* + 70 *year* + 5 *years*; c. num. card. = ord., בִּשְׁנַת אַרְבַּע לְ *in the fourth year of*, etc.

II. שׁנה

שָׁנִי n[m.] scarlet (prop. *coccus ilicis* which attaches itself to leaves and twigs of *quercus coccifera*; the dried body of female yields colouring matter) — *scarlet* (sim. of lips); alone as material of clothing.

III. **שָׁנָה vb. repeat, do again — Qal** *do again*; abs. *speak again*. **Niph.** *be repeated*.

שְׁנַיִם, שְׁתַּיִם n.m. et f. du. two — *two*: **1.** no other num. **2.** *twelve*: c. **n.m.** שְׁנֵים עָשָׂר; c. **n.f. 3** שְׁתֵּים עֶשְׂרֵה. with larger num.: 10 (etc.) + 2; 2 + 10 (etc.).

שֵׁנִי m. שֵׁנִית f. adj. num. ord. second — *second*.

מִשְׁנֶה n.[m.] double, copy, second — 1. (the) *double*: כֶּסֶף מ ׳ *money of double amount*, cf. כֶּסֶף מ ׳, *a double amount* (in) *money*; *a double portion*. **2.** written *copy* of law. **3.** *second* in order: **a.** *second rank*; of pers. *one second in rank*, priest next to high-priest. **b.** *second in age*. **3.** *second quarter*, *district*, of city, הַמִּשְׁנֶה, cf. הָעִיר מִשְׁנֶה over *the city*, viz. the *second quarter*.

שִׁנְאָן n.[m.] repetition (?) — *repetition*.

שֵׁנָה v. יָשֵׁן. שֶׁנְהַבִּים v. שנן.

[שָׁנַן] **vb. whet, sharpen — Qal** *whet*, *sharpen*: of ´יְ's preparation for judgment; of uttering sharp words; *Pt. pass.* שְׁנוּנִים *sharpened*, of arrows, fig. of tongue, of false witness. **Pi.** *incisively*. **Hithpō›.** *was pierced*.

I. שֵׁן **n.f. tooth, ivory — 1.** *tooth*: **a.** of man; of *lex talionis*; irritated by acid, dulled by it (in proverb of inherited guilt). **b.** of beasts: crocodile, locusts (teeth of lions); esp. fig. of false prophets, of foes, oppressors, wicked; of their weapons; of Isr. shattered by ´יְ. **c.** *tooth* of a fork, *tine*; of cliff. **2.** *ivory*, of commerce; as material.

II. שֵׁן **n.pr.loc.** v. יְשָׁנָה.

שְׁנִינָה **n.f. sharp (cutting) word, taunt.**

שֶׁנְהַבִּים appar. **n.m.[pl.],** in list of Solomon's imports, **ivory** (elsewh. שֵׁן alone); hence הַבִּים *= elephants*.

[שָׁנַס] **vb. Pi. gird up.**

שֵׁנָה v. יָשֵׁן.

שִׁנְעָר **n.pr.loc. Shinar = Babylonia.**

שְׁנָת *sleep*, v. שֵׁנָה sub יָשֵׁן.

[שָׁסָה] **vb. spoil, plunder — Qal** *plunder*. **Pō›. = Qal** c. acc. rei.

[שָׁסַס] **vb. id. — Qal** *plunder*. **Niph.** *be plundered*, *rifled*, of houses.

מִשְׁסֶה **n.f. booty, plunder —** *plunder*, *spoil*, *prey*.

[שָׁסַע] **vb. divide, cleave — Qal** *cleave*. **Pi.** *tear in two*, a lion, kid; a bird (by, or at, its wings).

שֶׁסַע **n.[m.] cleft** as acc. cogn. c. [שָׁסַע], q.v.

[שָׁסַף] **vb.**

שָׁעָה **vb. gaze** (steady, with interest, etc. — **Qal** *gaze* at, *regard* (with favour), ´י subj., c. אֶל; c. מִן pers. = *turn gaze away*, מֵעַל pers.; man subj., *regard* God (with trust devotion), c. עַל; c. אֶל rei; c. בְּ of words, statutes; abs. **Hiph.** הָשַׁע מִמֶּנִּי *cause thy gaze to turn away from me*. **Hithp.** *gaze* (in anxiety); *let us look at each other* (in rivalry, v. ראה **Hithp.**).

שׁעט

[שַׁעֲטָה] **n.f. stamping** (of hoofs).

שַׁעַטְנֵז **n.m. mixed stuff** a kind of cloth forbidden for garments.

שַׁעִיר v. שֵׂעִיר.

I. שׁעל

[שׁוּעָל] **n.[m.] hollow hand, handful — 1.** *hollow hand*. **2.** *handful*.

מִשְׁעוֹל **n.m. hollow way, road** shut in; i.e. a road shut in between vineyards.

II. שׁעל

I. שׁוּעָל **n.m. fox,** perhaps also **jackal —** *fox* (prob.); perh. (fr. large no.) *jackal*; as haunting ruins; eating offal.

II. שׁוּעָל **n.pr.loc.** district in Israel; not identified. Vid. also חֲצַר ´שׁ supr.

III. שׁוּעָל **n.pr.m.** in Asher.

שַׁעַלְבִים **n.pr.loc.** in (orig.) territory of Dan.

שַׁעֲלַבִּין v. foregoing.

שַׁעַלְבֹנִי **adj. gent.**

שְׁעָלִים **n.pr.loc.** district in Israel; near Michmash; not identified; = שַׁעַלְבִים; cf. II. שׁוּעָל.

שׁעם

[שָׁעַן] **vb. Niph. lean, support oneself** — *lean*, c. עַל *upon*, *against* pillars, house (fig.); poet. of cliff, לִגְבוּל ׳וְנִשׁ *leans to* (upon) *the border* of Moab; *lean* (fig. = trust) upon, עַל pes. king; ׳ על ;עַל־י c. n. abstr. c. אֶל.

אֶשְׁעָן **n.pr.loc.** in hills of Judah.

מִשְׁעָן **n.[m.] support, staff** fig. of ׳ י.

מַשְׁעֵן **n.m. id.** fig. *support and staff*.

מַשְׁעֵנָה **n.f. id.,** v. foregoing (m. et f. to exhaust the category = support of every kind).

מִשְׁעֶנֶת **n.f. staff** — *staff*; fig. of political support; of ׳ י as shepherd (+ שֵׁבֶט).

I. [שָׁעַע] **vb. be smeared over, blinded — Qal** *be blind*. **Hiph.** *besmear*.

II. [שָׁעַע] **vb. Pilp.,** etc., **sport, take delight in, delight — Pilp.** *sport*; *take delight in*; *delight*. **Polp.** *be fondled*. **Hithpalp.** *delight self*.

[שַׁעֲשֻׁעִים- ,שׁוּעִים] **n.[m.]pl.intens. delight** — *delight*, in phr. ׳ נְטַע שׁ *the planting of his delight* (in which he took delight), so ׳ יֶלֶד שׁ; elsewhere = *object of delight*, of wisdom; God's law, etc.

שַׁעַף **n.pr.m.** in clan of Caleb.

I. שׁער

I. שַׁעַר **n.m.(f.) gate — 1. a.** *gate*, entrance to city, shut (סָגַר) by night, opened (פָּתַח) by day; for entrance (בּוֹא), and exit (עָבַר שׁ ;(יָצָא *pass out through*; with bars; attacked; as giving control, possession, of city; of farm or village; so of camp. In cities, elaborate structure, with roof, upper chamber; as public. **b.** particular gates of Jerusalem. **c.** of Ezekiel's holy city, שַׁעֲרֵי הָעִיר, three on each side, named for tribes. **2. a.** *gate* = space inside gate, as public meetingplace, market, place of public well, where elders, judges, king, sat officially; of conqueror; one *came unto* gate (בָּא אֶל־), so בָּאֵי שׁ ׳ *those entering the gate*, i.e. having citizens' rights; also *went out* (to), יָצָא שׁ ׳; hence = body of citizens, עַמֵּי כָל־שׁ ׳. **b.** hence also = city. **c.** specif. בִּשְׁעָרֶיךָ *in thy gates*, i.e. thy cities, towns, etc.; of private house, שַׁעֲרֵי צַדִּיק. **3 a.** *gate* of royal castle of palace; specif. (of king of Judah); appar. of official residence. **b.** of temple. **c.** of Ezekiel's temple and courts. **d.** of court of tabern. **4.** fig.

שֹׁעֵר **n.m. porter** (denom. from I. שַׁעַר) — *porter* of city gate; *portress* of house (v. supr.); elsewhere of gate-keepers in sanctuary; 4,000 in no.

שְׁעַרְיָה **n.pr.m.** in Benjamin.

שַׁעֲרַיִם **n.pr.loc. 1.** in the Shephelah of Judah. **2.** in the Negeb (Simeon).

II. שָׁעַר **vb. calculate, reckon — Qal.**

II. [שַׁעַר] **n.[m.] measure** (prop. *reckoning*).

III. שׁער

[שׁעַר] **adj. horrid, disgusting.**

שַׁעֲרוּרָה **n.f. horror = horrible thing —** *horrible thing*.

שַׁעֲרוּרִיָּה, שַׁעֲרוּרִית **n.f. id.** Qr (> Kt שׁעריריתּ).

שַׁעַשְׁגַּז **n.m. pers.**

I. [שָׁפָה] **vb. sweep bare — Niph.** *be wind-swept*, *bare*. **Pu.** Qr *his bones are laid bare* (so lean is he; Kt וּשְׁפִי *bareness* are his bones).

שְׁפוֹת **n.f.**

שְׁפוֹ **n.pr.m.** in Edom.

I. שְׁפִי **n.m. bareness, smooth** or **bare** (treeless) **height — 1.** *bareness*. **2.** *bare place*, *height*: i.e. an outlook-point.

אַשְׁפָּה *quiver*, vid. s.v.

יִשְׁפָּה **n.pr.m.** in Benjamin — יָשְׁפָה v. supr.

II. שׁפה

[שָׁפַת] **vb.denom. set** (on the fire) — **Qal: 1.** *set*. **2.** *ordain*, *establish*.

אַשְׁפֹּת **n.[m.] ash-heap**(?), **refuse-heap, dung-hill** (prob. orig. *fire-place stones*); as beggars' resting-place.

I. שְׁפַתַּיִם **n.[m.] du.**

II. שִׁפְתַיִם v. infr.

מִשְׁפְּתַיִם **n.[m.] du.** prob. **fire-places** or **ash-heaps.**

שׁפח

שִׁפְחָה **n.f. maid, maid-servant** (syn. אָמָה q.v.; orig. = *concubine*?) — **1.** lit., *maid*, *maid-servant*, as belonging to a mistress; even where concubine of master (cf. אָמָה); less oft. ref. to master, of concubine; marriageable; in gen., esp. of menial service (never **2** .(אָמָה**.** fig. in

address, of speaker, in token of humility (v. אָמָה); not toward God; but v. אָמָה.

מִשְׁפָּחָה **n.f. clan — 1.** *clan*: **a.** family connexion of individ.; united in sacrifice, in passover; non-Heb.; with specif. name, in series גֶּבֶר, בַּיִת, ׳מ, שֵׁבֶט. **b.** in loose, popular sense = tribe. **c.** techn. divisions of people of Isr. **d.** usu. techn. divisions of tribes of Israel; divisions of Gershom, etc. (in Levi); subdivisions of these divisions (in Levi). **e.** late, div. of other peoples; in Edom. **f.** in wider sense = people, nation; as one's posterity; = all Isr., Isr. + Judah. **2.** = *guild* (of scribes; orig. hereditary in families). **3.** = *species*, *kind*: **a.** of judgments. **b.** animals. **4.** pl. = *aristocrats*.

שֻׁפִּים **n.pr.m.** v. שפף.

שָׁפַט **vb. judge, govern — Qal 1.** *act as law-giver*, *judge*, *governor* (giving law, deciding controversies and executing law, civil, religious, political, social; both early and late): **a.** of God only. **b.** of man, Moses deciding cases, making known statutes; so his assistants; יִׁ set שֹׁפְטִים over Isr., to deliver Isr.; Pt. שֹׁפֵט as subst.; שֹׁפֵט ישׂראל (= king); king *judges* people; abs. **2.** specif. *decide controversy*, discriminate betw. persons, in civil, political, domestic and religious questions: **a.** of God: בֵּין ׳שׁ … וּבֵין (domestic), (all of war), (relig.); c. בֵּין … לְ (relig.); c. בֵּינֵינוּ (domestic), (of war); c. בְּ (war); c. acc., condemning wicked and justifying righteous; abs. **b.** of man, בֵּין ׳שׁ … וּבֵין (all civil), (relig.); c. acc. (all civil); מִשְׁפָּט ׳שׁ (Sol.); c. לְ; abs. (king); influenced by bribes; Absalom desires to decide cases as שֹׁפֵט (implying lack of such in his time). **3.** *executive judgment*: **a.** *discriminating*, of man only, מֵישָׁרִים שׁ ׳ *judge uprightly*. **b.** *vindicating*, c. acc.: (1) subj. God, יתום, acc. pers.; מִיַּד *vindicate by delivering from hand of*. (2) subj. man, c. acc. יתום. **c.** *condemning and punishing* (1) God כְּדַרְכֵּי פ ׳ *acc. to ways of*; c. acc.. (2) of man. **d.** *at theophanic advent for final judgment*: God is שֹׁפֵט. **Niph. 1.** recipr., *enter into controversy*, *plead*: c. אֵת *with*, of God; of man; c. עִם, of God; c. לְ, of God; יחד ׳נשׁ *have controversy together*; באשׁ *by fire* (of God). **2.** pass. *be judged*. **Pô֛el** = *my opponent at-law*.

[שֶׁפֶט] **n.m. judgment** — *acts of judgment*; c. בְּ (all of God); men; c. את (Syrians against Joash); שׁפטים of God (four: sword, famine, wild beasts, pestilence).

שְׁפוֹט **n.m.** si vera l. **judgment, act of judgment.**

שָׁפָט **n.pr.m.** (*he hath judged*) — **1.** father of Elisha. **2.** prince of Simeon. **3.** grandson of Zerub. **4.** Gaddite chief. **5.** herdsman of David.

מִשְׁפָּט **n.m. judgment — 1.** *judgment*: **a.** *act of deciding a case*: ˊ מ belongeth to God, is from him; ˊ מ חֹשֶׁן *the pouch of judgment*; worn on heart of Aaron. **b.** *seat of judgment*. **c.** *process*, *procedure*, *litigation* before judges: c. עִם, c. אֵת, c. יחדו; c. אֵת *litigate with*. **d.** *case* or *cause* presented for judgment. **e.** *sentence*, *decision* of judgment; ˊ מ ועת *time and sentence*; ˊ מ על *according to the sentence*. **f.** *execution* of judgment, in gen., בֵּין; c. בְּ *against*; ב om.; *in favour of*. **g.** *time of judgment*. **2.** attribute of the שֹׁפֵט, *justice*, *right*, *rectitude*: **a.** of God; he loves it; will not pervert it. **b.** of man; the tongue of the wise speaketh; so of thoughts ˊ מ; put on ˊ מ as robe, chosen; ˊ מ עשׂה: God requires that man should do it; it is the joy of the righteous; rulers should know it; wicked ruler ˊ מ שׂוֹנֵא; abhors it. **3.** *ordinance* promulgated by שֹׁפֵט: (law of king); Levit. ordinances; divine law in gen. יהוה ˊמ. **4.** *decision* of the שֹׁפֵט in a case of law. **5.** one's (legal) *right*, *privilege*, *due*: הַכֹּהֲנִים ˊמ *due of the priests*; הַגְּאֻלָּה ˊמ *right of redemption*. **6. a.** *proper*, *fitting*, *measure*; *fitness* (of fitness in the order of nature). **b.** *custom*, *manner*: ˊ מ הכהנים *custom of the priests* (*rightful due*); מִשְׁפָּטוֹ *his* (David's) *custom*; הגוים ˊמ *manner of the nations*; ˊ מ כ *after the manner*, *custom*, *fashion* (of). **c.** מה משׁפט *what manner of*. **d.** *plan* … of the tabernacle; temple; palace.

(שְׁפַטְיָה(ו **n.pr.m.** (ˊ י *hath judged*, *vindicated*) — **1.** יָה-: **a.** fifth son of David. **b.** contemp. of Jerem. **c.** man of Judah. **d.** chiefs of families of restoration. **e.** Benjamite. **2.** יְהוֹ-: **a.** son of Jehosh. **b.** hero of David. **c.** Simeonite.

שִׁפְטָן **n.pr.m.** (*judgment*) — prince of Ephraim.

I. שִׁפְּי v. I. שׁפה. II. שִׁפְּי v. שְׁפוֹ sub I. שׁפה.

שֶׁפִים v. שפף.

שָׁפַךְ **vb. pour out, pour — Qal 1.** lit.: **a.** *pour out*, *pour* water (acc. loc.), (+ לִפְנֵי יְ, unique, symb. of contrition); blood like water (to flow away and be absorbed; also + אֶל loc.; + עַל pers. reflex.; *pour out* broth, libation (נֶסֶךְ, to (ל) false gods); dust (אֶל loc.); c. acc. סֹלְלָה *mound* (in siege), = *make by pouring* (earth, orig. from baskets), + עַל־ of city, אֶל־; abs. **b.** techn., acc. דָּם *shed blood*. **2.** fig.: **a.** יְ subj., *pour out* anger, etc.; c. ב loc.; acc. בּוּז *contempt*, עַל pers.; *pour* their own wickedness עֲלֵיהֶם (i.e. requite it); *pour out* רוּחִי עַל. **b.** hum. subj. *pour out* one's heart, etc.; in bad sense. **Niph.** *be poured out*: of ashes, blood (עַל loc.); *be shed*, of blood; in fig. *my liver is poured* לָאָרֶץ (cf. **Qal 1 a** *ad fin*); *I am poured out like water* (nerveless, helpless). **Pu.** *be poured out* כְּעָפָר, of blood; *be shed*, of blood; Kt my steps *were caused to slip* (Qr שֻׁפְּכוּ). **Hithp.** עָלַי תִּשְׁתַּפֵּךְ נַפְשִׁי *my soul pours itself out upon me*; fig. of slaughter.

שֶׁפֶךְ **n.[m.]** place of **pouring**.

שֻׁפְכָה **n.f. male organ** (as fluid-duct).

שָׁפֵל **vb. be** or **become low**, **be abased — Qal 1.** all Is: *become* (be brought, laid) *low*, of trees; fig. *be humiliated*, of man, his loftiness, haughty eyes; of city; as helping vb. (= adv.). **2.** שְׁפַל־רוּחַ *to be lowly of spirit*. **3.** of sound. **Hiph. 1.** usu. fig., יְ subj., *lay low*, tree; city; fortress; *humiliate* pride. **2.** hum. subj. *set* one *in a lower place*; subj. hum. pride; declar. *thou didst shew abasement* **3** עַד־שְׁאוֹל. as helping vb.: + vb. coord., שֵׁבוּ הַשׁ *make low*, *sit down* = take a low seat; + inf. לִרְאוֹת מַשׁ *he who maketh low to look* upon heaven and earth (i.e. יְ).

שֵׁפֶל **n.[m.] low estate, condition**.

שִׁפְלָה **n.f. humiliation.**

שָׁפָל **adj. low — 1.** *low*, in height, of vine, tree. **2.** of a modest, unambitious kingdom; *low* in station. **3.** *humiliated*. **4.** *lowly*, as subst.

שְׁפֵלָה **n.f. lowland** — *lowland*: **1.** usually term. techn. of strip W. of Judaean mts.; region of sycomores. **2.** of lowland (near coast) N. of Carmel; W. of mts. of Ephr.

שִׁפְלוּת **n.f. sinking** — שִׁ֫פְלוּת יָדַיִם *sinking of hands*, negligence.

שָׁפָם **n.pr.m.** in Gad.

שְׁפָם **n.pr.loc.** on E. border of Israel; site unknown.

שֻׁפִּם v. שֻׁפָּם sub שפף.

שִׁפְמוֹת **n.pr.loc.** in Negeb.

שִׁפְמִי **adj.gent.**

שׁוּפָמִי **adj.gent.** v. שְׁפוּפָם sub שפף.

שׁפן

I. שָׁפָן **n.m. rock-badger**, *hyrax syriacus* (unclean animal); living in rocks.

II. שָׁפָן **n.pr.m. 1.** secretary under Josiah. **2.** father of אֲחִיקָם, contemp. of **1. 3.** father of **4** .אֶלְעָשָׂה. father of **5** .גְּמַרְיָהוּ. father of יַאֲזַנְיָהוּ.

שׁוֹפָן v. עֲטָרוֹת supr.

יִשְׁפָּן **n.pr.m.** in Benjamin.

שׁפע

שֶׁפַע **n.[m.] abundance.**

[שִׁפְעָה ,]שִׁפְעַת **n.f. abundance, quantity —** *a multitude*.

שִׁפְעִי **n.pr.m.** in Simeon.

שׁפף

שְׁפִיפֹן **n.[m.] horned snake.**

שְׁפוּפָם **n.pr.m.** in Benjamin.

שׁוּפָמִי **adj.gent.** of foregoing, c. art. as n. coll.

שְׁפוּפָן **n.pr.m.** in Benj.

שֹׁפִים **n.pr.m. 2.** doorkeeper.

[שָׁפַר] **vb. be beautiful, fair, comely — Qal** *beautiful*.

I. [שֶׁפֶר] **n.m. beauty, goodliness.**

II. [שֶׁפֶר] **n.pr.mont.** as a station in wilderness.

I. שִׁפְרָה **n.f. fairness, clearness**, of sky — *fair*(*ness*).

II. שִׁפְרָה **n.pr.f.** Hebrew midwife.

שָׁפִיר **n.pr.loc.** in Philist. plain.

אֶשְׁפָּר vid. s.v.

שֹׁפָר ,שׁוֹפָר **n.m. horn,** for blowing — *horn*, mostly as used in war, rarely, and chiefly late, as sacred instr.; תָּקַע בַּשֹּׁ֫ופָר = *give a blast with the horn*; used on religious occasions.

[שׁפרור Kt, שַׁפְרִיר Qr] **n.[m.].**

[שָׂפַת, אַשְׁפֹּת, מִשְׁפְּתַיִם] v. II. שפה.

II. שְׂפַתַיִם **n.[m.]du.** I. שׂ ׳ v. שפה.

שֶׂצֶף v. שָׂטֵף sub שטף.

שָׁקַד **vb. watch, wake — Qal 1.** *keep watch* of, *be wakeful* over, י ׳ subj., עַל pers., to benefit or injure; עַל rei, to perform it; of leopard *watching* (to seize prey, fig.); of man *watching* (for admission) at (עַל) wisdom's doors; = *keep guard* over (**2** .עַל**.** *be wakeful*, *wake*, as mourner, sufferer. **Niph.** *watch has been kept*. **Pu.** denom. v. infra.

שָׁקֵד **n.[m.] almond(-tree) — 1.** *almond*, i.e. the nut. **2.** *almondtree*.

[שָׁקַד] **vb. Pu. denom.**

[שָׁקָה] **vb. Hiph. cause to drink water, give to drink —** for **Qal** v. I. **1** .שָׁתָה**.** *irrigate*, ground: subj. man, mist, river, spring; subj. גֶּפֶן ׳) ,(כֶּרֶם) י), both in fig., fig. also *water land* מְדָם; lit. c. מִן of source. **2.** *water*, *give drink to*, usu. human subj., acc. of beast, (מִן of source; acc. pers., c. ב of vessel; c. acc. pers. et animal; *give* one something *to drink*, acc. pers. + rei (water, wine, etc.); acc. rei om., lit., fig. Vid. also I. מַשְׁקֶה infra. **Pu.** *be watered* (refreshed, invigorated). נשקה v. שקע.

שִׁקּוּי **n.[m.] drink —** *drink* (fig. for refreshment) *to thy bones*.

[שִׁקֻּת, שִׁקֶּת] **n.f. watering-trough.**

I. מַשְׁקֶה **n.m. butler, cup-bearer** (prop. *Pt.* **Hiph.** = *one giving drink*).

II. מַשְׁקֶה **n.m. irrigation, drink — 1.** *irrigation* (abstr. for concrete, =) *well-irrigated*, of land. **2.** *drink*; כְּלֵי מ ׳ *drinkingvessels*. **3.** = office of butler, *butlership*.

שָׁקַט **vb. be quiet, undisturbed — Qal** *be quiet*, *undisturbed*: **1.** of land, *at peace*, abs.;

abs. of city, kingdom, + לִפְנֵי pers.; of people, שׁ֫ וּבֶטַח *in peace and security*; of Moab, וְשֹׁקֵט אֶל־שְׁמָרָיו … שַׁאֲנַן *undisturbed upon its lees* (fig. of wine); of Job, *quiet* in death, *be at rest* (from apprehensions of evil). **2.** *be quiet*, *inactive*: וְאַבִּיטָה ´ + י I will be *quiet and gaze*, gaze as an inactive spectator; = be pacified; of sword of י´; of Boaz *he will not be quiet* until after he has finished the matter; of prophet. **Hiph. 1.** *shew quietness* (inner causat.) of men, of sea, earth; hence *Inf. abs*. = subst., *quetness*, *display of quietness*. **2.** *cause quietness*: subj. י´; *pacify*, *allay*, obj. רִיב.

שֶׁקֶט **n.[m.] quietness.**

שָׁקַל **weigh — Qal 1.** *weigh*, human subj., acc. rei (ב of scale); fig., י´ subj., also (acc. pers.); *weigh* precious metals intrusted to one, ל pers., acc. rei om. (לִפְנֵי of superior). **2.** *weigh out* a price (i.e. pay): acc. of silver, (ב of scale), (c. ב, *in exchange for*); + ל pers. **Niph.** *be weighed*: **1.** subj. rei (pass. of Qal). **2.** *be weighed out*, as price.

שֶׁקֶל **n.m.** a weight, **shekel** (orig. = *weight*) — *shekel*, as standard weight; of weight of bronze armour, iron spear-head (v. מִשְׁקָל), hair, food; implying value, of wedge of gold; of nails in temple (gold); usu. a definite wieght of silver (used in payment of valuation); also בֶּקַע =) מַחֲצִית הַשׁ´), all *half-shekel*, atonement-money; cf. שְׁלִישִׁית הַשׁ´ *one-third*; also רֶבַע שׁ´ *one-fourth of shekel*; גֵּרָה ´ג) 20 = שׁ otherwise unknown); 50 שׁ´ = one maneh; land estimated in שׁ´ of gold; שׁ´ also often om. after num. — שׁ´ was of two standards, one one-half the other; actual weights (and values) varied, but the most persistent were: (1) gold, 252 2/3 gr. Troy (or 126 1/3), mod. equiv. c. *L*2 1*s*., or $10; (2) silver, 224 1/2 gr. (nearly 1/2 oz.) = הַקֹּדֶשׁ שׁ´ (v. supra), or 112 1/4, mod., equiv. c. 2*s*. 9*d*., or 67 c.; 60 (or 50) ´ 1 = שׁ mina, 60 minas = 1 talent (v. כִּכָּר ,מָנֶה).

מִשְׁקוֹל **n.[m.] heaviness, weight —** *weight*.

מִשְׁקָל **n.m. id. —** *weight*; of wind; בְּמִשְׁקָלוֹ *in its* (full) *weight*; בַּמ´ *by weight*; בְּמ´ *id*. (of bread); בַּמ´ *in respect to weight*, cf. מ´ *as to weight*, *in weight*; לֹא־הָיָה מ´ (i.e. there was too much to be weighed).

[מִשְׁקֶלֶת ,מִשְׁקֶלֶת] **n.f. levelling instrument, level** (for horizontal accuracy).

[שִׁקְמָה] **n.f. sycomore tree —** *sycomore*, *ficus sycomorous* a common tree, growing in the Shephela; as property.

[שָׁקַע] **vb. sink, sink down — Qal** *sink*. **Niph.** *sink* (opp. עָלָה; = **Qal**). **Hiph.** *make sink*.

[מִשְׁקָע] **n.[m.] what is settled, clarified —** *clear*.

[שִׁקַּעֲרוּרָה] v. קער.

I. [שָׁקַף] **vb. Niph. Hiph. overhang, look out** and **down** — **Niph.** *lean over* (and look), *look down*, c. בְּעַד of window, *through*; abs. *look down*, *forth*; c. מִן of direction whence; of mt. *lean over upon* (0עַל־פְּנֵי, *overhang*. **Hiph.** *look down* (= **Niph.**): c. בְּעַד of window, c. אֶל pers.; *look down* upon, עַל־פְּנֵי, subj. pers., abs.; esp. subj. ´י, c. אֶל loc.; c. מִן loc., + עַל pers.

II. שׁקף

[שֶׁקֶף] **n.[m.] frame-work, casing** of doors.

[שָׁקוּף ,שְׁקוּף] **n.m. frame, casing** of windows — *windows* of narrow *frames*.

מַשְׁקוֹף **n.[m.]** prob. **lintel** of door.

שׁקץ

שֶׁקֶץ **n.m. detestation, detestable thing** of the ceremonially unclean; creatures forbidden as food: water animals without fins or scales, birds of prey, winged creeping things, creeping vermin.

[שִׁקֵּץ] **vb. Pi. denom. detest, make detestable — 1.** *detest*, c. acc. rei. **2.** *make detestable*.

שִׁקּוּץ ,שֶׁקֶץ **n.m. detested thing —** *detested thing*, epith. of Isr.; of filth; appar. of unclean

food (as שֶׁקֶץ); of idols; of idolatrous practices; שׁ׳ (ם)שִׁמֵּם *detested thing causing horror* is the heathen altar erected in temple by Ant. Epiph., with (prob.) a statue of Zeus Olympios = (Ph.) בעלשׁמם *lord of heaven*.

[שָׁקַק] **vb. run, run about, rush — Qal** c. ב rei *rush at*, *upon* (like locusts); of *roving*, *ranging* bear; fig. of נֶפֶשׁ *longing* for water. **Hithpalp.** *rush to and fro*.

[מַשָּׁק] **n.[m.] running, rushing** of locusts.

שׁקר

שֶׁקֶר **n.m. deception, disappointment, falsehood — 1.** *deception*, what deceives, disappoints, and betrays one: a molten image; gift; grace of person; לַשֶּׁקֶר *for disappointment*, *in vain*. **2.** *deceit*, *fraud*, *wrong*: ׳ עשׂה ש(ל) *do* or *practise fraud*, *wrong*; c. ׳לֶחֶם ש; בְּ *food got by fraud*; ׳ בְּשׁ, adv. שׁקר *fraudulently*, *wrongfully*. **3.** injurous *falsehood*, in testimony, esp. in courts; ׳ ענה ש *testify falsehood*; ׳ שְׁבֻעַת ש *false oath*; ׳ נשׁבע לשׁ *swear falsely*; abs. *false*! **4.** *falsity*, of false or self-deceived *prophets*: ׳ נבא ש *prophesy falsely*; + ל pers. **5.** *lie*, *falsehood*, in gen.; ׳ לְשׁוֹן ש *false tongue*; of lips; ׳ אִישׁ ש *liar*.

[שָׁקַר] **vb. denom. do** or **deal falsely — Qal** *do falsely*. **Pi.** *deal falsely*, c. ב pers.; c. ב rei.

שׁקֶת, שִׁקַּתּוֹת v. שׁקה. שׁר v. שׂרר.

שַׂרְאֶצֶר **n.pr.m.** v. שַׂרְאֶצֶר.

שׂרב

שָׂרָב **n.m. 1. burning heat; 2. parched ground.**

שֵׂרֵבְיָה **n.pr.m.** a Levite with Ezra.

שַׂרְבִּיט v. שׂבט.

I. [שָׁרָה] **vb. let loose — Qal** *let loose*. **Pi.** *set free*.

II. שׁרה

[מִשְׁרָה] **n.f. juice** — *juice*.

III. שׁרה

שִׁרְיָה **n.f.** a weapon, perhaps **lance, javelin.**

IV. שׁרה

שִׁרְיוֹן, שִׁרְיָן **n.[m.] body-armour** — *body-armour*, perh. more exactly *breast armour*; with appendages (הַדְּבָקִים); c. vb. לבשׁ, made of scale-like plates (קַשְׂקַשִׂים) of bronze, named with helmet. שׁ´ n.pr. v. שׁריון.

[שֵׁרָה] *bracelet*, v. שׁרר.

שָׂרוּחֶן **n.pr.loc.** in Simeon.

שָׂרוֹן **n.pr.loc.** שָׂרוֹנִי **adj.gent.** v. ישׁר.

שׁרות v. I. שָׂרוֹתֶיהָ; שׁרה v. II. שָׂרוֹתַיִךְ. שׁוּרָה, שׁוּר v. I [שׁוּר].

שִׁרְטַי Qr, v. שִׁטְרַי.

שָׂרָי **n.pr.m.** one with foreign wife.

שִׁרְיָה v. III. שִׁרְיוֹן. שׁרה v. IV. שׁרה.

שֵׁרִית v. שְׁאֵרִית. שֵׁרִיתֵךְ v. I. שׁרה.

שְׁרֵמוֹת v. [שְׁדֵמָה] sub שׁדם.

שְׂרָיָן v. שִׁרְיוֹן sub IV. שרה.

שָׂרַץ **vb. swarm, teem — Qal 1.** *swarm*, *teem* with (acc. animal), subj. water. **2.** *swarm*, subj. animal; subj. men.

שֶׁרֶץ **n.m.coll. swarmers, swarming things —** *swarming things*, aquatic; small reptiles and quadrupeds (weasel, mouse, lizard), (c. cogn. רָמַשׂ); insects.

שָׂרַק **vb. hiss,** perh. also **whistle, pipe — Qal** *hiss*, as signal, ל pers., fig., ´י subj.; in derision, עַל civitat., etc. (oft. + שָׁמֵם *be astounded*); עַל pers. (c. מִן loc.).

שְׂרֵקָה **n.f.** (object of derisive) **hissing** always abs. ´שׁ, and always + שַׁמָּה.

[שְׂרִיקָה] **n.[f.] hissing,** perhaps also **whistling, piping —** Qr *hissing*, in derision, + שַׁמָּה (v. שְׂרֵקָה), Kt שרוקת; as signal *hissings* (or whistlings, pipings) *for flocks*.

שׂרר

[שֹׂר] **n.[m.] navel-string —** *navel-string*.

[שַׂרָה] **n.[f.] bracelet** (in list of finery).

שָׂרָר **n.pr.m.** = II. שָׂכָר q.v.

[שָׂרִיר] **n.[m.] sinew, muscle.**

שְׂרִירוּת, usu. שְׂרֵרוּת **n.f. firmness,** always = **stubbornness**, sq. לֵב.

[שַׂרְשָׂה] v. following.

[שַׂרְשְׂרָה] **n.f. chain —** *chains* of wreathen work of gold, attached to ephod; ornaments on pillars at porch of temple.

שׂרשׂ

שֹׁרֶשׁ **n.m. root — 1.** *root* of people under fig. of tree, involving firmness, permanence; = stock, family; = source or cause. **2.** lit. *root* of tree or shrub (sim.), (metaph. of people) (acc. cogn. c. שׁרשׁ **Hiph.**). **3.** *root*, fig. = lowest stratum of mt., of sea = bottom.

[שָׁרַשׁ] **vb. denom. Pi. = deal with the roots — 1.** *root up*, *out*. **Pu.** *be rooted up* (of produce). **2. Po›ēl** *take root*, establish oneself firmly; (fig. of princes, etc.). **Po›al** *id*. (fig. of wicked). **Hiph.** (fig. of Isr.); (*id*.; c. acc. cogn.); (fig. of pers.).

שָׁרֶשׁ **n.pr.m.** in Manasseh.

[שַׁרְשָׁה] ,[שַׁרְשָׂה] v. שׁרר.

[שָׁרַת] **vb. minister, serve** — *serve*: **1.** of ministerial service (opp. menial, עבד): **a.** higher domestic service: Joseph, Elisha's chief servant, royal domestics, Abishag. **b.** of royal *officers* (late). **c.** Joshua as chief assistant to Moses, Elisha to Elijah. **d.** of angels to ־י. **e.** of kings of nations in proph. **2.** usu. of special service in worship: **a.** of Levit. priests, abs.; c. acc. ־י; also of animals put fig. for those sacrificing them; of foreigners admitted to priesthood. **b.** Levites; c. acc. of Aaronic priests; c. acc. tabern., congregation, people (of idolatry); abs. (pt. as subst., *ministers*); ־ש c. ב loc.; esp. c. בְּ, of sacred vessels. **c.** Zadokite priests, abs., c. acc. ־י. **d.** Aaronic priests, abs.; c. acc. ־י. **e.** of idolatry, c. acc.

שָׁרֵת **n.m.** religious **ministry**.

[שָׁשָׂה] v. [שׁסה] **Pō›.**

I. שֵׁשׁ *six*, v. שׁדשׁ. II. שֵׁשׁ v. שַׁיִשׁ.

III. שֵׁשׁ **n.m. byssus** — *byssus*, fine Egyptian linen (בּוּץ, q.v., is later synon.), i.e. the linen thread (spun by women, and the material woven from it: used for garments; for sail (in fig. of Tyre as ship) (brought from Egypt); elsewhere, of priestly vestments; also שׁ֫מְשְׁזָר *twisted linen*; ־ש of hangings, etc., in tabern.

[שִׁשֵּׁא] **vb. intens.** appar. **lead on.**

שֶׁשְׁבַּצַּר **n.pr.m.** prince of Judah, leader of returning exiles.

[שְׁשָׁה] v. I. שֵׁשׁ sub שדשׁ.

שָׁשַׁי **n.pr.m.** Jew with foreign wife.

שֵׁשַׁי **n.pr.m.** a son of Anaḳ.

שִׁשִּׁי, שִׁשִּׁים, שִׁשִּׁית v. I. שֵׁשׁ sub שדשׁ.

שֵׁשַׁךְ **n.pr.terr.** = בָּבֶל.

שֵׁשָׁן **n.pr.m.** in Judah.

שָׁשָׁק **n.pr.m.** in Benjamin.

[שָׁשֵׁר] **n.[m.] red colour, vermilion —** *vermilion*, formerly gained from *kermes* insect (*vermiculus*).

[שָׁת], I. שֵׁת v. שית.

II. שֵׁת v. שֵׁאת sub I. [שאה].

III. שֵׁת v. II. שתה.

I. שָׁתָה **vb. drink — Qal 1. a.** of man: *drink*, water, wine, etc.; by measure (short allowance); milk; blood (fig. of water gained by hazard); fig.; acc. + מִן of source; acc. (of wine, water, etc.) om.; acc. שִׁין; abs.; c. מִן partit. **b.** pt. as subst. **c.** *drink* wine in sacrificial feast; blood of sacrificial victim (fig. of יְ׳). **d.** subj. animals (both + men), also (fig.); acc. (water) om. **e.** fig. of drinking cup of יְ׳s wrath. **f.** *drink* blood, fig. of slaughter. **g.** fig. of wicked deeds. **2.** late, = *feast*. **Niph.** *be drunk*, c. בְּ of vessel. נִשְׁתָּוָה v. I. שׁוה *ad fin*. For *cause*, *give*, *to drink* v. שׁקה.

I. שְׁתִי **n.[m.] drinking, drinking-bout.**

שְׁתִיָה **n.f. drinking** (mode or amount).

מִשְׁתֶּה **n.m. 1. feast; 2. drink — 1.** *feast*, *banquet* (occasion for drinking, drinking-bout); lasting seven days (weddingfeast); עָשָׂה מ ׳ *give* or *make a feast* (sts. + ל pers.); of י ׳'s banquet for all peoples (fig. of Messianic blessings); fig. also in **2** .מ לֵב־טוֹב ׳תָּמִיד **.** *drink*.

II. שׁתה

III. שֵׁת **n.[m.] seat** (of body), **buttocks.**

III. שׁתה

II. שְׁתִי **n.m. warp —** *warp*, the set of threads drawn lengthwise in loom, through which the shuttle bearing the woof (II. עֵרֶב) is thrown crosswise.

שְׁתוּת v. [שָׁת] sub שׁית.

שְׁתַּיִם v. שְׁנַיִם sub III. שׁנה.

[שָׁתַל] **vb. transplant — Qal** *transplant* (poet.); tree or vine, c. ב loc.

[שָׁתִיל] **n.[m.] transplanted shoot, slip —** *slip* (in simile).

[שָׁתַם] **vb.**

[שׁתן, הִשְׁתִּין] v. שִׁין.

[שָׁתַק] **vb. be quiet** (late) — **Qal** of sea (sq. מֵעַל), of quarrel, strife; of persons at sea.

שֵׁתָר **n.pr.m.** a prince of Persia.

[שָׁתַת] **vb. set, appoint** (poet.) (|| form of שִׁית) — **Qal** *appoint*.

ת

ת ,תּ *Tāw*, 22nd letter; = 400 in postB. Heb.

תָּא **n.m. chamber** — *chamber*: תָּא הָרָצִים *chamber of the guards*; in Ezekiel's temple.

I. [תָּאַב ,תָּאֵב] **vb. long for — Qal** c. ל rei.

תַּאֲבָה **n.f. longing.**

II. [תָּאַב] **vb. Pi. loathe** v. תעב.

[תָּאָה] **vb. Pi.** appar. *ye shall mark out* (the boundary).

תְּאוֹ **n.m. antelope** (clean animal).

I, II. תַּאֲוָה v. I. תוה, I. אוה.

תְּאָלָה v. II. אלה.

תאם

[תּוֹאָם] **n.m. twin** pl. abs. of two boys; of animals.

[תָּאַם] **vb. denom. be double — Qal. Hiph.** *bear twins*.

תַּאֲנָה, תְּאֵנָה v. III אנה.

תְּאֵנָה **n.f. fig-tree,** (then) **fig — 1.** *fig-tree* (*ficus carica*; oft. + גֶּפֶן): (in allegory); עֲלֵה ´ ת *fig-leaves*. **2.** *fig*, alw. pl.: (all symbolic of Judaeans); as medicament, דְּבֶלֶת ת; תְּאֵנֵי ´ הַבַּכֹּרוֹת *the figs of early ripeness*.

תַּאֲנִיָּה v. I [אנה].

תְּאֵנִים v. I און.

תַּאֲנַת שִׁלֹה **n.pr.loc.** on border of Ephraim; = mod. *Ta›na*, c. 7 miles ESE. from Nablûs.

תָּאַר **vb.** appar. **incline** (perh. akin to תור) **— Qal** subj. *boundary*: c. ה loc.; c. מִן… עַל; c. מִן only; prob. also c. acc. loc. Vid. also [תָּאַר] **Pi.** infr.

תֹּאַר **n.m. outline, form —** *form*, of woman; of cattle; tree.

[תָּאַר] **vb. Pi. denom. draw in outline, trace out** (c. ב instr.), of shaping idols; v. also תאה, תוה.

תַּאֲרֵעַ v. תַּחֲרֵעַ sub חרע.

תְּאַשּׁוּר v. sub [אָשַׁר].

תֵּבָה **n.f. ark** (prop. *chest*, *box*; prob. Egypt. loan-word from *t*-b-t, *chest*, *coffin*) — vessel in which infant Moses was laid among reeds (made of papyrus, גֹּמֶא); vessel which saved Noah and his family, with animals, during flood (made of עֲצֵי גֹפֶר).

תְּבוּאָה v. בוא.

תְּבוּנָה, תְּבוּנָם v. בין.

תּוּבַנְתּוֹ v. בִּין.

תְּבוּסָה v. בּוּס.

תָּבוֹר **n.pr. 1. mont.** NE. edge of Great Plain, SW. of Sea of Galilee, on border of Issachar, Zeb. and Napht., mod. *Jebel eṭ-Ṭûr*. **2. loc. 3. loc.** Levit. city in Zebulun. **4. arbor** in אֵלוֹן תָּבוֹר near Bethel.

תֵּבֵל v. יָבַל.

תֶּבֶל v. בָּלַל.

תֵּבַל v. תּוּבַל.

תַּבְלִית v. [בלה].

תְּבַלֵּל v. בָּלַל.

תֶּבֶן **n.m. straw** — *straw*, i.e. straw threshed fine: chaff (opp. בָּר), blown by wind (in sim.; || מֹץ), yielding (sim.); food for camels, asses, (all + בָּקָר ,(מִסְפּוֹא, horses (+ שְׂעֹרִים); mixed with clay in brick-making (opp. קַשׁ).

מַתְבֵּן **n.[m.] straw-heap.**

תִּבְנִי **n.pr.m.** rival of Omri.

תַּבְנִית v. בָּנָה.

תַּבְעֵרָה v. בָּעַר.

תֵּבֶץ **n.pr.loc.** near Shechem; mod. *Ṭûbâs*, 4 h. N. of Shechem.

תִּגְלַת פִּלְאֶסֶר **n.pr.m. Tiglathpileser** (III), king of Assyria.

[תַּגְמוּל] v. גמל.

[תִּגְרָה] v. [גרה].

תּוֹ ,תִּגַּרְמָה **n.pr.terr.**; it lay in (SW.) Armenia; > NW. Asia Minor.

תִּדְחָר

תַּדְמֹר **n.pr.loc.** built by Solomon; *Tadmor* = Palmyra.

תִּדְעָל **n.pr.m.** king allied with Chedorlaomer, called מֶלֶךְ גּוֹיִם.

תהה

תֹּהוּ **n.m. formlessness, confusion, unreality, emptiness — 1.** *formlessness*, of primaeval earth, of land reduced to primaeval chaos (both + וָבֹהוּ *and voidness*), קִרְיַת־תֹּהוּ *city of chaos* (of ruined city); = *nothingness*, *empty space*; of empty, trackless *waste*. **2.** fig. of what is *empty*, *unreal*, as idols (coll. of idolmakers), groundless arguments or considerations, moral unreality or falsehood; = *a thing of nought*, *worthlessness*; as adv. acc. I said not, תֹּהוּ בַּקְּשׁוּנִי seek me *emptily*, *to no purpose*.

תָּהֳלָה **n.f. error.**

תְּהִלָּה v. II. תַּהֲלוּכָה] .הלל] v. הלך.

תהם

תְּהוֹם **n.f. et m. deep, sea, abyss** (almost alw. poet.) **— 1.** *deep*, of subterranean waters. **2.** (deep) *sea*, overwhelming Tyre, roaring at theoph.; in gen., || מַיִם || ;(פְּנִית׳) יָם; alone; fig.; in pl. = *abysses* of sea (of Red Sea); also in sim. (poet. of hollows of great waves, opp. שָׁמַיִם); vaguely. **3.** *primaeval ocean*, *deep*, in Heb. cosmogony. **4.** *deep*, *depth*, of river; pl. of *bursts* of water fertilizing Canaan. **5.** *abyss* (si vera l.).

[תַּהְפֻּכָה] v. הפך. תָּו v. I. תוה.

תּוֹא v. תּוֹאָם] .תְּאוֹ] v. תאם.

תּוּבַל **n.pr.terr. et gent.** in E. Asia Minor, perh. nearly = Cappadocia.

תּוּבַל(־)קַיִן **n.pr.m.** first worker in metal.

תובנתו v. תְּבוּנָה sub תּוּגָה .בין v. יגה.

תּוֹדָה v. ידה.

I. תוה

תָּו **n.m. mark**, *mark* on forehead, sign of exemption fr. judgment; sf. תָּוִי = *my* (written) *mark* (in attestation).

II. [תַּאֲוָה] **n.f. boundary** (as described by a *mark*?).

[תָּוָה] **vb. denom. make or set a mark — Pi. Hiph.** *set a mark* (acc. cogn.) *upon*.

II. [תָּוָה] **vb. Hiph.** prob. **pain, wound** (fig.).

תּוֹחַ **n.pr.m.** ancestor of Samuel.

תּוֹחֶלֶת v. יחל.

תּוֹךְ *injury*, v. תֹּךְ sub תכך.

תָּוֶךְ **subst. midst —** *midst*, whether of a space or place, a number of people or things, or of a line: abs. עַמּוּדֵי הַתָּוֶךְ = the *middle* columns; usu. c. prep., as בְּ (oft. = an emph. *in*, in the very heart and midst of), of sins done, or judgment to be wrought, *in the very midst* of Jerusalem; after verbs of motion, = *into*, = *through*; of a number of persons = *among* (not necess. of the actual *middle*); = *between* (of things arranged by twos); of the divine presence, or dwelling, *in the midst of* Isr.; מִן, as מִתּוֹךְ; = *from among*, as to take, separate, etc.; אֶל, as אֶל־תּוֹךְ. Syn. קֶרֶב, q.v.

תִּיכֹן, תִּיכוֹן **adj. middle**; the *middle* bar; the *middle* watch (of the night); the *middle* story of side-chambers to Temple.

תֵּבֵ֫ת. v. יכח. תּוֹכֵחָה, תּוֹכַחַת v. תּוּכִיִּים.

תּוֹלָד, תּוֹלֶדוֹת] v. ילד. תולון v. תִּילוֹן.

[תּוֹלָל] **n.m. doubtful word**.

תּוֹמִיד v. תמד. תּוֹמִים v. [תאם, תּוֹאָם].

תומן v. תֵּימָן sub תּוֹעָה. ימן v. תעה.

[תּוֹעָפָה] v. II. תּוֹצָאָה] .יעף] v. יצא.

תוקחת Kt, תָּקְהַת Qr, v. III. תִּקְוָה.

תוף

I. תֹּ֫פֶת **n.f.** act of **spitting**; abs. לְפָנַי ִ֫ות *a spitting in the face* do I become, i.e. men spit in my face.

II. תֹּ֫פֶת v. תפת.

תּוּר vb. seek out, spy out, explore — Qal 1. *seek out*, *select*; sq. inf. = *find out how* to do something. **2.** *spy out*, *explore*, acc. of land, acc. of mts. (v. supr.), cf. Pt. as subj. *explorers*, *spies*; *explore* mentally. **3.** *go about*, fig.; Pt. אַנְשֵׁי הַתָּרִים usually merchants. **Hiph.** *they made a reconnoisance*; *searches out*.

I. תּוֹר, תֹּר **n.m. plait, turn —** *plaits*, *circlets of gold*; sg. *turn*, opportunity.

יְתוּר appar. **n.m.** a *searching*.

II. תּוֹר v. II. תֹּר.

תּוֹרָה v. ירה.

תּוֹשָׁב v. ישׁב.

תּוּשִׁיָּה v. ישׁה.

תּוֹתָח v. יתח.

[תָּזַז] **vb. Hiph. strike away.**

תַּזְנוּת v. זנה.

[תַּחְבֻּלָה] v. I. חבל.

תְּחוּ v. תּוֹחַ.

תַּחְכְּמֹנִי

תַּחֲלֻאִים v. I. חלא.

תְּחִלָּה v. II. חלל.

תְּחֶלֶּת v. תּוֹחֶלֶת sub יחל.

תַּחְמָס v. חמס.

תַּחַן v. חנה.

I., II. תְּחִנָּה v. I. חנן.

תַּחֲנוּן v. I. חנן.

[תַּחֲנָה, תַּחֲנִי] v. חנה.

תַּחְפַּנְחֵס **n.pr.loc.** Egyptian city; identif. with Gk. *Daphnae*, mod. *Tel Defenneh*, c. 18 m. ESE. from Tanis, c. 9 mi. W. of *El-Ḳanṭara*.

תַּחְפְּנֵיס **n.pr.f.** Egyptian queen.

תַּחְרָא **n.[m.]** prob. (linen) *corselet*, in sim.

[תַּחֲרָה] v. חרה.

תַּחֲרֵעַ v. חרע.

I. תַּחַשׁ **n.m. taḥaš**, a kind of leather or skin, and perh. the animal yielding it — leather used for (women's) sandals; elsewhere for cover of tabernacle.

II. תַּחַשׁ **n.pr.m.** 'son' of Nahor.

תַּחַת **n.[m.] the under part** hence as **adv. accus.** and **prep. underneath, below, instead of** — **I.** as **adv. accus.** the deep רֹבֶצֶת תָּחַת that *coucheth* beneath; more usu. with מִן, מִתָּחַת lit. *off* (**1** מִן **c**) *the under part = beneath*. **II.** as **prep.**; so const., and with sf. (usu. in the pl., and so lit. **in the parts underneath**) **1.** *under*, *beneath*, תַּחַת כָּל־הַשָּׁמַיִם *under* the whole heaven. With תַּחַת לוֹ, לְ. Idiom. **a.** תַּחַת הָהָר *at the foot* of the mt.; fig. **b.** תַּחַת לְשׁוֹן, of something held there as a dainty morsel, and ready, when needed, to be brought out, fig. of sweetness, of evil, of praise. **c.** תַּחַת פְּ: (a) of subjection. (b) of a woman, תַּחַת אִישָׁהּ, i.e. under his authority, so תַּחְתַּי being *under me* = being *mine* (fig. of Israel as יְ's spouse). (c) of being burdened or oppressed under, the earth; תַּחַת אָוֶן i.e. (si vera l.) suffering *under* calamity. **d.** תַּחַת יַד, תַּחַת פִּ, of authority or control. **e.** תַּחַת רַגְלֵי פִּ, of subjection or conquest. **2.** *what is under* one, *the place in which* one stands: hence as accus., **a.** with reflex. pron., idiom., *in one's place*, *where one stands*, שְׁבוּ אִישׁ תַּחְתָּיו abide every one *in his place*, וְנַעֲמַדְנוּ תַּחְתֵּינוּ we will *remain where we are*, וְתַחְתַּי אֶרְגָּז I tremble *where I stand*. **b.** in transferred sense, *in place of*, *instead of*: (a) תַּחַת הֶבֶל *instead of* Abel; of one succeeding to the place of another; *in place of* thy fathers (whom thou mayest therefore forget) will be thy children. Sq. inf. תַּחַת הֱיוֹתֵךְ *instead of thy*

being … Peculiarly (si vera l.) = *as if they were*, *like*. (b) in partic., of things mutually interchanged, *in place of*, *in exchange* or *return for*: דּוּדָאֵי בְנֵךְ ׳ת *in return for* thy son's love-apples, נֶפֶשׁ ׳ת נֶפֶשׁ life *for* life; often with vbs. of requiting, טוֹבָם ׳לַמָּה שִׁלַּמְתֶּם רָעָה ת why have ye rewarded evil *in exchange for* good?; תַּחַת מֶה *in return for what*? (cf. עַל־מֶה). So sq. inf. **3.** as **conj.: a.** תַּחַת אֲשֶׁר: (a) *instead of that* הֱיִיתֶם ׳א ׳ת *instead of that* ye were …, *instead* of your being … (b) *in return for* (the fact) *that*, *because that*. **b.** תַּחַת כִּי. Cf. (עֵקֶב אֲשֶׁר (כִּי. **III.** compounds: **1.** אֶל־תַּחַת, after a vb. of motion: **a.** (*in*) *under*. **b.** *into the place of*. **2.** מִתַּחַת: **a.** alone, *from under*, *from beneath*, as מִתַּחַת הַשָּׁמַיִם, and esp. after such vbs. as מוּת ׳יַד ׳פ; שְׁחֵת, מָחָה, הֶאֱבִיד (cf. **II.1d**) *from under the hand* (power) *of* …; מִתַּחְתָּיו (cf. **II.2a**) *from his place*. Rarely = תַּחַת or ׳מִתַּחַת לְ. **b.** ׳מִתַּחַת לְ (opp. ׳מִמַּעַל לְ) *under*, *beneath*; of locality. **c.** ׳מִתַּחַת לְ (cf. **9** מִן**b**), i.q. ׳מִתַּחַת לְ.

תַּחְתּוֹן **adj. lower, lowest** — *lower*, ׳הַבְּרֵכָה הַת the *lower* pool (in Jerus.), of pavement and gate of outer (lower) temple-court (l. ׳הַתַּחְתּוֹן הַשּׁ), of *lower* ledge (עֲזָרָה) of altar; of the *lowest* of the three stories of side-chambers surrounding the temple; in place-name, ׳בֵּית־חֹרוֹן ת.

תַּחְתִּי **adj.** and **subst. lower, lowest** (places): בְּתַחְתִּית הָהָר in the *lower part* of the mt.; תַּחְתִּים = *lower stories*; of Shĕʿôl, עַד שְׁאוֹל תַּחְתִּית to the *lowest* Shĕʿôl, ׳מִשׁ תַּחְתִּיָּה , so אֶרֶץ תַּחְתִּיּוֹת the land of *lowest places*, בּוֹר תַּחְתִּיּוֹת the pit of *lowest places*, תַּחְתִּיּוֹת הָאָרֶץ the *lowest places* of the earth, ׳אֶרֶץ ת, and fig. of the dark and hidden interior of the womb.

II. תַּחַת **n.pr. 1. m. a.** Levite. **b.** Ephraimite. **2. loc.** station in the wilderness.

תַּחְתִּים חָדְשִׁי v. II. תִּיכוֹן **2.** קָדֵשׁ v. תָּוֶךְ.

תִּילוֹן **n.pr.m.** in Judah, Qr (Kt תולון).

תֵּימָא **n.pr.terr.** et **gent.**, people; ׳ת 'son' of Ishmael. Mod. *Teyma*, NW. Arabia.

I., II. תֵּימָן, תֵּימָנִי, תֵּימְנִי v. ימן.

[תִּימָרָה] v. תמר.

תִּיצִי **adj. gent.** (?) unknown.

תִּירוֹשׁ, תִּירֹשׁ v. ירשׁ.

תִּירְיָא **n.pr.m.** in Judah.

תִּירָס **n.pr.terr.** ,et **gent.** ‘son’ of Japhet.

[תַּיִשׁ] **n.m. he-goat.**

תֹּךְ v. תכך.

[תָּכָה] **vb. Pu.**

תְּכוּנָה v. כון.

תֻּכִּיִּים **n.m. peacocks** + ivory, apes.

תכך

תֹּךְ, II. תּוֹךְ **n.m. injury, oppression**; pl. אִישׁ תְּכָכִים *oppressor*; (cf. אִישׁ חמסים).

I. תּוֹךְ v. תָּוַךְ.

תְּכָכִים v. תֹּךְ. תִּכְלָה, תַּכְלִית v. כלה.

תְּכֵלֶת **n.f. violet**, i.e. **violet thread** and **stuff — 1.** *violet thread* (spun; woven): **a.** of hangings of tabern., ephod, etc.; of temple hangings; loops or cords of ת׳ (alone). **b.** palace hangings in Shushan. **2.** *violet stuff*, *fabric*; also in trade, cf. בֶּגֶד ת׳ for covering sacred utensils.

[תָּכַן] **vb. regulate, measure, estimate — Qal** *estimate*. **Niph. 1.** *estimated*. **2.** *be adjusted to the standard*, i.e. right, equitable: subj. דֶּרֶךְ ()of ´ י and of Israel). **Pi.** *mete out*; *regulate* (or *adjust*). **Pu.** *measured out*.

I. תֹּכֶן **n.m. measurement —** *the measurement*, tale, *of bricks*; abs. *capacity* (of ephah and bath).

II. תֹּכֶן **n.pr.loc.** in Simeon**.**

תָּכְנִית **n.f. measurement, proportion**.

מַתְכֹּנֶת **n.f. measurement, tale, proportion; — 1.** *the tale of bricks* (cf. I. תֹּכֶן.) **2.** *measurement*, *proportion*, of ephah and bath; of composition of sacred oil; of temple, *its measurement*, *proportion*.

תַּכְרִיךְ v. תֵּל .כרך and cpds. v. תלל.

תָּלָא **vb. hang** (|| form of תלה) **— Qal** *hanged*; thy life shall be *hung up* before thee, i.e. be in suspense, each moment uncertain.

[תַּלְאֻבָה] v. תְּלָאָה .לאב v. לאה.

תְּלַאשָׂר **n.pr.loc.** appar. in Mesop.; near Edessa; identification not certain.

תִּלְבֹּשֶׁת v. תִּלְגַּת פִּל .לבש v. תִּגְלַת.

תָּלָה **vb. hang — Qal** *hang*: **1.** *hang up* any object: acc. of hands and feet of slain. **2.** specif. *put to death by hanging*, c. acc. pers.; abs. תָּלוּי *one hanged*; acc. pers. + עַל־עֵץ. **Niph.** *be hung up*. **Pi.** *hang up* for display, c. acc. rei (ב loc.).

[תְּלִי] **n.[m.] quiver** (with its arrows) (as *hanging* from shoulder).

תְּלָה v. תֵּל infra.

יִתְלָה **n.pr.loc.** in (Southern) Dan.

תֶּלַח **n.pr.m.** in Ephraim.

I. תלל

תֵּל **n.[m.] mound**; — **1.** *mound*, ruin-heap (of city). **2.** *mound* or hill on which city stood.

תֵּל אֲבִיב **n.pr.loc.** in Babylonia, on the ‘river Chebar’.

תֵּל חַרְשָׁא **n.pr.loc.** in Babylonia.

תֵּל מֶלַח **n.pr.loc.** in Babylonia.

תָּלוּל **adj. exalted, lofty** (prop. **Qal** *Pt. pass*.) — הַר־גָּבֹהַ וְתָלוּל *a high and lofty mt*.

תַּלְתַּלִּים **n.f.** (?) **pl.** as fig. of man’s locks.

II. [תָּלַל] **vb. Hiph. mock, deceive, trifle with** — *mock*, *trifle with*, c. ב pers. **Hoph.** a heart which *is deceived*. Vid. [הָתַל, הַתֵּלִים].

תלם

תֶּלֶם **n.m. furrow.** תְּלָם v. תֵּל supra.

תַּלְמַי **n.pr.m. 1.** king of Geshur, father-in-law of David. **2.** a son of ʿAnaḳ.

תַּלְמִיד v. תְּלַמָּה] .למד] v. II. לון.

תלע

I. תּוֹלָע **n.[m.] worm, scarlet stuff — 1.** *worm*, in stale manna. **2.** *scarlet stuff*; token of luxury.

II. תּוֹלָע **n.pr.m.** in Issachar; a judge of Israel; assigned to earlier time.

תּוֹלָעִי **adj. gent.** of foregoing; c. art. as n. coll.

תּוֹלַעַת ,תּוֹלֵעָה **n.f. worm — 1.** *worm*, *grub*, vine-weevil (coll.); devouring the dead; symbol of insignificance. **2.** elsewh. specif. + שָׁנִי (q.v.), of the *coccus ilicis* yielding *scarlet* color; of crimson stuff.

[תָּלַע] **vb. Pu. denom. clad in scarlet** (v. I. **2** תּוֹלֵעָה ;**2** תּוֹלָע.).

מְתַלְעוֹת **n.f.pl. teeth**; *teeth*, *incisors*.

תַּלְפִּיוֹת **n.f.pl.** poet. for *weapons*; many other conj.

תְּלַאשַׁר v. תַּלְתַּלִּים. תְּלַאשַׁר v. I. תלל.

תִּם ,תֻּם ,תְּמָה v. תֵּמָא. תמם v. תֵּימָא.

[תָּמַה] **vb. be astounded, dumbfounded — Qal —** *be astounded*; + מִן caus.; + עַל rei at which; *look in astonishment* at. **Hithp.** lit. *astonish yourselves*, *be astounded*.

תְּמָהוֹן **n.[m.] bewilderment —** *bewilderment*, *stupefaction*; of those infatuated; ת́ alone of bewildered horses.

תַּמּוּז **n.pr.div. Tammuz.**

תְּמוּנָה v. תְּמוּרָה. מין v. מור.

תְּמוּתָה v. מות.

תָּמַח **n.pr.m.** head of a Jewish family.

תָּמִיד v. מוד.

תַּמִּים v. [תָּאַם].

[תָּמַךְ] **vb. grasp, support, attain — Qal 1.** *grasp*, *lay hold of*, c. acc rei; acc. pers. (wisdom); acc. rei (grasp and) *wield*; (v. supr.) *thou dost grasp my lot* (i.e. take and cast it for me); fig. judgment and justice *seize*; her steps *lay hold of* Shĕ‹ôl (keep the path to it); lit., c בְּ rei, בְּ pers.; *lay hold of*, *attain*, honor, wealth (acc.). **2.** *hold up*, *support*, c. בְּיָדָיו; fig., בְּ pers.; acc. pers. (בְּ instr.). **3.** *hold*, *keep*, c. acc. rei let thy heart *keep* my words (|| שָׁמַר); *hold firmly* (בְּ loc.; opp. נָמוֹטוּ). **Niph.** *in the cords of his sin is he seized* (|| לָכַד).

תְּמוֹל (תְּמֹל), אֶתְמוֹל, אִתְּמוֹל, אֶתְמוּל, **subst.**, used sts. as **adv. acc., yesterday,** fig. **recently, formerly** — *yesterday*, but usually fig. = *recently* or *formerly*: **1.** *yesterday* (= *only lately*) was thy coming. **2.** usu. in combin. with שִׁלְשֹׁם *yesterday* (and) *the third day*, to express the idea of *formerly*: thus **a.** as *adv. acc*. **b.** כִּתְמוֹל שִׁלְשׁוֹם *as formerly*; גַּם תְּמוֹל גַּם הַיּוֹם שׁ֫בִּת *as yesterday* (and) *the third day* (= *as formerly*) both yesterday and today (= *so more recently*). **c.** מִתְּמוֹל שׁ֫ = (*from*) *aforetime*. **3.** מֵאֶתְמוּל (alone) *from yesterday = already*.

[תַּם ,תָּמַם] **vb. be complete, finished — Qal 1.** *be finished*, *completed*; the writing of words; building of temple; *fulfilled*, יְ֫הוָה's command (by obedience); as auxil. + vb. fin. = *completely*, *wholly*, *entirely*, תַּמּוּ נִכְרָתוּ *were wholly cut off*; סָפוּ תַּמּוּ *entirely consumed*; sq. ל inf. תַּמּוּ לַעֲבוֹר *were finished in regard to*, etc., i.e. *were entirely passed over*; לְהִמּוֹל *entirely circumcised*. **2.** *be finished*, *come to an end*, *cease*: the year; the years of יְ֫הוָה have no end; days of weeping. **3.** *be complete*, of number. **4.** *be consumed*, *exhausted*, *spent*: silver; strength; lead; bread; fruit; rust. **5.** *be finished*, *consumed*, *destroyed*: people. **6.** *be complete*, *sound*, *unimpaired*, ethically. **7.** twice, very strangely, si vera l., trans.: תְּמַנּוּ *we have completed*. **Hiph. 1.** *finish*, *complete*, *perfect*, a matter (but **Qal**, *come to an end*, c. הַ interrog.); flesh in cooking. **2.** *finish*, *cease doing* a thing, sq. pt. **3.** *complete*, *sum up*, c. acc. money; transgressors; (Qr; Kt **4** .(חתם. *destroy* uncleanness, c. מִן *from*. **5.** causative (of **Qal 6**): acc. דַּרְכֵּיךְ *make sound thy ways*. **Hithp.** c. עִם *deal in integrity with* (late, v. **Qal 6**).

תֹּם **n.[m.] completeness, integrity 1.** *completeness*, *fullness*: כְּתֻמָּם *acc. to their full measure*; בְּעֻצָּם תֻּמּוֹ *in his very completeness*. **2.** *innocence*, *simplicity*. **3.** *integrity*: תֹּם לֵבָב *integrity of mind*.

[תֻּמָּה] **n.f. integrity** (late).

תָּם **adj. complete — 1.** *complete*, *perfect*: in beauty; of physical strength. **2.** *sound*, *wholesome*: אִישׁ תָּם, of Jacob as tent-dweller, opp. Esau, hunter. **3.** *complete*, *morally innocent*, *having integrity*: אִישׁ תָּם; ת׳ alone.

תָּמִים **adj. complete, sound — 1.** *complete*, *whole*, *entire*. **2.** *whole*, *sound*, *healthful*, of men; vine; usu. of sacrif. animals. **3.** *complete*, *entire*, of time: day; year; sabbaths. **4.** *sound*, *wholesome*, *unimpaired*, *innocent*, *having integrity*: of God's way; work; law; elsewh. of man; oft. c. דֶּרֶךְ *way*; = noun (late), man of *integrity*. **5.** as neuter adj. = subst. *what is complete*, *entirely in accord with truth and fact*; *integrity*.

תֹּם **n.[m.] soundness**.

תֵּימָן, תֶּמָן v. תֵּימָן sub ימן.

תִּמְנָה, תִּמְנָתָה, תִּמְנִי, תִּמְנַת v. מנה.

תִּמְנָע v. תֶּמֶס. מָנַע v. מסס.

תמר

תֹּמֶר **n.m. palm-tree, post**; דְּבוֹרָה ת׳ *palm-tree* of Deborah; מִקְשָׁה כְּת׳ *like a post* (i.e. a *scare-crow*) *in a cucumber field* (sim. of idol).

I. תָּמָר **n.m. palm-tree, date-palm** *Phoenix dactylifera*; in sim. of prosperity, of (graceful) stature; in oasis; כַּפּוֹת ת׳ *palm-branches* cf. עִיר הַתְּמָרִים; עֲלֵי ת׳ = Jericho.

II. תָּמָר **n.pr. 1. f. a.** daughter-in-law of Judah. **b.** daughter of David, sister of Absalom. **c.** daughter of Absalom. **2. loc.** Kt (>Qr תַּדְמֹר q.v.); site not certain.

בַּעַל תָּמָר v. בַּעַל.

תִּמֹרָה **n.f. palm** (-tree) **figure**, as ornament — *palm-figure* in Sol,'s temple; in Ezekiel's temple.

[תִּימָרָה] **n.f.** (palm-like) **column** (spreading at top).

II. [תַּמְרוּר] **n.m.** I. ת ׳ v. מרר.

תַּמְרוּק, רִיק-, v. מרק. I. תַּמְרוּר v. I מרר.

תַּן v. תנן.

I. [תָּנָה] **vb. hire** (si vera l., akin to נתן) — **Qal** *hire* (allies) among the nations; **Hiph.** *have hired* lovers.

אֶתְנָה **n.f. hire** of a harlot; abs., (in fig. of Israel as adulteress).

יַתְנִיאֵל **n.pr.m.** a Levite (*El hireth*).

II. [תָּנָה] **vb. recount, rehearse** (?) — **Pi.** *recount*; *to celebrate* (mod.), or *mourn*, c. ל pers.

[תְּנוּאָה] v. [תְּנוּבָה .[נוא v. [נוב].

תנך

תְּנוּךְ **n.[m.] tip,** i.e. **lobe** of ear.

תְּנוּמָה v. תְּנוּפָה .נום v. I. נוף.

תַּנּוּר **n.m.** portable **stove** or **fire-pot** — *fire-pot*, for baking (אָפָה) (all in sim.), in vision, symbol of י ׳'s presence; sim. of heat, of judgment, and so אֵשׁ ת ׳; מִגְדַּל הַתַּנּוּרִים a tower on wall of Jerus.

[תַּנְחוּם ,תַּנְחוּמוֹת, תַּנְחֻמֶת], v. [נחם].

I. תנן

[תַּן] **n.[m. et]f. jackal —** *jackal*, howling mournfully in waste places, in desert also; deserted sites called מְעוֹן ת ׳; as snuffing up wind, giving suck.

תַּנִּין (erron. תַּנִּים) **n.m. serpent, dragon, sea-monster — 1.** *serpent* (venomous). **2.** *dragon*, as devourer (sim.); עֵין הַת ׳, near Jerus. **3.** *sea-* (or river-) *monster*; fig. (i.e. Egyptians); called to praise י ׳.

II. תנן

אֶתְנַן **n.m. hire** of a harlot (= אֶתְנָה) — harlot's *hire*; elsewhere in fig.: of idolatrous Israel, Jerus.; of costly idols of Samaria.

תִּנְשֶׁמֶת v. [נשׁם].

תעב

תּוֹעֵבָה **n.f. abomination — 1.** ritual sense: **a.** Isr.'s sacrifices; לְ ת ׳ of physical repugnance. **b.** to God and his people: ת ׳ of unclean food; worshipper of idols; various objectionable acts; offering of children (עשׂה); idolatrous practices (sts. with other illegal acts) (intermarriage with idolaters); usu. c. pl. noun; of idols; idolatrous objects. **2.** ethical sense: **a.** c. gen. obj. of man. **b.** to God and his people: ת ׳ of sacrifice of wicked, his prayers; unchastity; c. עשׂה; cf. תועבות.

[תָּעַב] **vb. denom. Niph. Pi.: Niph.** *be abhorred*: **1.** ritual sense: נֵצֶר נִתְעָב *an abhorred* (rejected) *branch* (< נֵץ *vulture*, the unclean scavenger bird); נִתְעָב וְנֶאֱלָה *abhorred and corrupt*, fr. disease. **2.** ethically: David's census. **Pi. 1.** *regard as an abomination*, *abhor*: **a.** ritual sense: (I) of God; c. acc. of Israel, because of idols. (2) of man: c. acc., of abomination. **b.** ethically: (I) of God; || שׂנא. c. acc. (2) of man; c. acc. מִשְׁפָּט. **c.** physically: c. acc. כָּל־אֹכֶל. **2.** *cause to be an abomination*: c. acc., ritual sense; Job, from filthy garments. **Hiph.** *make abominable*, *do abominably*: **1.** ritual sense: c. acc. rei; לְ c. inf. **2.** ethically: c. acc. עלילה עול)).

תָּעָה **vb. err — Qal 1.** physically, *wander about*, abs.; c. ב loc.; c. ל loc.; acc. loc. **2.** of intoxication, c. בְּ of wine; מִן of wine; fig. of perplexity, subj. **3** .לבב **.** ethically, abs.; c. מן. **Niph. 1.** *be made to wander about*, as a drunkard. **2.** ethically: *be led astray* (c. בשׁוא) **Hiph. 1.** physically: *cause to wander about*: abs. (of bridle, in fig.), (acc. of people as sheep); acc. pers.; c. מן loc., ב loc. **2.** of intoxication. **3.** mentally and morally: *cause to err*, *mislead*: abs.; c. acc. pers.; c. ב obj. intr. *err at cost of*; c. מן of ´ י.

תּוֹעָה **n.f. wandering, error — 1.** *error* in morals and religion, c. **2** .דִּבֵּר **.** *confusion*, *disturbance*, c. עָשָׂה.

תּוּשִׁיָּה v. תְּעוּדָה .ישׁה v. [עוד].

תֹּעִי ,תֹּעוּ **n.pr.m.** king of Hamath.

I., II. תְּעָלָה v. עלה.

תַּעֲלוּלִים v. I. עלל.

תַּעֲלֻמָה v. I. [תַּעֲנוּג .[עלם v. [ענג].

תַּעֲנִית v. III. [ענה].

תַּעְנָךְ **n.pr.loc** in Great Plain, usu. named with Megiddo: old Can. city (Egypt. *Ta-›-n-k-aˆ*, *Ta-›a-na-k*; assigned to Manasseh (yet within territory of Issachar); = mod. Ta›annuk, c. 4 1/2 m. SSE. from *Lejjun* (Megiddo).

[תָּעַע] **vb. Pilp. Hithp. mock — Pilp.** = subst. *a mocker*. **Hithp.** c. ב pers., *mocking at* his prophets.

תַּעְתֻּעִים **n.[m.] pl.abstr. mockery;** ´ מַעֲשֵׂה ת, epith. of idols (+ הֶבֶל).

[תַּעֲצֻמָה] v. I. [תְּעֻפָה .[עצם v. II. עוף.

תַּעַר v. [תַּעֲרֶבָה] .[ערה] v. II. ערב.

תַּעְתֻּעִים v. [תֹּף .[תעע] v. [תפף].

תִּפְאָרָה v. I. [פאר]. I., II., III. תַּפּוּחַ v. [נפח].

[תְּפוּצָה] v. I. [פוץ].

[תְּפִינִים] **n.[m.]pl.**

I. תפל

I. תָּפֵל **adj. tasteless, unseasoned**; abs. as subst.; fig. of unsatisfying prophecies (+ שָׁוְא).

תִּפְלָה **n.f.** (moral) **unsavouriness, unseemliness**; abs.; *unseemliness*, of men.

II. תפל

II. תָּפֵל **n.[m.] whitewash**; applied to wall, in Ezekiel's vision; fig. of false prophet.

תֹּפֶל **n.pr.loc.** in, or near, the ʿ*Arabah*; = mod. *Ṭafīleh*, 15 m. SE. of Dead Sea.

תִּפְלָה v. [תִּפְלֶצֶת] .[פלל] v. [פלץ].

תִּפְסַח v. I. פסח.

תפף

תֹּף **n.m. timbrel, tambourine —** *timbrel*, held and struck with hand esp. by dancing women, oft. with other musical instr.: sign of merriment, gladness, revelry; triumph; used by prophets in ecstasy; in praise of יְ ׳.

[תָּפַף] **vb. denom. sound the timbrel, beat — Qal**. **Poʿēl**.

[תָּפַר] **vb. sew together — Qal** *they sewed together* fig-leaves (acc.); c. acc. + עֲלֵי, *sackcloth I have sewed upon* my skin; עֵת לְתְפוֹר *a time to sew together* (opp. קָרַע). **Pi.** *Pt*. as subst. *those who keep sewing*, c. acc. + עַל.

תָּפַשׂ **vb. lay hold of, wield — Qal 1.** *lay hold of*, *seize* (with the hand), acc. pers., (+ בְּבִגְדוֹ ,ב pers. (in fig.; + ב instr.); c. ב rei; *arrest*, *catch*, acc. pers.; in phrase *catch*, *capture alive* (חַי), acc. pers.; *seize* city (acc.); fig. *seize* Isr. (acc.) by (ב) their heart (terrorize them); *seize* (do violence to) the name (acc.) of my God; תָּפוּשׂ זָהָב *grasped* (sheathed) *in gold*; מְרוֹם גִּבְעָה ׳ת *holding* (occupying) *the height of the hill*. **2.** *grasp* in order to *wield*, *wield*, *use skillfully*: *grasp sword* בַּכָּף (acc. om.); even הַתּוֹרָה ׳ת *they that handle* (deal with, are expert in) *the law*, הַמִּלְחָמָה ׳ת *those skilled in war*. **Niph.** *be seized*, *arrested*, *caught*, subj. pers., (ב instr), (fig. of Bab.), also (c. ב instr.) (both fig. of Israel), and (without ב); *be seized*, of fortress, city (both || נִלְכַּד); fig. *may they be caught in* (ב) *the devices* which they have planned. **Pi.** a lizard *thou mayest grasp* with the the hands (ב).

I. תֹּפֶת v. תוף.

II. תֹּפֶת **n.pr.loc.** in valley of בֶּן־הִנֹּם, S. of Jerusalem — place of sacrificing children; to become burial-place; in sim. of desecrated city; scene of a prophecy of Jerem.

תָּפְתֶּה **n.pr.loc.** (si vera l.) id. — as a place of burning, in fig. of ׳י's judgment on Assyria.

תָּקְהַת Qr, תוקהת Kt, v. III. תְּקוָה.

I, II, III. תְּקוָה v. I. [תְּקוּמָה .]קוה v. קום.

[תְּקוּפָה .-תְּקוֹמֵם, מֵיד] v. קוף.

[תָּקַן] **vb. become straight — Qal** (opp. מְעֻוָּת *bent*). **Pi.** *make straight* (opp. עִוָּה); *put straight*, *arrange in order*.

תָּקַע vb. thrust, clap, give a blow, blast — Qal 1. *thrust*, *drive*, weapon (acc.) into (ב) a person, peg into (ב) sthg.; hence *pitch* a tent (acc.), i.e. drive its pegs: (+ עַל against, in fig.), acc. om.; *thrust*, *drive*, *beat* (strands of hair together); *thrust*, *drive* locusts seaward (ה loc.); cf. בְּ ִת of fastening bodies to wall. **2.** *give a blast*, *blow* (Germ. 'stossen'), c. ב of instr. (usu. horn or clarion); ִת alone (opp. חֵרִיעַ *sound an alarm*), c. acc. תְּרוּעָה; c. acc. of instrument. **3.** *strike*, *clap* hands; in triumph; also (late) of gesture ratifying a bargain, specif. pledging oneself to become surety (all || עָרַב). **Niph. 1.** *a horn be blown*. **2.** מִי־הוּא לְיָדִי יִתָּקֵעַ *who is there that will strike himself* (i.e. pledge himself) *into my hand*?

תֵּקַע n.[m.] blast of horn; שׁוֹפָר ִבְּת *with horn-blast*.

תָּקוֹעַ n.[m.] a blast- (wind-) **instrument**.

תְּקוֹעַ n.pr.loc. in S. Judah; as 'son' of Ashḥur; mod. *Teku"a*, ca. 5 mi. S. of Bethlehem.

תְּקוֹעִי ,תְּקֹעִי adj. gent. of foregoing; pl. as subst.

[תָּקֵף] **vb. prevail over, overpower — Qal** *overpower*.

תֹּקֶף n.m. power, strength, energy.

תַּקִּיף adj. mighty.

II. **תֹּר ,תּוֹר n.f. (m.) turtle-dove** (onomatop.); abs. (+ גּוֹזָל) (as migratory); as sacrif. offering; (fig. of ִי's people).

I. תֹּר v. I. תּוֹר.

תַּרְאֲלָה n.pr.loc. in Benjamin.

תַּרְבִּית ,תַּרְבּוּת v. I. [רבה].

תִּרְגַּל v. רָגַל **Tiph.**

[תִּרְגֵּם] **vb. quadril. interpret, translate.**

תַּרְדֵּמָה v. [רדם].

תִּרְהָקָה **n.pr.m.** king of Egypt, of Ethiop. dynasty.

תִּרוֹמָה, תִּרוּמִיָּה v. תְּרוּעָה .רום v. [רוע].

תִּרוּפָה v. רוף.

תִּרְזָה **n.f.** a tree.

תֶּרַח **n.pr. 1. m.** father of Abraham: (a kind of *ibex*). **2. loc.** station on Exodus journey.

תִּרְחֲנָה v. רחן.

תָּרְמָה, תרמות, תַּרְמִית v. II. [רמה].

תֹּרֶן **n.m. mast**; abs. of Tyre as ship; נֵס ||) עַל רֹאשׁ הָהָר ׳ת), i.e. a solitary standard-pole, flag-staff.

תַּרְעֵלָה v. [רעל].

תִּרְעָתִים **n.pr.m.pl.** a Kenite family.

תְּרָפִים **n.m.pl.** (= pl. majest.) a kind of idol, obj. of reverence, and means of divination: portable and sts. small (called אֱלֹהִים), but in size and shape like a man; in household shrine (v. also l.c.); condemned; used in divining (by king of Bab.); as giving empty oracles.

תִּרְצָה v. רצה.

תֶּרֶשׁ **n.pr.m.** eunuch at court of Ahasuerus.

I. תַּרְשִׁישׁ **n.m.** a precious stone, perhaps *yellow jasper*, or other gold-colored stone; in list of gems; in sim. of resplendent body.

II. תַּרְשִׁישׁ **n.pr. 1. loc.** a distant port, site not certainly known — esp. in phr. אֳנִיּוֹת תַּ֫רְשִׁישׁ *Tarshish-ships* (large, sea-going vessels, *fit* to ply to Tarshish); תַּ֫רְשִׁישׁ alone (all c. ה loc.); trading-port, whence comes silver. **2.m.a.** in Benjamin. **b.** Persian noble.

תִּרְשָׁתָא **n.m. Tirshathâ**, title of Persian governor in Judaea, of Nehemiah תַּרְתָּן **n.m.** title of As. general = **field-marshall**.

תַּרְתָּק **n.pr.div.** of הָעַוִּים, not identified.

תְּשׁוּמֶת v. I תְּשֵׁאָה. [שׁוּם] v. II. שׁוא.

תְּשָׁב v. sub תְּשֻׁבִי, תְּשֻׁבָּה. ישׁב v. שׁבה.

תַּשְׁבֵּץ v. [תְּשׁוּבָה]. [שׁבץ] v. שׁוב.

תְּשׁוה v. [תְּשֵׁאָה] sub II. שׁוא.

תְּשִׁי v. [שָׁיָה].

תְּשׁוּקָה v. III. תְּשׁוּעָה, תְּשֻׁעָה. שׁוק v. ישׁע.

תְּשׁוּרָה v. I. תְּשִׁיָּה. שׁור v. תּוּשִׁיָּה sub ישׁה.

תִּשְׁעָה, תֵּשַׁע **n.m. et. f. a nine, nonad** — *nine* **1.** no other num.: **a.** before n. pl.; after n. pl.; n. om. **b.** = ordin. *ninth*. **2.** 9+10 = 19, c. **n.f.**, as ordinal; c. **n.m. 3.** 900 = **4** תְּשַׁע מֵאוֹת. c. tens (20, 30, etc.): תְּ foll., precedes.

תִּשְׁעִי, תְּשִׁיעִי **m.** תְּשִׁיעִית **f.adj.num.ord. ninth**; of series of men, of lot.

תִּשְׁעִים **n.indecl. ninety;** before n. sg.: תִּשְׁעָה; less oft. after n. pl.; in combination, תְּ precedes units; foll.; תְּ foll. 100.